

RIVISTA DELLE FIGLIE DI MARIA AUSILIATRICE

Da Mihi Animas  
**dma**

**03**  
2019  
YEAR LXVI  
quarterly



**#withtheyoung**

**Publisher**

International Institute  
Mary Help of Christians  
Via Ateneo Salesiano, 81  
00139 Roma  
tel. +39 06872741  
fax +39 0687132306  
[www.rivistadma.org](http://www.rivistadma.org)  
[editor@rivistadma.org](mailto:editor@rivistadma.org)  
[dmanews1@cgfma.org](mailto:dmanews1@cgfma.org)

**Director responsible**

Mariagrazia Curti

**Editorial board**

Maria Helena Moreira  
Gabriella Imperatore

**Collaborators  
on this issue**

Maria Baffundo, Mara Borsi,  
Caterina Cangia,  
Maria del Carmen Canales,  
Attilio Danese, Giulia Paola di Nicola,  
Paolo Ondarza, Emilia Di Massimo,  
Mariano Diotto,  
Gabriella Imperatore,  
Giuseppina Teruggi,  
Veronica Petrocchi,  
Mary Terzo (translator).

**Layout and graphics**

VICIS Srl

**Pagination and typography**

VICIS Srl

V.le delle Provincie, 37 - 00162 Roma  
[www.vicis.it](http://www.vicis.it)

**Extra-commercial Edition**

The **dma** magazine is made on  
FSC certified ecological paper,  
consisting of pure e.c.f. and  
a high recovery fiber content  
(at least 25%).

Photos FMA Archive  
Photos Shutterstock



**Associata USPI**  
Unione Stampa  
Periodica Italiana

**SUMMARY**

**Editorial**

To discern **01**

**Dossier**

Choose...  
to change **02**

**Edu@cate**

A key competence  
for education and work



**12**

**Family Horizon**

The reasons of  
young people **16**

**Thread of Arianna**

Meaning &  
non-meaning **20**

**For a new  
citizenship**

Justice path for change **24**

**Theater Workshop**



**44**

**In Exodus**

One click...  
and life changes **28**

**#woman**

Flourish in your vocation **31**

**Polyphony**

Another world



**34**

**#withtheyoung...  
listening**

Young people  
against the current **37**

**Communicate**

TV series  
as habitable worlds **40**

**Theater  
Workshop**

Educating between  
drama theater and  
musical theater **44**

**Music**

Encounter and integration  
in music



**47**

**Movies**

Pope Francis.  
A man of his word **50**

**Literature**

Against the wind **53**

**Camilla**

Among the young **56**

**Dossier**



**02**



## Editoriale

## To discern

We are traveling *#conigiovani* a synodal journey. Many times when we speak of being on a journey, we give more attention to the road, to the decision to walk, and it is right to think this way.

With this issue of DMA, we wish to look at walking as the *present of God*. God dwells in our journeys. He is at one and the same time, the past and the horizon. He is there and He is close to us. He becomes our companion and He precedes us. He dwells in Heaven and renders the earth sacred. We make the journey with Him and in Him, *with the young*. We look at them with the Lord's own hope. With the young, we look at *the now* of the journey, because *'they are the now of God'* (CV 178). A now that mirrors the joy of the Risen Lord. "Here we see the importance of the formation of conscience, which allows *discernment* to grow in depth and in fidelity to God: 'Forming our conscience is the work of a lifetime, in which we learn to cultivate the very sentiments of Jesus Christ, adopting the criteria behind His choices and the intentions behind His actions' (CV 281).

Going through the paths that can be seen in the development of the articles, we look at young people with the compassion of God, touching their reality made of inner struggles, doubts and faith, shadows and difficulties, personal integration, the search for the meaning of one's existence, of joy in donation. We take their steps in making life choices that can change the reality in which they live. *Choosing to change* is the challenge of existence. Choices live in the heart of discernment. Pope Francis, in many contexts and in many moments of being with young people, addresses them by saying: "It is up to you to decide together" which paths the Lord calls you to undertake to change history. *Choosing to change* will always be an invitation to act in synodality, to fall in love with the God of communion, to choose the path of community holiness in solidarity.

*#conigiovani* we want to live the feast of life, to re-signify the scenario in which we live as the Cana of the Gospel today, open and collaborators of the miracles of good wine, sensitive and attentive to Mary's invitation: "*Do whatever He tells you*" (Jn 2: 5). Mary chose to live the will of her Lord and changed history. Like her Son, she places herself alongside the young on the roads of contemporaneity, encouraging them to carry out the daily miracle of arousing the good wine that is in every heart.

The gift of good wine resulting from the synodal experience invites everyone to resume the path of *choosing to change*: "*Young people on the street are young people who want to be protagonists of change. You are the ones who have the future! Through you the future enters the world. I ask you to be protagonists of this change, to be builders of a better world, servants of the poor, protagonists of the revolution of service to others. You are the now of God who wants you fruitful*" (cf. CV 174.178), generating life, in the joy of being new wine for others.

**Maria Helena Moreira, FMA**

mhmoreira@cgmfa.org

# Choose... to change

## DOSSIER

María del Carmen Canales, FMA  
mcccalz@gmail.com

**“The Church needs your impetus, your intuitions, your faith. We need it! And when you arrive where we have not yet arrived, have the patience to wait for us” (Pope Francis, Post Synodal Apostolic Exhortation, *Christus Vivit*, Rome 2019, n. 299).**

I would like to walk *another road* with you young people, it is the road that those people who have been able to seek have, because we are what we look at and what we are looking for. A French poet *Paul Flaubert* said: *“If we always looked at the sky, we would end up with wings”*.

We can seek by only looking down as the sheep sometimes do and fall because they do not raise their heads from the grass: they continue to eat and do not notice the ravine.

The Prophet *Hosea* communicated to us a sentiment of God: “My people are hard to convert: called to look up, no one knows how to raise their eyes!” (Hos 11: 7).

Only by looking up can salvation come.

Here is a fairy tale that can help us understand the attitude of seeking:

*Once the traffic lights in Piazza del Duomo in Milan produced an oddity. All of its lights suddenly turned blue, and people no longer knew how to act.*

*Should we cross or should we not cross?*

*Are we or aren't we going? From all eyes, in all directions, the traffic light spread the unusual blue signal, a blue unlike any the sky of Milan had ever been. They were waiting to understand something. The motorists screamed, the motorcyclists made the escapement roar, and the fatter pedestrians shouted: “You don't know who I am!” Finally a policeman arrived and he set himself in the middle of the intersection to untangle the traffic. Another policeman looked for the command shed to repair the problem, and turned off the power. Before going out, the blue light had time to think: “Poor things! I had given the signal to “go ahead” to the sky. If they had understood me, now everyone would know how to fly. But perhaps they lacked the courage”. Look up. Climb up high!*

### ■ ... from dialogue to change

I propose a dialogue found in the Gospel. Jesus speaks with a young man (Mk 10: 17 - 31) who asks him: “Good Master, what must I do to have eternal life?”

Jesus answers with another question: “Why do you call me good? No one is good except God alone”. Then He continues saying: “You know the commandments: Do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother.” Jesus recalls some commandments to him but the dialogue does not end there.

The young man says: “Master, all these things I have observed from my youth”. Then - the



Evangelist writes - “Jesus, looking at him, loved him”, saying: “Only one thing is missing: go, sell what you have and give to the poor, and you will have treasure in heaven; then come and follow me”.

At this point the climate of the encounter changes and we can ask ourselves the reason for this change on the part of the young person.

The young man had come decisively to Jesus and did not think that ‘deciding’ meant going back by another path, with other attitudes, with another reading of the newspaper, with another commitment to respond to the first call of the Lord which was that of Baptism.

Pope Francis in the Post Synodal Apostolic Exhortation has a vision of young people able to choose and be protagonists of social and personal change.

“I want to encourage all of you in this effort, because I know that your young hearts want to build a better world. I have been following news reports of the many young people throughout the

world who have taken to the streets to express the desire for a more just and fraternal society. Young people taking to the streets! The young want to be protagonists of change. Please, do not leave it to others to be protagonists of change. You are the ones who hold the future! Through you, the future enters into the world. I ask you also to be protagonists of this transformation. You are the ones who hold the key to the future! Continue to fight apathy and to offer a Christian response to the social and political troubles emerging in different parts of the world. I ask you to build the future, to work for a better world. Dear young people, please, do not be bystanders in life. Get involved! Jesus was not a bystander. He got involved. Don’t stand aloof, but immerse yourselves in the reality of life, as Jesus did’. Above all, in one way or another, fight for the common good, serve the poor, be protagonists of

the revolution of charity and service, capable of resisting the pathologies of consumerism and superficial individualism” (Christus Vivit, nos. 92, 174).

### ■ ... from search to journey

The search is also that of the great walkers, who having to travel along unknown roads, face the insecurity of the unknown.

An African proverb states: *Every morning a lion wakes up. He knows he has to run faster than the zebra to catch it or he will starve. Every morning in Africa a zebra wakes up. He knows he has to run faster than a lion or he will lose his life. Every morning, when you wake up, don’t ask yourself if you are a lion or a zebra, just start running.*

To walk you need fuel for the soul which is enthusiasm. Saint Augustine says: “You do not walk towards the Lord with your feet, but with your heart”. God can be sought only if He is loved; it is impossible to walk towards a person who is not loved.

Here is the dialogue that helps to understand God’s process in people’s lives. A woman who worried every day about walking to the well to draw the water needed for daily life, finds herself with a person who disoriented her due to the questions raised (Jn 4: 4 - 15).

It is impossible to discern without listening and listening must be fearless; listen to what the Lord says as the Samaritan woman did. The Samaritan woman became involved in a dialogue in which there were seven questions and seven answers. But Jesus, the interlocutor, goes beyond the questions, beyond what she wants to say.

The Samaritan woman: “Why do you ask me for a drink?” Jesus replies: “You should ask me for a drink.” He does not respond to the question.

“How are you going to draw water?” And Jesus: “Whoever drinks this water will never thirst again”.

The woman again: “Give





me this water.” Jesus instead replies: “Go and call your husband”.

This time the woman does not ask a question, but states: “I have no husband.” Jesus finally gives an answer in accordance with what she said to Him: “You have had five.”

The Samaritan woman begins to talk about herself. Jesus urged the woman to question herself, to get to the heart of her problems, and to confess her situation to herself.

She insists: “Should we worship God in Jerusalem or on this mountain?” And Jesus: “Neither here nor in Jerusalem but in spirit and truth”.

The dialogue becomes more and more intense and the woman, having reached this point, wants to be rid of Him and changes conversation, leaving the explanation of the truth in the hands of the Messiah: “I know that the Messiah must come and when he comes, he will announce

everything to us”. Jesus’ reply is surprising: “It is I who is speaking to you”.

The text of John invites us to ‘go further’, to find and discover that He who speaks *here* and now is the one from whom we cannot escape, because He knows us intimately and obliges us to go beyond our resistances.

Christ did not promise a comfortable life. Those who seek comfort with Him are on the wrong path. He shows the path that leads to great

things, towards the Good, towards an authentic human life. When He speaks of the cross, He does not do it to torment us, but out of a surge of love, which starts from Himself, but does not seek Himself, but rather, directs the person to the service of truth, justice, and goodness. In the text of the Samaritan Woman, Christ shows us God and the greatness of the person.

*“He is in you, He is with you and He never abandons you. However far you may wander, He is always there, the Risen One. He calls you and He waits for you to return to Him and start over again. When you feel you are growing old out of sorrow, resentment or fear, doubt or failure, He will always be there to restore your strength and your hope”* (Christus Vivit, n 2).

#### ■ ... from dialogue to attitudes

Seeking requires some *attitudes* to nourish in one’s heart. One of the attitudes is being a serene person, full of joy. You can’t look up and find the path in agitation. Looking is peering into, watching is worshipping and this is only possible in calm and joy. Serenity leads to joy. Think of the Magi who, following the star, found themselves with the Child and when they saw Him they felt joy: “they were filled with an indescribable joy”. Those who know how to feel joy are intelligent. The New Testament speaks of joy 250 times. Jesus always reciprocates with joy. At the end of His life He said: “My joy will be in you and your joy will be full” (Jn 15:11). Paul VI was right when he said that “Christian life is not always easy, but it is always happy”.

People experience joy when they discover its roots:

- The first is *the effort, the obstacle*. African wisdom says it in a pleasant way: “If you don’t have joy, go and buy it. It is sold at the shop of sacrifice”. When one overcomes a difficult reality, one finds joy, as well as when one overcomes a personal or environmental obstacle in which one finds oneself.
- The second is *others*. It is a question of giving joy to others, it is a strange commodity but this must always be in the market of those who have met



or seek the Lord. The writer *Nicolò Tommaseo* summarized his whole theory of happiness in this sentence: “The happiest of those who are happy are those who make people happy”. The Scripture more succinctly affirms: “It is more beautiful to give than to receive” (Acts 20:35) and Mother Mazzarello says: “Joy is a sign of a heart that loves the Lord”.

- The third is *God*, find God. John XXIII revealed: “The secret of happiness is to let oneself be carried by the Lord”, surrender to His will: “In your will is my joy” (Psalm 118:16).

Faith in God is the surest foundation of happiness; believe that God loves me and that I can make Him known to other people. The three truths manifested by Pope Francis to young people enrich this happiness: *God loves you [...] Never doubt it, whatever happens to you in life (CV, 112). Christ, out of love, is the second truth, He gave Himself to the end to save you (CV 118). The third truth is inseparable from the previous one: He lives! It must be remembered often, because we run the risk of taking Jesus Christ only as a good example of the past, as a memory, as someone who saved us two thousand years ago [...] He who fills us with His grace, the One who frees us, He who transforms us, He who heals us and comforts us is someone who is alive (CV 124).*

This is what it means to walk the path another way, to walk the road with Jesus, to give the world the great treasure found in listening to Jesus.

#### ■ ... the other road a discernment process

*Young people, faith and vocational discernment*, with this theme the young people themselves have opened a new path to Youth Ministry, urging pastoral agents to think about the time of young people not so much as times and spaces for idleness, which are necessary, but also as times and spaces in which there is the possibility of wondering: *what does God want from me? What is God's plan for my life?* Questions addressed not only to those who feel the call to religious life, but to all young people, including those who are indifferent to the experience of faith, and those



who in principle reject God, who does not exist in their lives. Taking *another road* requires that you young person, make a clear decision even if you always remain with the question: *How can we know if something comes from the Holy Spirit or if it stems from the spirit of the world or the spirit of the devil?* With this question you are beginning a process of discernment, a gift which we must implore with confidence from the Holy Spirit, and then seek to develop it through prayer, reflection, reading, and good counsel (Pope Francis,

Apostolic Exhortation, *Gaudete et exsultate*, Rome, 2018, n. 166).

To learn the process of discernment it is good to treat yourself to spaces of inner silence that allow you to resonate with the voice of the God who speaks in the depths of your heart. Discernment, as Pope Francis suggests, requires us to be educated in God's patience, in His time and this is certainly not ours. Therefore the attitude of searching is essential for knowing how to read and evaluate reality. It is therefore not a light and easy passage; it is demanding; it is

a gift and a task entrusted by God to Human Beings.

The gift of discernment has become all the more necessary today, since contemporary life offers immense possibilities for action and distraction, and the world presents all of them as valid and good. All of us, but especially the young, are immersed in a culture of *zapping*. We can navigate simultaneously on two or more screens and interact at the same time with two or three virtual scenarios. Without the wisdom of discernment, we can easily become prey to every passing trend” (*Gaudete and exsultate*, n 167).



Some choices, such as those that lead to the options of life cannot be left to the risk of zapping, because love is put into play and love does not enter the game of collectors; choosing is a request of the law of love. "If you enter into the dynamic of discernment you will realize that it helps you to sanctify the time that God has made available to you to fulfill your vocation. It is an art through which you can come to understand the word that has been addressed to you. It is a question of looking at oneself with the eyes of God and at the same time, contemplating how God realizes Himself in you and in others. To the extent that you grow in the attitude of discernment, you are building a formative fabric in your person to let yourself be transformed by

Christ and at the same time, "a habitual practice of the good, verified in the examination of conscience: an exercise in which it is not just a question of identifying sins, but also of recognizing the work of God in one's daily experience, in the events of history and the cultures in which one is inserted, in the testimony of so many other men and women who have preceded us or accompany us with their wisdom, articulating the global orientation of existence with concrete choices, in the serene awareness of one's gifts and limitations". The exhortation that *Nelson Mandela* addressed to the human race can be the beginning of your discernment: "*May your choices reflect your hopes, not your fears*".

#### To know more

LORENZO BIAGI, *La pratica del discernimento*, lusve per "Pastorale Giovanile", 24.09.2017

MANUEL BELLI, *La trama della fede. Piccola introduzione alla vita cristiana*, Queriniana, Brescia, 2015, p. 89-104

MARKO IVAN RUPNIK, *Il discernimento*, Roma, Lipa, 2001, p. 20-22.



# Discernment





# A key competence for education and work

Mara Borsi, FMA  
mara@fmails.it

The European Community in the second decade of 2000 makes available to citizens the project “*Resilience - a key competence for education and work*” which aims to develop ways to improve the ability to respond positively to the adversities of life. The intention of the project is to affirm resilience as a horizontal theme in the formation of new generations and adults.

Thomas Wenzel and Klaus Linde-Leimer, project managers aim to involve educators, formators, teachers, and consultants working in the vast field of education, those involved in training for the unemployed, vocational training, language courses, IT courses, etc.

The vision of the project is to allow formators to introduce educational activities on *resilience* as a horizontal theme in their daily pedagogical work. The *Resilience* project presents a *toolkit* composed of three parts, which include a *guide*, a *database* of exercises, and a *personal profile*, developed and adapted by the project partners specifically for use in the context of adult education. The project is based on the knowledge and experiences of resilience and health promotion coming from the

results of academic research and development projects in various European institutions. Today, studies on resilience focus on finding the key factors that allow people to develop normally despite the adverse living conditions in which many factors are at stake:

- Individual factors (genetic, age, state of development, gender, constitution, life experience and life history).
- Social context (social support, social class, culture, environment).
- Quantity and quality of life events (desirability, controllability, magnitude, cluster, long-term duration and effects).

In research, attention is placed on the way in which the person's social network - the family, social and geographical context, cultural and historical

context, learning systems, workplace, and daily activities - are connected.

The connection of these different social environments has a strong impact on resilience, on success in life, and well-being. This aspect has been highlighted in different ethnic, social, and cultural contexts in over 60 countries. Of course, the conditions and skills to manage the social network are different and vary according to the era and the cultural context. This fact is important to take into consideration in the application of resilience theories in educational practice.

## ■ Processes for living better

If we create processes in which people perceive that they are able to live the life they want to live, not only



The *Resilience* Project Website ([www.resilience-project.eu](http://www.resilience-project.eu)) has three sections.

*Selection Box* is the section designed for all formation and professional qualification bodies and for formators. It includes a selection of various exercises on resilience. Users can use different search criteria to find the most suitable exercises to include in their formation programs and learning contexts.

*Serious Game* is an *online* game aimed at learners in different educational contexts. It is downloadable as an *app* and works as a ‘brain teaser’ to promote awareness of resilience and to attract people to project materials.

The *Personal Profile* is a structured interview format and is designed for consultants, formators, and other professionals to be used in adult education centers, higher education institutions, employment centers, etc. This interview format aims to offer a holistic and preventive approach for facilitators and professionals in order to systematically examine the strengths of individuals seeking support after facing difficult situations.



will they feel better, they will also live a better life.

From the point of view of public health, the goal is not to aim at a good quality of individual life, but at the quality of life of the populations, including future generations.

For educators and trainers, today's challenge is the search for flexible models of skills development and resilience training. It is therefore important to focus on creating social contexts in which everyone has equal opportunities to participate in developing the local communities and the living conditions necessary to live well.

Resilience resources can be used in training institutions at any level, with young adults and adults, at schools, colleges, universities, and local learning institutions.

As a horizontal approach, training can be used in a wide variety of ways, including in individual or group exercises, in counseling for those who have to face times of transition in their lives, such as student support, healthy living style promotion, training of formators and staff development.

Special workshops and different types of groups have made it possible to gradually build

a complete set of skills on resilience related to a set of diversified exercises, available on the project's online platform based on some key criteria.

The training course can and must reflect the particular situation, priorities, and cultural background of the participants.

If time is short, the simplest exercises can be used to create awareness, interest, and promote key concepts by integrating them into any course, such as training on new technologies, language learning, vocational qualification paths, or other fields.

Resilience training can help students develop positive coping strategies in order to:

- Manage the stress of exams
- Adapt themselves to live far from home and assume responsibility for their learning
- Adopt a healthier life style (healthy eating, stop smoking, etc.)
- Develop stress management techniques useful for the work place
- Find solutions to problems like bullying and harassment
- Have more positive relationships
- Have a stronger and more realistic self-image.

### True stories of those who make it

**Accept limitations.** *Phil Hansen* wanted to become an artist. He attended art school and loved pointillism, that pictorial technique that reconstructs a shape through a myriad of small dots of color. The excessive application of the technique, the continuous effort to puncture the canvas, however, leads him to develop a neurological disorder that makes his hand shake. The more he insists, the more the pain becomes unbearable, to the point of forcing him to abandon his dream. Today Phil Hansen is a very original artist. His life changed by first accepting his disorder, and then challenging his limits and his own creative habits.

*Frank Gehry*, Canadian architect known worldwide for the Guggenheim Museum in Bilbao, he often repeats

how constraints are fundamental to his creativity. In an interview in 1995, he explains how each artist accepts them and turns them into positive power to build something that has meaning. In this regard, he tells of when he was asked to build a house of his choice. "It was horrible," he says. As an architect he questioned himself at length about what to draw, even coming to think that the project made no sense. A few years ago, presenting an architectural lesson, Gehry admitted that he has limits as an artist. "Gravity is one of them. But within those limits, I can find fifteen percent of freedom to realize my art".

**Use imagination** - 7 art schools that refuse your application, and 10 years spent painting without success, are enough to dismantle most aspiring artists. This is not the case with *Janet Echelman*, who has fascinated

people from all corners of the planet with her eyes full of wonder.

She found her uniqueness walking on a beach of Mahabalipuram, thousands of miles from home in a town in Southeast India. Disconsolate after a series of obstacles that once again blocked her plans, she began to observe the fishermen for the first time. Letting herself be carried away by imagination, she looks at fishing nets in a different way. She realizes that the play of light between the meshes and the wind create volumes in continuous transformation. It is the first intuition that leads her in the following years to study manufacturing techniques, materials, and contaminations between different technologies. From that 1997 walk on, when she devoted herself to her installations, her workmates are imagination and curiosity.

**Refuse the no.** *Bessie Coleman* is the first African American woman to become an aircraft pilot. We are in America in the early 1900s and, despite poverty and strict racial barriers, she became a legend of acrobatic aviation. At the age of 23 she worked in Chicago in a manicure salon for wealthy men. Here, almost by chance, her dream of flying is born, listening to the stories of pilots returning from the First World War. Those anecdotes sound like a revelation to Bessie, who grew up on Texas cotton plantations. However, the first attempts to receive flying lessons are rather discouraging. Wherever she goes, she is always taken back to the door: she is a woman, and she is colored. As she herself says, she does not accept no as an answer and insists. Her determination, combined with a great ability to adapt to situations, make her obtain funding to attend a school in

France. Thus began the legend of the queen of heaven, "Bessie the reckless", able to perform acrobatics and reckless maneuvers. At the age of 34 she died in a flight accident, leaving us a precious example of courage and determination.

**Transform negative times.** *Danilo Ragona*, of Turin, at 21 suffers a serious accident that forces him into a wheelchair. It takes months to accept his new condition and recover from the accident. It is a painful physical and mental journey. Danilo, who has developed a new awareness of what he wants to be, decides to get back into the game by enrolling in a design school. He has a clear goal in mind: to design something that helps him to be independent. He completed his studies, specializing in technologies to support disabilities, with a project that allowed him to win important financing to found his own company. Today, Danilo is a designer (honorable mention Gold Compass in 2011) and an entrepreneur who makes innovative wheelchairs for the disabled.

**3+1= 4 principles of resilience and creativity.** If we combine these stories, we can derive four principles that combine resilience and creativity. Four points for reflection on the real path, often bumpy and full of turns, that create ideas before becoming something concrete. *Accept your limits; use imagination; reject no's (using humility and common sense); transform negative times: only then can we change direction and turn negative times into a new opportunity.*

To think creatively, <https://www.pensarecreativo.com/storie-resilienza-creativita/>





# The reasons of young people

Giulia Paola Di Nicola - Attilio Danese  
danesedinicola@prospettivapersona.it

We would have good reason to complain about today's kids, yet it is more realistic to acknowledge their way of life avoiding pre-judgments. They are no longer the young people of 1968 and therefore we cannot judge them according to traditional schemes. They no longer have the aspiration to occupy the public space and the desire to commit to change the world; they do not intend to use their energies in struggles to claim unlikely rights, face foreseeable defeats, and harmful labeling.

Only 10% join the union; 4 out of 10 cannot recognize themselves in the parties. They intervene eventually in the political sphere only when they perceive a possibility of work and accept to be spreaders of leaflets and slogans of candidates who are supposed to win.

They settle for a low public profile and take refuge in the alternative real-fantastic world of the network.

*Are they really indifferent, passive, hostile, or do they choose to live differently?* If we want to communicate with them we cannot only use traditional languages. It matters little if at school they make unsatisfactory grades. These young people are more prepared than we are when faced with unprecedented situations, continually updated as they are on Socials even without going to the library and spending time searching through books. The 'digital natives', born since 1995 upwards, are totally taken by the Net, unlike us 'digital immigrants', who need time to learn how to use new technologies. While elsewhere they feel superfluous, on the web they can feel they are protagonists: the natives spend 10,000 hours with videogames, 5,000 hours in reading compared to 20,000 in front of the TV and 10,000 on the phone, they write 200,000 e-mails.

## ■ Always connected

Even the perception of time changes: they avoid medium and long term projects and are totally immersed in the present. They no longer need to move geographically, satisfied as they are by a fast navigation that puts them immediately in contact with all the people of the world with whom they want to get in touch, send messages and photos. Precisely because they are constantly connected travelers, able to virtually travel the world even if they are often in a shell together, we call them 'digital Argonauts'.

They reduce face-to-face contact to the indispensable, avoid conferences, opera, and theater, groups that are not informal peers. They prefer to stay in their room to chat. It is less stressful to communicate with a mobile phone than to engage in articulated conversations, at constant risk of misunderstanding and conflict. *What's up, messages, post-it* left on the washing machine or in the kitchen allow launching succinct information remotely, perhaps to ask for what they need or to solicit pocket money. More challenging and direct dialogues are postponed to situations of illness or to those needs that demand buffer interventions by the referent adults.

Taking into account this 'digital divide' and therefore the barrier that is created between adults who are embarrassed in the face of new technologies and young super-experts, we understand the difficulty of dialogue on equal terms with them. We remain disoriented by the cognitive abilities they demonstrate and which are unknown to us or which we acquire with difficulty (different languages, cultures and religions, use of devices ...). Films of American production, yellow jets on TV channels imbued with a culture that spreads suspicion, fear, and the values of profession, machine, wife do not help build bridges. The picture is completed by the de-culturing that has invested this generation, depriving it of

the richness of oral and written, musical and artistic culture. There is no need to judge them ill-disposed. Most of them are disenchanted young people.

## ■ Resilient

Faced with an enveloping world that has surrounded them as children with mountains of toys, cuddles, expensive objects and clothes (destined to be boxed up soon), a plurality of caring adults, when they wake up from the infant stage, they have to face the traumas of unemployment, of underpaid jobs, insecurity, exploitation, housing costs inaccessible to their pockets, removal of marriage and procreation plans. In their eyes, educational institutions are heavy, illusory, counterproductive. By pretending to prepare them for a job that will not come, they force them to attend long training courses at a high price, prolonging adolescence, imposing bureaucratic delays, deferring entry into a labor market that realistically will almost always reserve frustrations for them.

Parents who invested in prolonged education to make their children competitive, when the harvest age arrives, see them leave for countries that are promising, but which in fact will consider them "immigrants". These young people will have to renounce the privileges of the citizenship they have enjoyed and work hard to gain esteem and some job placement starting from the





bottom, perhaps as Graduate dishwashers. And yet, thanks to Erasmus projects, exchanges of skills, flexibility, and facilitated mobility, they had dreamed of a different and welcoming world. Now instead they discover a jumble of interests and rights circumscribed to the defense of particularisms, under the cloak of slogans and false narratives. If they have studied abroad they discover that even a diploma taken for example in Germany is not valid in Italy and vice versa. They end up feeling like customers, spectators, guests rather than full citizens. F. Occhetta spoke of resilience, that is of young people who protect themselves “from suffocation” in order to adapt to living in hostile conditions. Disorientation also affects educators, who wonder if they are really transmitting culture or empty words, if the methods and contents will have some positive impact on the lives of the young or will slip away like water on glass. Educated for the most part in traditional reading and writing, teachers, catechists, and parents retreat, displaced by synthetic TVBs, by the delirium of mass concerts and by the ‘deification’ of heroes judged ‘fake’. Most remain tied to the dictates of dusty programs and surrender to incommunicability or reduce the educational task to the bone. Also in the Catholic field, the educational urgency recommended by the Bishops seems to be wrecked in surrender to *laissez faire*. The parish priests know the effort that is made

to invite young people to the parish or to participate in some maxi-event, perhaps abroad, despite the charm of places to discover and new friends to meet. Many educators give up, unsure of what to do. They note that it is counterproductive to transmit the faith limiting itself to spreading - when it goes well - the documents of the Magisterium, the doctrine, the rationally recognized truths. If intergenerational relations diminish, the whole society becomes poorer, depriving itself of the inestimable value of young people laden with new energy.

#### ■ In search of meaning

*Are there holes for sharable languages and goals on which bridges can be built?* There is no lack of positive experiences in the educational field. At the base there is the recognition of the will for protagonism of the new generations: they want to take their training in their hands, in a personal and creative way. They do not give others the power to discern what is good for them, unless there are strong fiduciary relationships. Compared to the category of teachers who turn to them with the good intention of training them, they prefer to choose their own learning path as an autodidact (what, how, when), using search engines. A prerequisite for dialogue is not to deceive them. Although unable to keep their pace, as adults we have a duty not to sweeten reality and deliver them dreams that will turn out to be hallucinations.

F. Gervais writes: “Young people need parents, and they are given virtual games. Young people want to communicate, and are given the internet. Young people want to learn, and they are given a diploma. Young people demand more freedom, and they are given a car. Young people seek love, and are given contraception as protection. Young people like to think, if they are given knowledge. Young people are looking for hope, and *performance* is imposed on them. Young people want to discover the meaning of their lives, and they are given a career. Young people dream of happiness, and they are given the pleasures of consumerism”.

Satisfactory fruits are gathered with volunteer service, to which not a few young people, of every ideology and faith, dedicate themselves with enthusiasm and generosity. Even if they initially see it as a possible antechamber for work, they often end up making the great ideals of fraternity, environment, and justice their own, because they see them embodied in concrete gestures and meaningful encounters.

Also positive are the initiatives - when the young people consent and the families encourage - to plan experiences of community life, preferably away from the usual environment. You can focus, depending on the case, on issues of musical culture, film, sports, the discovery of nature or even, more rarely, on the call to silence and prayer, but always outside the educational

framework we/you, and in a spirit of friendly sharing.

Whatever initiative is pursued, it is necessary to focus on testimonies and narrations full of an experiential grip that lectures and professional educators do not have. Mutual *storytelling* in the you of friendship or in small ‘peer groups’ facilitates authentic communication, makes the stories credible, and raises questions perceived as engaging because they do not have pre-established solutions. Thus we build cultural and spiritual levees of discernment toward those narratives that hide *marketing* objectives of manipulation of public opinion on the economic and political level.

Creativity and love for young people will suggest which experiences

can convey alternative interpretations to those promoted by the Media. The effects will have to be evaluated over the long term. If lived with satisfaction, certain experiences remain etched for a long time and reappear at the right time, even if at the time the contents had been rejected. The faces, lifestyles, gestures of attention and friendship, those contents that have attracted attention will remain. In the age of relational thinking, the always-connected young people are at the forefront, seeking authentic, equal relationships, in which, despite the age difference, all recognize themselves as ‘ignorant’ and limited and therefore strive to understand together. Farewell to the gurus, to the prof. barons, to catechists embalmed in the duty to deliver doctrine, to those who believe they are the incarnation of the Spirit; welcome those fellow travelers with whom to watch, comment, doubt, fall and rise again.



F. Occhetta, *Argonauti digitali. I giovani e la ricerca di senso*, in “La civiltà Cattolica” 4038 (2018), pp. 469-480.

F. Gervais, *Il piccolo saggio. Parole per maturare*, Cinisello Balsamo, San Paolo 2014.



# Meaning & non-meaning

Giuseppina Teruggi, FMA  
teruggigiuseppina@gmail.com

“In the modern world...often the young oscillate between approaches as extreme as they are ingenuous: from considering themselves in thrall to a predetermined and inexorable destiny, to finding themselves overwhelmed by an abstract ideal of excellence, within a framework of unregulated and violent competition. Accompaniment for the sake of valid, stable, and well-founded choices is therefore a service that is widely needed. Being present, supporting and accompanying the journey towards authentic choices is one way for the Church to exercise her maternal function, giving birth to the freedom of God’s children...through constant and heartfelt presence, dedicated and loving closeness, and tenderness without limits” (Final Document, *the young, faith and vocational discernment*. Part II, III 91).

## ■ The challenge of non-meaning

In a time of tempting and attractive opportunities for their immediacy, accompaniment appears essential, especially for young people. There are countless choices in which we are all involved and that challenge us to decide for something, for someone, between a multiplicity of values or negative values that promise happiness and meaning for existence.

Recently, the Pontifical Faculty of Educational Sciences *Auxilium* organized a conference on a key issue: “You cannot play at gambling”, in order to *inform* about this reality in rapid and continuous expansion, but also to *prevent* and, above all, *educate* to counteract its spread. It has been noted that gambling is not a ‘game’: it differs in that playful activity by its very nature is free, disinterested, relaxing, not tied to productive interests. In gambling, on the other hand, “the randomness, the use of a lot of money, and the impossibility of controlling the results are its features”. It is an “invasive supermarket of offers” where “meaning” is reduced to the promised or expected gain that, if not realized, can lead to extreme consequences: a clear expression of non-meaning. Gambling becomes a dangerous trap also because of the isolation to which it condemns those who practice it. In the past at least, the game played with friends was the occasion for a relationship, “today it is an individual activity that sells illusions”.

## ■ Meaning always awaits us

In addition to gambling, there are increasing forms of dependency experienced as sources on which to draw to fill life with happiness. They threaten young people and adults and are ways that lead to stifling the cry of the person in search of the meaning of their existence. Meaning can also be found where suffering, deprivation, and vital dramas intersect.

One of the thinkers who elaborated the reflection on the meaning of existence in depth is Viktor Frankl. In one of his books, “*Man’s Search for Meaning*”, he noted among other things that “... life never becomes unbearable

due to circumstances, but only because of a lack of meaning”. Effective words, because he himself experienced the tragedy of non-meaning: in Auschwitz he lost his father, mother, brother, and wife. He and his sister were the only ones in the family who survived.

Even in the worst circumstances - writes Frankl - *the human spirit can rise above all that surrounds it*. “When we cannot change a situation, we have the challenge of changing ourselves” and “even when everything else is taken away from us, we maintain our last freedom: to choose what attitude to assume in a given set of circumstances”.

For Frankl, loved ones, religion, a sense of humor, the power of well-being that comes from contact with nature can give the individual meaning even in the most dramatic periods.

## ■ A deep meaning for life

It is always possible to find meaning, but it must be sought tirelessly. “Every day, every hour - Frankl writes - presents a new meaning and for every person there is a different meaning that awaits. This means that there is a meaning for everyone and for each one a very special meaning”.

One can discover a meaning for life and for things to the extent that the person transcends self and knows how to go towards something or someone ‘other’: “a meaning to be realized, or another human being to be met in love”. Thus, persons grasp their own sense and realize themselves when “they forget themselves for the sake of something or someone worth living for.” No reality is more powerful than *love* to give meaning to existence. “For the first time in my life, I saw the truth as it is sung by many poets and proclaimed as the greatest wisdom by many thinkers. The truth is that *Love is the ultimate and highest goal that the human being can aspire to*. I then understood the meaning of the greatest secret that poetry, thought, and human growth can reveal: *the salvation of the human being comes through love and in love*”. Given this foundation, the suggestion that





*Frankl* offers to lead a happy life is not to pursue success, but to dedicate oneself to something greater than oneself. He insists on this in his writings: "Don't love success. The more you love it and take it as a goal, the more you will distance yourself from it. Success, like happiness, cannot be pursued; it must happen, and it happens only as a side effect of personal dedication to a cause greater than oneself or as a product of dedication to a person who is not oneself".

### ■ Horizons for liberating choices

Called to be Educators and fellow travelers of the young, let us seek the roads to follow to help them not to lose themselves. So that they may find guides in us, I refer to nine paths that *Frankl* himself indicated in his work "*Man in search of meaning: A psychologist in the concentration camps and other unpublished writings*".

**Choose to have hope.** It is one of the fundamental indications found in Francis, tireless in reaffirming this dimension. It is not always possible for us to change circumstances, but we can always choose what attitude to take in any situation, perhaps even by changing ourselves.

**Know your own why.** "Whoever has a 'why' to live can endure almost any 'how'," stated *Nietzsche*. Every day when we wake up we should ask ourselves: why am I living? why am I here? The answer to our *why*, supports *how* to activate our best energies.

**Learn to cry.** Tears are often interpreted as a sign of weakness. If you think about it, it is rather a sign of a heart that is not afraid to break. "Tears testify that a person has great courage, the courage to suffer".

**Do not adapt to be part of the flock.** It gives security to do as everyone else does, not expose yourself, even when conscience suggests healthy

alternatives. It is often true that "an abnormal reaction to an abnormal situation is normal behavior".

**Live with meaning.** "Life looks a bit like the goalkeeper of the team, who takes the ball from wherever they throw it. Life must be taken as it is ... without fear", Pope Francis told the University of *Rome* 3. Let us give meaning to life by answering the questions it asks us, to the challenges it confronts us with, what it expects from each of us.

**Fill you day with gestures of goodness.** In relationships, every day presents opportunities to give goodness and kindness to ourselves and to others. Selflessness, knowing how to invest the gift of self in the hours and days fill life with meaning.

**See beyond yourself.** Meaning transcends the person, it is discovered and met beyond one's limits or personal needs. The more a person knows how to forget self, to dedicate oneself to a cause or to another person, the more they grow in humanity.

**Feel the suffering of others.** Suffering, which accompanies every human existence, is a chapter that one would like to erase from one's life. It is not easy to discover that this is also the experience of those who live next door, whose problems we sometimes read as irrelevant. Being empathetic with others' pain fills our own lives with meaning.

**We can change even when life is difficult.** The courage to change has the power to create a significant and meaningful life. *Rabindranath Tagore* said: "I have my own version of optimism. If I can't go through one door, I will go through another or build another door. Something wonderful will come, no matter how dark the present is".





# Justice path for change

Julia Arciniegas - Martha Séide

j.arciniegas@cgfma.org – mseide@yahoo.com

The article proposes to recover justice as a moral right and virtue, inviting young people, following in the footsteps of Pope Francis, to continue to dream and fight as protagonists of the future, adopting a just lifestyle through education.

24

for a new citizenship



## ■ Recovering justice as a right

A look at today's reality allows us to affirm that the world is thirsty for justice. Exclusion and inequality have produced new forms of poverty. Not only are people economically exploited or excluded from society, but there are also the politically oppressed, the displaced, the refugees, the cultural minorities, the immigrants, and many other victims of discrimination, violence, and ongoing wars. And so too, the planet earth, our common home, is threatened by catastrophes produced by us, its inhabitants. This rampant injustice, despite the warnings of scientists, seems to go on.

Only the restoration of justice can lead to recovering the sense of human dignity and the fundamental rights of individuals and peoples. The Universal Declaration of Human Rights (1948) states: "The recognition of the inherent dignity of all members of the human family and their equal and inalienable rights constitutes the foundation of freedom, justice, and peace in the world".

## ■ Justice as a moral virtue

The Church has always been attentive to human affairs in the awareness that the human being is the first and fundamental way (cf. RH14). Therefore, the human being cannot do without justice as a moral value. The compendium of Social Doctrine describes it thus: "Justice is a value, which is accompanied by the exercise of the corresponding cardinal moral virtue. According to its most classic formulation, it consists in the constant and firm will to give to God and neighbor what is due to them. From the subjective point of view, justice translates into the attitude determined by the will to recognize the other as a person, while, from the objective point of view, it constitutes the determining criterion of morality in the inter-subjective and social sphere" (n. 201).

Justice is the virtue that in some way encompasses all the others and harmonizes them in an organic whole, capable of wisely regulating the different interpersonal relationships: both those between people and those with God. Justice is therefore

the foundation of community life, the virtue that promotes positive, constructive, and beneficial order. It takes into account the fact that every human being is created in the image and likeness of God, and therefore is a relational being, structurally open to dialogue and sociality. As God is Himself a relationship between the Three Persons in the dialogue of Trinitarian love, so too the human being is a relationship of love, which lives justice as a recognition of the rights of everyone, and also as a self-awareness of one's rights and dignity. This leads us to affirm that every man and every woman have, from the first moment of their existence, original inalienable rights, because they are created by God. The foundation of human justice is the divine creation (cf. Martini, *On Justice*, 2002).

25

## ■ Dreams the world does not offer

Pope Francis, following his predecessors, takes up the theme in a transversal way in all his messages. He invites the young to fight for justice as one of the dreams that the world does not offer. "It is precisely young people, he says, who can help the Church to remain young, not to fall into corruption, [...], to stay close to the least and discarded, to fight for justice, to let themselves be challenged with humility" (ibid. n.37).

Taking up the Letter of Paul to Timothy, he wishes every young person: "I hope you can value yourself so much, take yourself so seriously as to look for your spiritual growth. In addition to the typical enthusiasm of youth, there is also the beauty of seeking 'justice, faith, charity, peace'" (2 Tm 2, 22; cf. CV, 159).

In fact, great hope emerges from the whole process of preparation, realization, and implementation of the Synod of Bishops 2018. The awareness of the urgency for becoming protagonists of change has certainly inhabited the heart of every young person sensitive to the calls of the Spirit.

In the various world contexts, groups of young people are organizing themselves, starting from faith, to engage in building a new society, to make peace, coexistence, justice, human rights, mercy grow, and thus extend the Kingdom of God in the world (cf. ibid, 168).



I also ask you to be protagonists of this change, says Pope Francis. Strive for the common good, be servants of the poor, be protagonists of the revolution of charity and service, capable of resisting the pathologies of consumerism and superficial individualism (cf. *ibid.*, n.174). Be able to create social friendship. It is not easy, we must always give up something, we must negotiate, but if we do it thinking of the good of all we can realize the magnificent experience of putting aside differences to fight together for a common purpose (cf. *ibid.*, n.169). The promotion of justice requires not only a firm and coherent commitment, but also a testimony, that is, a lifestyle that is just.

#### ■ A lifestyle that is just

In *Gaudium et Spes*, the prophet Isaiah (32,7) affirms: *"Peace is the work of justice and the fruit of love, an edifice to be built continuously with the determined will to respect the dignity of persons and peoples, and the assiduous practice of human brotherhood. In this way peace is also the fruit of love, which goes beyond what justice can bring"* (cf. n.78). For believers, the teacher par excellence is

Jesus Himself. His whole earthly life was a struggle to restore the kingdom of the Father, the kingdom of justice and peace. Justice for Him was the absolute priority: *"Seek first the kingdom of God and his righteousness, and all these things will be given to you in addition"* (Mt 6:33). With this invitation, Jesus launches a new relationship with earthly goods, a new way of living life. This proposal challenges everyone, especially the world of education.

#### ■ Educate to justice

Young people must be involved in this process because they are generally sensitive to the topic and are capable of dreaming and being committed. That's why they need to be accompanied and educated. *What does an itinerary of education to justice imply?*

First of all, education to justice must be set in experiencing a lifestyle that is just, which implies a just relationship with creation, people, and God. Therefore, a first step is the recognition and acceptance of otherness. Like me, the other person enjoys the same inalienable rights and shares the same *habitat* with me, so we are called to share the assets of

the common home and not just accumulate them for ourselves. Indeed, all that is extra is owned by someone else and must be returned. In this sense, charity is not a heroic act, it is justice. From this perspective, the relational dimension is central and must be treated from early childhood to adulthood, involving all areas of human existence from the family to other institutions. This requires formation courses, where one learns to have a "trusting and free relationship with oneself, with the body, with money, with others, with the smallest creatures, and with God" (E. Ronchi). Along these lines, the value of interiority that helps to be present to oneself and others must be recovered. So progressively, we are enabled to live the daily relationship through small gestures of kindness, benevolence, gentleness that come from the heart. In these simple paths of commitment, the young generations gradually form a citizen conscience, so that justice moves into social and political life in view of the transformation of the life of the human family in harmony with the common Home.





# One click... and life changes

Gabriella Imperatore, FMA

gimperatore@cgfma.org

We are all migrants, either when we actually emigrate from the country of origin or we travel for work and tourism, and, when traveling virtually through multimedia technologies, this can change lives.

Migration has always been perhaps the most distinctive trait of human history, thus defining the very nature of man as a *homo viator*. Attention to the world of human mobility becomes an opportunity to read not only the present, but also the existence and presence of the 'other' understood as different in culture, religion, tradition, language.

Driven by wars, persecutions, hunger, many were the boys and



girls who took the path of the sea alone or with their loved ones, risking their lives to seek refuge. **Mohamed Keita**, who lost his parents during the war in the Ivory Coast, crossed countries and borders when he was only 13 years old. Then the sea voyage, the road and that photo of the baggage from which another life began.

## ■ War, flight, sea, road

Mohamed Keita is a 26 year old Ivorian boy who lives in Rome today and is a photographer. His shots have been exhibited in the Chamber of Deputies, in Milan, London, New York. He holds photography workshops in several Italian cities, opened a school in Mali and another in Kenya.

Mohamed had not chosen this path, nor would he have chosen to leave his country, alone and still a child, without knowing where to go. He lost his parents during the civil war. He was 13 years old. He was alone. He wanted to find a family again. He reached Guinea, then Mali because the language is the same. From there Nigeria where the military took everything, even the only pair of shoes he had. So, with bare feet, he arrived in Libya where he faced many difficulties. Alone Mohamed crossed the sea when he had nothing left, nothing to leave, and no prospects. From Malta he reached Italy, in order to reach France.

*"I was about to take the train from Rome and I met a boy who spoke my language. He asked me why I wanted to continue my journey since it had been difficult until then. 'Stay here for a while,' he told me. And I stayed. At the beginning, Rome is a very tough city. Now when I go to Mali for the workshops I miss the friends I have here and vice versa. I'm not Roman, but when a person is in a place he has the right to do something there"* (Mohamed).

At the Civico Zero, of the Save the Children Day Center that is dedicated to the protection and promotion of the integration of unaccompanied foreign minors, he was welcomed, still a child, and it is right there, among those corridors and in those rooms that he picked up a camera for

the first time, a disposable one received as a gift from an operator, and where today many works of his have found space.

## ■ Life on the street and the photo of baggage

*"The passion for photography began when I slept on the road. When I was little, I didn't even consider photography. I liked playing soccer and singing. This trip taught me many things but I didn't have the means to express them. I found it thanks to the camera. What do I like to photograph? People's daily life. I'm not looking for the beauty of a photo. What interests me is to share, through an image one can understand, what a person thinks. I suffered a lot in my life because I didn't have anyone to share my experiences with".*

Mohamed's first photo was born in Termini station in Rome, where he slept for 3 months and 20 days when he first landed in Italy. A cardboard, a blanket, a backpack, and he took the first photo. "When I change my condition someday, I will remember it, and I will avoid making some wrong choices," he had thought. Mohamed's eyes reveal the fatigue of the days spent on the street. Sometimes it is thought that those on the street have no dignity. Everyone passes by and looks at you a bit negatively, because the street is not a place to sleep. And so, when you see a person on the street, first of all you have to ask yourself why he is there. Indeed, the street is a place that nobody likes.

Mohamed Keita has a dream: give back to the street children what you have learned and practiced in the field of photography and solidarity. "We have to do more for the children because they are our tomorrow and have the right to choose. The aim of my camera makes me discover different points of view and I can pretend to forget some things of my past. When you leave the place where you were born, you must find in other places people similar to your family, it is like catching a fish from the sea and then leaving it in the desert".

The photos and stories of Mohamed Keita call for a common responsibility towards so many



invisible people: understanding, knowing, doing our part to build a more supportive and humane society. Knowing the story of this boy through his photographs, is a great lesson in life, a true story that leads to reflection. **Mohamed is now a happy person. Spread the word!**



**J'abite Termini.** It is the first photo of Mohamed Keita that marks his arrival in Italy, in 2010, after leaving the Ivory Coast and crossing the desert via Libya. A long journey that lasted three years. In Rome, he sleeps on the sidewalk of Via Marsala. When at seventeen he arrives at Civico Zero, *Save the Children's* low-threshold day center, he discovers photography with a disposable camera. Mohamed does not speak Italian and his shots become a way of knowing, of communicating, of showing a reality.

(cf. Mary Beth Leatherdale ed Elizabeth Shakespeare, *In mezzo al mare*. Editrice Il Castoro, 2019).



### The world is a unique planet with many different colors

In a historical era in which email addresses, mobile phone numbers, algorithms, and social networks regulate relationships, it seems impossible to have a voice outside one's own community, family, friends, colleagues. Mohamed Keita finds himself in these places of passage, unable to communicate, invisible, and says: **"Photography has allowed me to speak without a voice"**.

His first photo at Termini is a proof of existence, an instrument of social redemption which passes to give a face to a community of peers, marginalized by society and exploited by the media. The communities photographed are those portrayed on the street, people wrapped in blankets or squatting on cartons in the *Termini* series. The second series is *Happiness and Sadness*. Mohamed wanders from the center to the periphery, widens the gaze and the horizon of his research in a barely recognizable Rome. The subjects are often elderly, the weakest, invisible, have more past than future, and are witnesses of that line of continuity to which extremes are placed, happiness and sadness.

Mohamed does not search or follow established maps; he walks aimlessly, immerses itself in a profound observation of the world, letting himself be guided by solicitations and encounters. Some days he grabs the camera and snaps, other days he just walks.

# Flourish in your vocation

Paolo Ondarza

paolo.ondarza@gmail.com

**Flourish in your vocation and generate life. This is the desire written in the heart of every man and woman. At least for a moment in life we ask ourselves if we were born by chance or if we are part of a wise design. It is precisely in that instant that if it is guarded and cultivated, the choice grows and matures in the vivacious heart of a young person in search of his/her place in the world.**

Love orients and shapes every vocation. Love frees energies and directs the restless heart in its search. This happened seventeen years ago to *Chiara Corbella* when she comes of age and understands 'she has hit the mark' at the moment she meets the one who would become her husband, *Enrico Petrillo*. We are not telling the story of love at first sight as so many others: this in fact is a story of holiness.

### A love story

The testimony of a woman, an example of gratuitous gift who, beside her husband, became a fulfilled and complete person, "He became the center" as she liked to say. She wrote, "love is the center of our life because we are born through an act of love. We live to love and to be loved. We

die to know the true love of God". Love until and beyond death in the certainty that 'we are born and will never die'".

This is the greatest heritage that Chiara left us. Her life lasted almost 28 years and was marked by much joy and also by the Cross: the loss of her two children, Maria Grazia Letizia and Davide Giovanni, who both died in her motherly arms within half hour of their birth, respectively in June 2009 and June 2010. Between the pathologies of the two, she with an anencephaly and he with severe visceral malformation of the pelvis with the absence of the lower limbs, there was no correlation. Diagnosed during the first months of pregnancy this did not stop Chiara and Enrico in their firm intention to complete the gestation.

Corbella writes, *"In matrimony, the Lord wanted to give us special children: Maria Grazia and Davide Giovanni. But He asked us to accompany them only up until their birth. He permitted us to embrace them, baptize them, and give them into the hands of the Father in a surprising serenity and joy"*. Enrico recounts in an interview with Vatican News, "In that half hour, they had the fullness of life. We saw these two little ones go to Heaven. Seeing how they fell asleep was beautiful. A death like this is not frightening. They taught us, myself and especially Chiara, how to go to Heaven".

Cristiana Paccini, Simone Troisi, *We are born and will never die*. Story of Chiara Corbella Petrillo. Porziuncola, 2013.





### ■ Great Faith

In fact, within a few months, another difficult trial would come for the couple. Just about one week after the joyful discovery that they were expecting another son, Francesco, this time completely healthy, Chiara discovers a wound on her tongue that soon reveals itself to be a carcinoma. The removal of the mass takes place during the first surgical operation on March 16, 2011, but so that the sickness, or the 'dragon' as she calls it, can be effectively dealt with, a second operation is needed.

"For most of the doctors, Francesco is only a seven month old fetus. And I was the one who had to be saved. But, Chiara notes, we had no intention of putting the life of Francesco at risk because of very uncertain statistics that they wanted to show me so that I would let my son be born prematurely and they could operate on me". We read in her notes, "Now the Lord has entrusted this third child to us, Francesco who is well and will soon be born, but He also asked us to continue to trust in Him in spite of the tumor that sought to make me afraid of the future. But we continued to believe that God would do great things this time as well". This is certainly not worldly logic, but belongs to those who have made the proclamation of the Kerygma their own. The child is born in the thirty-eighth week and the chemo and radiation therapy treatments begin immediately on the mother. Although at first the medicines give signs of hope, it is too late. Chiara has metastasized everywhere and her illness is terminal. She expresses the desire to return to Medjugorje where, in the summer of 2002 as they returned from a vacation in Croatia, encouraged by her sister she found herself by chance and had met the man of her life, Enrico. "I want to return to ask the grace, if possible, of healing or at least to accept this situation". About 200 people accompany her on pilgrimage. From that time on, Chiara is supported by her husband and by her spiritual father who daily administers the Sacraments to her as she begins her preparation for her encounter with the Spouse."

"The paradox - her father, Roberto Corbella, confided in an interview with the magazine "If You Want" is that we remember this time as a

very beautiful period, in a tranquil atmosphere of prayer, of mysterious joy". These words are reflected in the photo, perhaps the most famous one, which portrays Chiara smiling with a patch on one eye: it was taken only ten days after the discovery of her terminal illness.

### ■ Towards Holiness

Her birth into heaven came at noon on June 13, 2012. Before breathing her last breath, Chiara greeted everyone: her parents and friends, one by one, with "I love you". "The sun went out for me that day!", her mother Anselma notes. "Then a light more powerful than the sun was lit to illumine the darkness in my heart, it was...is her smile impressed on my mind. Thank you, Chiara! She carried this cross without letting it weigh on those who were around her, always serene, certain of the love Our Lord had for her". At her funeral on June 16, there were numerous participants. Together with the sadness and the sorrow for the loss of one who is no longer, that same joy accompanies us, full of spiritual consolation that had characterized the funeral rites of little Maria Grazia Letizia and Davide Giovanni. What God had prepared through Chiara is something that we must not lose", cautioned the then Cardinal Agostino Vallini, Vicar of the Rome Diocese, on that occasion.

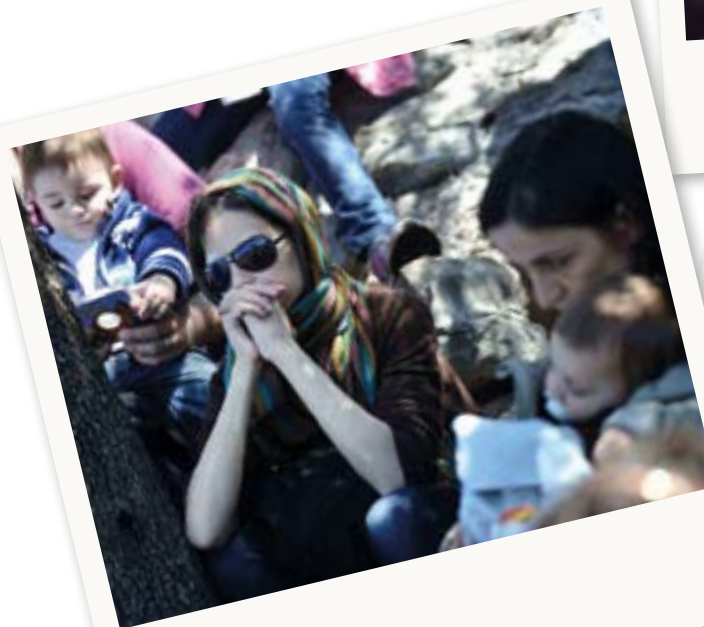
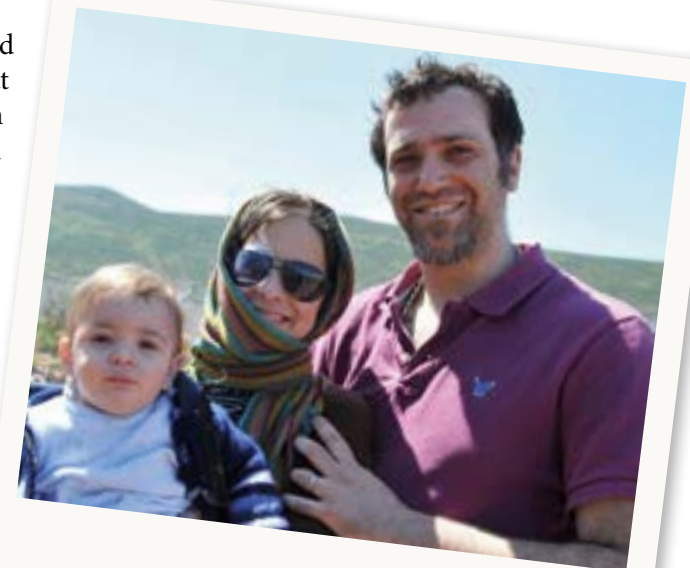
It will be his successor Cardinal Angelo De Donatis who six years later on 21 September 2018, the tenth wedding anniversary celebrated by the spouses Corbella Petrillo in Assisi, will officially open the inquiry into the cause of beatification of Chiara amid the applause of the packed Basilica of St. John Lateran.

She is defined as a 'beacon of light' by the Cardinal, "a timely word that the Spirit is saying to His Church to help her to live the call to holiness...in the service of conjugal love and of life". Among the assembly, in the first row before the altar that day, there is the very emotional Enrico holding little Francesco in his arms: "Chiaretta in Heaven was necessary! All this fame of holiness is a consolation for me", he movingly explained.

At the tomb in the Verano cemetery there is a daily and continuous coming and going of young

people, especially engaged couples and spouses. In addition to the witness of great love for life, of attention to one's neighbor (in fact Chiara would have liked to have been a doctor or put her energies to good use in the humanitarian sphere) it is the example of spousal love that most attracts so many people. Virtue is tried in fire: this is what Chiara and Enrico experienced during the six long years of their engagement. A tortuous period, "harder than the disease" she will say significantly in the last months of life, during which, between fear in the face of definitive choices and the effort to live chastity in a Christian way, they left each other several times, finally reaching the summit, the goal so longed for: being a single thing in Christ.

Enrico comments, "In Heaven Chiara is doing much good. We shot this arrow together and so her joy is mine! We went up this hill together. They wrote in a two-handed poem - we had promised to love each other for all our days. (...) What a miracle my life is, my love! Always empty-handed in front of Him for all eternity, always like this, always so generous with us. Life is in Him and in you I lived Him". "If you are truly loving - Chiara said in one of her last testimonies - you will notice that nothing truly belongs to you because everything is a gift. As St. Francis says, the opposite of love is possession".





# Another world

Maria Baffundo, FMA  
hmariab@gmail.com

*We will end up loving those distant and hating our neighbor, because the latter is present, smells, makes noise, disturbs, unlike those distant who can be made to disappear with zapping... Being closer to those who are far away than those who are next to us is a phenomenon of the political dissolution of the human species.* Paul Virilio (París, 4 de enero de 1932 - 10 de septiembre de 2018). Teórico cultural y urbanista.

Human beings are called from the beginning of their existence to communication; communicate their gestures, their babbling, their restless looks, their curious hands that try to test everything and the climax comes in those first months of life when ideas can be expressed and understood by another who acts as interlocutor and with whom a relationship is established. Relationship that is part of the history of humanity and is the beginning of society, and today in this twenty-first century in full development of modernity, has changed the way of interacting: from me to you - fundamental, simple, face to face, emotional, and affective, to the real absence of the other, separation amplified by technology.

The sciences, in particular anthropology, have helped to study and understand the human being's ability to communicate with self, with others, and with the environment, but today the changes produced threaten this basic interaction. 'Digital' has become the star and governs all types of contact or, rather, the lack of contact. The Digital, the technological are part of the common language, and young people have become expert masters, while we are apprentices, and the society in which we live is that 'other world', parallel to the inner world of the other. The ability to tune into an 'other', with their thoughts, opinions, affections, and body, is being lost.



Other times have tried to highlight values or attitudes that have exalted the person: empathy, solidarity, dialogue, justice, closeness, tenderness, compassion ... today we talk about competence, success, professions, financial results, statistics, and we lose the simplest thing: humanity. We can speak of a crisis of affectivity and sensitivity on a personal level that leads to the loss of coexistence and, therefore, to the loss of building community and society. This naturally influences the formation of the identity of the new citizen. But not everything is dark. There are lights that illumine another way of seeing, feeling, and engaging in today, and even here there are young people who motivate

us and teach us to look differently, because they are able to recognize their limitations and inhabit the real world. Pope Francis gives a positive and hopeful gaze on the world of young people and urged the Church to accept the challenge of listening to them and making them active interlocutors: *"The young experience a restlessness that above all is to be accepted, respected and accompanied, with utter confidence in their freedom and responsibility. The Church knows from experience that their contribution is fundamental for renewal."* (Final Document of the Synod of Bishops, Youth, faith and vocational discernment, I, 66)





In the Final document of the Synod of Bishops, held in October 2018, the most relevant characteristics of young people are highlighted, which favor the construction of a new humanity: *“The young generations are bearers of an approach to reality with specific traits. Young people ask to be welcomed and respected in their originality. Among the most evident specific traits of youth culture, the preference given to the image with respect to other communicative languages has been pointed out, the importance of sensations and emotions as a way of approaching reality and the priority of concreteness and action with respect to the theoretical analysis. Great importance is given to friendship and belonging to groups of peers, cultivated also thanks to social media. Young people are generally bearers of a spontaneous openness to diversity, which makes them attentive to the themes of peace, inclusion and dialogue between cultures and religions. Numerous experiences from many parts of the world testify that young people know how to be pioneers of intercultural and interreligious dialogue and encounter, in the perspective of peaceful coexistence”* (Final Document of the Synod of Bishops, Youth, faith and vocational discernment, IV, 45).

What positive and negative elements are present in the digital world that I approve of and the real world in which I live?

What spaces of youth protagonism should we encourage and accompany, so that they find their form of expression and live it as an experience of committed faith?

What keywords build educational environments that motivate holiness?

With the particular gaze and attention that young people bring to the world, new challenges are presented to those responsible for their

formation. They are digital natives, network experts, but deeply in need of communicating with the best of themselves and with others, which motivates them to go beyond their particular conflicts to arrive at a holistic experience before the community, society, and the search for values. For this reason, the conversion of those accompanying their journeys is necessary, as the Prophet Ezekiel invites: *“I will give them another heart and a new spirit I will put within them. From their bodies I will remove the hearts of stone, and give them hearts of flesh”* (Ezekiel 11: 19).

The educational environments of the works of the Daughters of Mary Help of Christians are privileged spaces for facing these challenges. Mary, Help of Christians is the one who teaches us to ‘be there’ with the heart, to transform, to save, to listen, to dialogue, which are the charismatic attitudes that must be recreated in contemporaneity, as we read in the Document in preparation for General Chapter XXIV: *“We look to Mary, woman and mother, who invites us to understand what it means to enter with a motherly heart into the scenarios of profound social and cultural changes in which new languages and new grammars of relationships are developed”* (cf.

Document in Preparation for General Chapter XXIV of the FMA. Rome, February 2019).

The environment is the primary place to give space to the dreams and hopes of

young people, favoring a journey that is true to itself, because faithful to God who created it and gave it a mission: to be the face and the voice of holiness for all.

# Young people against the current

Veronica Petrocchi

veronica.petrocchi91@gmail.com

*“Be young people against the current, be friends of Jesus who is the prince of peace. Bet on great things, always go beyond, play out life for great ideals! Do not lose hope, the Lord has a great dream to fulfill together with you. Don’t believe the words of hatred and terror that are often repeated, build bridges instead. Offer your time, get involved with those who ask you for help”* (Pope Francis).

*“The life of the people comes first”*. And this is how **Carola Rackete**, commander of the German NGO **Sea Watch 3** ship, on the night between 28 and 29 June 2019, informed the crew that, for humanitarian reasons, she would enter the port of Lampedusa with a night blitz - without authorization and again violating the Finance Administrator’s halt - to disembark the migrants who had been on board for two and a half weeks. The people on board were exhausted, had escaped from detention centers, real concentration camps, where they suffered torture, abuse, and violence.

Anger and indifference after the last sad current events. Attack the crew of an NGO’s ship, with desperate migrants on board!

After seventeen days at sea, Carola Rackete, the young and determined commander of the Sea Watch 3, decides to face the intimidations enjoined by the Finance Administrator and disembarks the forty immigrants she had on board at the port of Lampedusa.

A young woman of German nationality, 31 years of age, with various experience at sea, has always supported volunteering in research on environmental protection. The newspapers





say she is “the daughter of a wealthy family”. She graduated in Nautical Sciences, followed a Master’s degree in environmental conservation, and collaborated with *Greenpeace*. Since 2016 she has been involved in rescuing migrants at sea, because she recounts “My life has been easy. I attended three universities. When I realized this, I felt a moral obligation: to help those who did not have my opportunities”. A lesson that would put many to shame, and that instead gives way to the ‘professional shouters’ to scrape together a few votes, riding the trail of emotion or discrimination. There is talk of ‘borders to defend’ and while one claims to continue fighting for the weakest, at the cost of giving his life, another warns that NGO ships that do not respect borders must be stopped. Words that disorient ordinary people since a law exists, and it is that of the sea, which commits the ships that deal with monitoring to carry out rescue and bring people to safety by disembarking them at the safest and nearest port. Rackete is a defender of human rights and, as such, she must be supported and protected by governments, which should guarantee the possibility of continuing her work without

fear of retaliation and without criminalizing it. Attacking those who defend migrants’ rights is, in fact, an open violation of the principles of the United Nations Declaration on Human Rights Defenders, as well as of the OSCE and European Union Guidelines on Human Rights Defenders with which Italy and other member countries are required to respect.

*What do you leave to your children?* Here we talk about people, human beings, children who die at sea and we will never know anything about them. *Because they are foreigners it doesn’t matter?* The darkest pages of the twentieth century are likely to repeat themselves in the general indifference.

What is frightening is that the hate machine, which grows and nourishes itself, only serves to distract attention from what governments, in general, discuss about the issue of migrants, not yet elaborating a shared political program to welcome these people who are fleeing their countries in search of a better future. But do you really think that if they were doing well ‘at home’ they wouldn’t stay? If they would only listen to their stories, their dramas, everyone would be there, on the Lampedusa pier, to welcome them.



**“In Defense of - For human rights and those who defend them”** is a network of over 30 Italian organizations and associations active on issues such as human rights, the environment, international solidarity, peace and disarmament, workers’ rights, freedom of the press and the state of right.

It expressed their grave concern over judicial measures, verbal attacks, and the hate and de-legitimization campaign against the human rights defender Carola Rackete and the crew (all women) of the humanitarian ship Sea Watch 3.

*“In contexts where defending human rights is almost considered a crime or even is a crime, it is essential to combine our forces and stand with those who decide to take the risk and the duty to remain human, like Carola or Jugend’s crew Rettet, of SeaWatch or of the Ionian Sea”, said the spokesman of the Defense Network Di. “These are powerful gestures of humanity, of rejection of injustice, of defense of human dignity: Carola has all our solidarity and our support”.*



This climate is frightening, because threatening to sink the ship of an NGO knowing that there are people on board is not human. Governments are called to defend a young girl from threats of violence and support young people who, with audacity and resourcefulness, are committed to promoting solidarity and active citizenship to build a better future for society.

“I propose that young people go beyond groups of friends and build “social friendship, seek the common good. [...] It is not easy, we must always give up something, we must negotiate, but if we do it thinking of the good of all we will be able to realize the magnificent experience of putting aside the differences to fight together for a common purpose. If we can find common points

in the midst of so many differences, in this craft and sometimes tiring effort to build bridges, to build a peace that is good for everyone, this is the miracle of the culture of encounter that young people can have the courage to live with passion” (cf. Post-Synodal Apostolic Exhortation, *Christus Vivit*, Pope Francis V, 169-169).

Migrants “remind us of the original condition of the faith, namely that of being ‘foreigners and pilgrims on earth’ ” (Hb 11:13)” (cf. Post-Synodal Apostolic Exhortation, *Christus Vivit*, Pope Francis III, 91). We want to encourage you to take on this commitment, because we recognize that the heart of the young wants to build a better, welcoming, and just world.



# TV series as habitable worlds

Gabriella Imperatore, FMA  
gimperatore@cgfma.org

Universe in expansion, experience, narrative ecosystem, thus the TV series are defined. They are abnormal entities able to branch out in time and space: the factor of duration is joined by that of cross-media and non-linear evolution. We no longer have to deal with 'products' with clear boundaries, but with habitable worlds that cross multiple media and channels; they have numerous access points and open travel modes (cf. Luca Rosati, *Information Architecture*).

## ■ TV series: between fiction and reality

The television series of the new millennium have a narrative force that seems to summarize some features of the previous formats: appendix novels, literary sagas, television dramas, and cinema. The identification process and the emulative stimulus grow thanks to the participation and reproduction of fiction in the real world, through interaction with digital channels, social networks, and the ease with which an art-like work is produced today.

The strongest structural element is **seriality**, which has become more invasive and interactive, because in part it is the user who establishes its rhythm. Depending on the mode of use and the tool that is used TV, PC, mobile phone, tablet, it differs in: global *synchronized* viewing with fan communities that follow it around the world (even without regard to time zone); individual viewing *on demand*; *deferred* and *unstoppable* viewing of all episodes, *binge-watching*; *live TV streaming*, synchronized for a vast audience. A variety of stories often consumed by crossing multiple series, creating affection, dependence, even confusion that makes it more difficult to remain attached to the plot, even if through social media and websites it is possible to share

the experience, comment on a twist of the plot, create alternative plots. It is a real immersion, continuously fed by the expectations of fans, between episodes on the one hand and real life on the other.

TV series do not have a linear narrative, and therefore are closer to reality. They have very complex, intricate plots, and this fascinates users. The characters have a strong emotional charge and a clear world view, which is applied in the various episodes, sometimes in a redundant way. The fragmented seriality of the TV series, the psychosocial ductility of the characters, and the convergence of social media are characteristic features of the TV series that allow users, not only a total immersion in fiction, but even an emergence of fiction in reality.

## ■ The TV series impassion

*Why do TV series impassion?* With some, one episode is enough to immediately fall in love; others need more time (or more episodes) for them to touch the heart. But then there are those that in nothing and in no way are pleasing. If once the TV series occupied the last place in entertainment and then second-place to big cinema, in recent times this is no longer the case.

## *What has changed?*

First of all with the advent of the Internet and of the streaming platforms: **Netflix**, **Infinity**, **Now TV**, it is much easier to access them. There is no longer the need to arrive home in time and synchronize yourself with the TV nor be anxious for weeks waiting for a new episode. Now it is enough to sit comfortably on your sofa and begin **binge watching**, preferring to watch more or even all the episodes one after another, without problems of continuity and find oneself at three in the morning still awake after having devoured a whole season.

The way of thinking about TV series has changed. Before, each episode was a 'story' in itself. This is no longer the case because the series are no longer 'series' but rather a film in many episodes, which having available many episodes, succeed in prolonging the drama and distributing it in an arc of time that is much longer. The episodes thus become chapters of a novel. And the best novels are those that one can't wait to get home to read all in one breath. This is why the TV series keep us glued before the screen. It is the doubts, uncertainties, contradictions that fascinate and arouse curiosity. The more the dramas are mysterious, the more the series impassion us. It is pleasant

to immerse ourselves in new universes, explore new places. One becomes attached to the characters, identifying oneself in the things that happen to them, in their voices and in their ways of acting; they become like friends. It feels like a void when a series that has so impassioned us ends.

Storytelling, transmedia, stimulation of intelligence, combined with creativity, freedom of expression, development of communication codes, have made the TV series an indispensable appointment. We can only remain glued to the screen!

## Learn languages by watching TV series

A survey by Babel, the app to learn languages online, reveals how thanks to the TV series many people have learned and used new expressions in different languages. It is mainly young people (56%) who use slang expressions and expressions useful for vacation or for work. While 34% of those interviewed over 45 years old declare that they have used expressions learned thanks to a TV series, mainly to greet and introduce themselves. 25% of users who participated in the survey choose the original version to capture the true essence of the story and the characters. 58% of respondents said they did not want to miss anything about the original version of a TV series, so they could learn a new language and practice the languages already studied, especially to improve pronunciation and expand vocabulary. Furthermore, 46% of respondents had a gratifying response in real life using idioms learned thanks to a TV series. Among the languages most heard when watching a TV series are Spanish (22%), French (13%), German (9%), and Portuguese (2%). However, English is the undisputed favorite, a language that 85% of respondents define as the best to learn with a TV series.



### Telling young people: a challenge for the TV series

*The brilliant friend* confirms the vitality and the great transformation that TV series are living in these years. It is a series with a literary flavor, recited in Neapolitan dialect with subtitles and co-produced by an American HBO network. *The brilliant friend* not only tells of a friendship sui generis, but focuses on the importance of choices, on how a no or a yes, pronounced in a low voice, can achieve its long-term effect; on how life is nothing but struggle, survival, pain, wealth and poverty; about how are unleashed in the different characters the desire for revenge, social, moral, and economic redemption.

The protagonists are Elena and Raffaella, for all readers simply Lenù and Lila: two little girls who are growing up in the outskirts of Naples in the 1950s. The series follows their story, from when they are in elementary school to adulthood. It is the story of a soul, the Italian one, and of its evolution through the powerful weapon of education, because only culture and education can promote social elevation, giving birth to a deeply 'new' soul. This is the theme that serves as the lowest common denominator to the story of the two young protagonists, whose future lies precisely in education and in the possibility of studying or not studying the ramifications necessary to continue the plot.



### TV series, an educational and relational gateway between adults and adolescents

This is the case of *"This is us"* that reveals how it is possible to show a constructive story on the relationship between parents and children.

Conceived by Dan Fogelman, it tells the events of the Pearson family between natural and adopted children white and black, developing it over multiple time levels. It goes from the Eighties when the story begins, up to our times. The protagonists are parents and their three children.

Different stories, with some points in common, all destined to intertwine, while the continuous swing between present and past, as well as allowing some twists and turns, favors the psychological analysis of the characters highlighting interpersonal relationships, especially between children and parents, and also dissatisfaction with unfulfilled dreams or the search for change.

*This is us* tells the complexity of life with much realism, and also with a lot of humanity. On the one hand, a parent can be accused of having broken a child's dream. On the other hand, the son admits that he owes his strength to the parent. Meanwhile, everyone learns to share joys, forgiveness, courage and hope, happiness and love, guided as in real life by emotions and feelings.





# Educating between drama theater and musical theater

Caterina Cangià, FMA  
sisternet@thesisternet.it

Drama theater and musical theater are the two main forms of theatrical expression. While the former is based solely on acting, the latter carries on the scenic action based on acting, music, singing, and dancing that intertwine fluidly. The various expressive and communicative techniques set in motion during the preparation and execution of a show revolve, for didactic or pastoral choice, around content that can be highly formative. And this both in prose theater and in musical theater. Therefore, a dual educational action is always present: that referred to the content and that referred to the specific theatrical.



## Value of the content

The choice of the script can only be oriented to the quality of the content. Do we work with boys and girls aged 8 to 11? There is *Heidi, the Musical*. It is about a little girl who succeeds to give color to the world around her, changing others from sad to happy, and healing through the goodness she radiates. The adaptation by the educators and animators of a Youth Center of "Heidi", the novel by *Johanna Spyri* (1880-81) delves into the narration of her grandfather, of Heidi herself, and of Klara's reactions, a strong mysticism anchored in nature, the mountain, contact with animals, authentic relationships of friendship, and relationship with God.

Reading the script raises questions and allows those who educate to present values. Take *Joseph and the Amazing Technicolor Dreamcoat*, a musical work by Andrew Lloyd-Webber, with the lyrics of Tim Rice, composed between 1968 and 1971. The young people are immersed through various musical genres into the extraordinary narrative of guilt and fraternal forgiveness with the story of Joseph sold by his brothers. The animator can make the group reflect on the shattered dream of the 'boy' Joseph on being sold by his brothers, on imprisonment, on temptations and sufferings that do not, however, distance him from God.

If musical theater has a strong impact on children and young people due to the strength of

the words conveyed by the music, a prose script has an overwhelming force when it is biographical like the deep inner transformation - through Jonathan Moore's writing and direction - of the young soldier Iñigo who becomes the serene, mystical leader, Ignatius of Loyola. And there is the life of Mary Domenica Mazzarello and Don Bosco, and the Zeffirino Namuncurà musical. Not only lives of saints, but also of 'great ones' who were not afraid to play out everything in the gift of self to humanity. The narratives of life are wonderful opportunities for "the young who risk understanding faith not as a reality that illumines everyday life, but as a set of notions and rules that belong to a sphere separate from their existence" (Final Document *Young people, faith and vocational discernment*, III Part II, 128).

## Educate through theater codes

Once the value of the theatrical 'text' has been confirmed, take a look at the potential in setting up the show for the development of communication skills in children. The experience of 'doing theater' is strengthened by the educational intervention of experts, but already the comparison among peers in the various phases of the work is formative. Both the cooperative work and the characteristics of each theatrical performance improve the linguistic and social communication skills of the children.

The whole process of setting up the show requires reflection and



creativity and the theatrical troupe is the place for collaboration par excellence. From the preparation of the scenography to the interpretation is all a polyphony that tests the communicative skills of our children and young people. Exercise in diction and intonation improves phonological and paralinguistic competence, because without the use of emphasis, exclamations, pauses, and other non-verbal aspects of speech, there would be no acting. Moving on the stage, managing space and transmitting meanings through gestures and mimicry require kinetic and proxemic competence. The make-up allows you to explore the various facial expressions while the choreographies offer the possibility of moving in a harmonious and coordinated way, making you become more aware of your body and the space it occupies.

Words not only describe, they act together with all other languages. 'Doing things with words' helps the young actors to put into practice their pragmatic and performative competence. The objects, words, and concrete ways of behaving help

to place the interaction in a precise sociocultural context, developing sociocultural competence. The theater thus becomes a cultural apprenticeship in that the linguistic, paralinguistic, and kinetic behavior is specific to each particular culture.

In the musical then, the text, music, choreography, and the personal charisma of the actors are on the same level. Dancing, singing, and acting is learning to express oneself on various registers. 'Renewed youthful dynamism' also emerges from the desire of children and young people to be protagonists. The practice of educational theater could be an inviting form of presence and closeness, as suggested by the Working Document, no 138-139, which would facilitate discernment in everyday life because theater, in addition to being an expression, is a school of communication where empathy, awareness of oneself and of the other, conflicts and their resolutions are practiced. But now, silence in the room! On with the music, lights, and the curtain opens. Ladies and Gentlemen, here's to you... the children!

*The Ten Commandments* is a French musical show, translated into Italian and other languages, directed by **Elie Chouraqui**, with the music of Pascal Obispo, inspired by Exodus.

*Jesus Christ Superstar* is the exciting story par excellence. Superstar, the word that more than any other sums up the last days of Jesus' life, from entering Jerusalem to the Crucifixion, supported by a musical column of pure, overwhelming rock.

For *Heidi. The Musical*'s script and backing tracks, the reference is the Multidea publishing house:



[info@multidea.com](mailto:info@multidea.com). Scripts based on international children's literature are available in Italian and English.



# Encounter and integration in music

**Mariano Diotto, SDB**

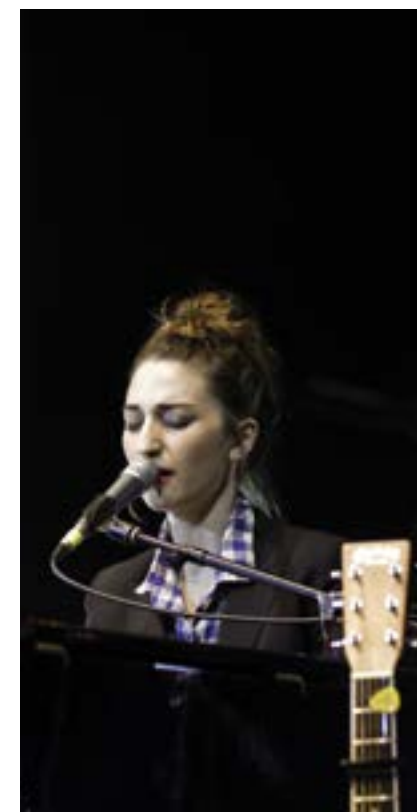
[m.diotto@iusve.it](mailto:m.diotto@iusve.it)

Today we know that music has a therapeutic purpose and favors the well-being of the person, but perhaps we do not yet know the power of music as an instrument of encounter and integration. Songs have the ability to cure and prevent forms of social unrest and bullying, because they always have an emotional impact on people. Much is already being done in schools with ad hoc courses designed to raise awareness in children, adolescents, and young people. Music knows how to involve and that is why it becomes effective in conveying attitudes and values. It involves the reason, the emotions, vibrates in the body and in the soul.

Basically, it's about educating ourselves to different sounds, rhythms, and new words, otherwise even music can become a stereotypical element of society, leading to rigidity of thought and evaluation. We must educate young people about diversity, stimulate their interests and the desire to explore other ways of living and expressing themselves, savoring the sense of richness that comes from diversity and from positive and constructive confrontation with it. And this can also be achieved with music!

## ■ Encounter and hope

The two American singers **Sara Bareilles** and **John Legend** have recently recorded a pop ballad that puts together their voices in a melodic song to express a feeling of hope: 'A safe place to land' is the title. It tells the story of a group of people who set sail for a sea crossing, on a "boat of salvation" that is about to sink: "When holding your breath is safer than breathing, when letting go is braver than keeping, when innocent words turn to lies, and you can't hide by closing your eyes. When pain is all that they offer like a kiss from the lips of monster. You know the famine so well, but never met the feast, and home is the belly of the beast. The ocean is wild and over your head, and the boat beneath





*you is sinking. Don't need room for your bags, hope is all that you have. So say the Lord's prayer twice, hold your babies tight, surely someone will reach out a hand and show you a safe place to land".* The invitation to salvation is addressed to those who are listening to the song when they repeat three times: *"Be the hand of a hopeful stranger, a little scared but you're strong enough! Be the light in the dark of this danger 'til the sun comes up".*

Even American singer-songwriter **Toni Childs** almost thirty years ago described the situation of help required by children in her song: *House of Hope*. *"Children laugh, Children cry. They're the future of our time. Will they hold us to blame for all the things we've turned away? I don't like what I see now, I don't like where we're going, I don't like it, no. You and I, we're getting older now. You and I, who will show them If we don't show them how? I want to know is it true, is there a house of hope for me and you".* We can leave a world of hope even to the children!

#### ■ Encounter and integration

**Patti Smith** sang *People have the power*, recounting her dream in which people had the power to change the world. Also the Israeli singer **Noa** recently released a CD entitled *Letters to Bach* in which she takes up 12 pieces of music from



the German composer *Johann Sebastian Bach* and enriches them with her words, inspired by texts that speak of encounter and integration, ranging from the personal sphere to the universal. In the song entitled *Mars* she says: *"Now listen, you're missin' the most important story... how long*

*can we carry on here crammin' in on a small piece of land all of us, every woman and man and the fuss, and the mountains of filth and the wars, and the rich turnin' backs slammin' doors, and the rest getting angry and poor, no siree, this is not gonna last very long, I worry, and it's not very often I'm wrong, let's hurry, make a plan! I am sure that we can for the future of man. You and I understand time is not our friend so I suggest we'd best get on it..."*

#### ■ Education and music

Music education is important on a social level, because it can be used as a key to reading, accessing, and integrating different peoples. How can we forget the famous 1985 song entitled *We are the world*. On that occasion, the greatest stars of the musical

world gathered to record this song that collected over 100 million dollars, which was then entirely donated to the population of Ethiopia, afflicted at that time by a disastrous famine. The song written by **Michael Jackson** and **Lionel Richie** said: *"There comes a time when we heed a certain call, when the world must come together*

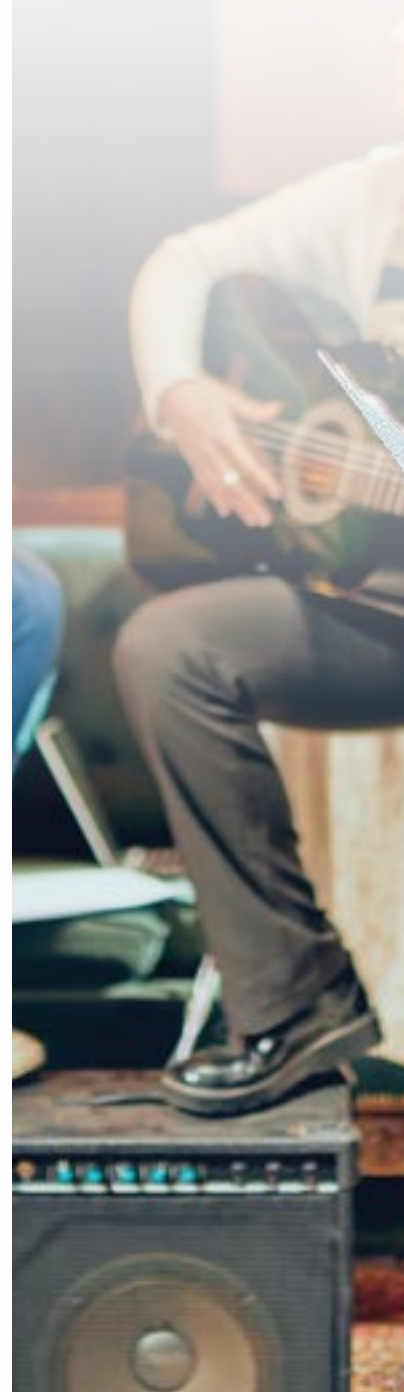
*as one. There are people dying. Oh, and it's time to lend a hand to life, the greatest gift of all. We can't go on pretending day-by-day that someone, somewhere soon make a change. We're all a part of God's great big family and the truth, you know, love is all we need. We are the world. We are the children. We are the ones who make a brighter day, so let's start giving".*

This song is a masterpiece both in music and in text and it is good that the new generations also know it, because change is important and can also happen with the simple text of a song.

Music, therefore, can worthily represent every socio-cultural instance and, in fact, is always the expression of a historical moment and is constantly embodied in a culture, translating it into words and sounds.

It is valid both for the dominant cultures and for the so-called subcultures, which in music find a peaceful possibility of expression. *Classical music, pop, rap* and,

in this last period, *trap* are the exact expression of this educational spirit that music possesses. The important thing is to open up to listening and to accept sounds and words that we don't immediately understand. In the meantime, it is necessary to welcome them, to be able to then internalize them, trying to understand them. Music tells the perceptions of the world. It is up to us to know how to live empathically, so that it can transform us into better people who know how to live integration and encounter.





# Pope Francis. A man of his word

by Wim Wenders

Gabriella Imperatore, FMA

gimperatore@cgfma.org

“A film alone will not change the world, but it certainly can help change the images we carry and the way we look at the world. However, the spiritual heritage of Pope Francis can do this. There are many people with good intentions in this world, Christians, Buddhists, Muslims, and people who do not belong to any confession... each of them, watching the film, can find new images of a better world within her/himself” (Wim Wenders).

## ■ Story and structure of the narrative

The film uses a shooting mode called *Interrotron*. The eye of the director Wenders is inquiring, never intrusive or forced; he respects the Pope's gestures and words, which spontaneously and immediately presents himself to the viewer. Francis confronts generosity and humility with the community beyond the screen, sharing his vision of faith and his idea of the Church. The Pope speaks thus of poverty and peripheries, of the logic of waste, of attention to the environment and to creation, of suffering for the condition of the poor, of civil wars, of the global phenomenon of migration, and the integration of refugees, putting on guard against the corruption of power, ready to wear down every social sphere, from the Family to the Institutions and even the Church. To defend or assert his reasons, he has no economic or military power. He has only his word. Moreover, Francis addresses an enthralling and heartfelt appeal for peace, for dialogue between cultures and religions. In the film, Bergoglio's first greeting is relived in



the Loggia of St. Peter's Basilica, the apostolic journeys from Lampedusa to Latin America, the United States, and South Korea.

Finally, the author opts for the inclusion of historical-poetic moments, black and white connections with the figure of St. Francis of Assisi, tracing a parallelism between the two figures of the Church, yesterday and today, that impressed the documentary with a sense of completeness and depth, a poetic breath.

## ■ Pope Francis at the center

It is not a film about Pope Francis, but a film with the Pope, where He speaks as directly as possible. “The possibility of meeting him and talking with him, allowed him to create a film platform, thanks to which the Pope could communicate with the spectators on all his themes and concerns, not just questions and answers, but interacting ‘eye to eye’ with the whole world. What portrait came out of it? A cautious, respectful, and intense portrait of Pope Bergoglio. In fact, beyond moments of denunciation of the evils of the world, is the joyful and hopeful invitation of Pope Francis to re-tune oneself with creation, with nature, to remain more impressed, to leave a deep trace in the heart of the

spectator. A true manifesto of Bergoglio thought, in which his charisma emerges, his struggle against the cynicism of our times, the return to the founding values of Christianity. Expressing himself in Spanish, he confirms his ability to break with the past by using Media as a worthy heir to Pope Wojtyla. Expressive and ready to displace with some unexpected references, Bergoglio claims dialogue as the only solution for the too many wars still in progress” (cf. Interview with Wim Wenders).

Pope Francis is “A man of his word”, a person who keeps his word, who lives what he says, starting from the need for a new sobriety and from the need to start again from the least. And so we see him in the most miserable places in the world, in nomad camps, among prisoners... he travels the world in the Pope-mobile, welcoming the crowds that acclaim him, touching the heart with the emotion he arouses in the people he meets, in the hope that he succeeds to infuse in millions of people.

He is brave, without fear. He is a man who does not act for his own benefit, but a person who is totally committed to the common good, which represents all of humankind and humanity.





### ■ Reference to the Message for the 53<sup>rd</sup> WDSC

"We are members of each other (Ep 4: 25). From social network communities to the human community" indicates the Message of the Holy Father, a title that opens up a commitment to build living, dialoging, and cohesive communities; communities that know how to inhabit the Net, as a Community, that bet above all on true encounter. *"The community as a solidarity network requires mutual listening and dialogue* - underlines the Pope - *based on the responsible use of language*".

In the film there is a clear commitment by Pope Francis to tie the threads of human communities, to bring people and peoples, even of different cultures or religions, closer to a horizon of dialogue, understanding, and proximity. Pope Francis is a community builder, a witness of the Gospel who lives the Media and Social Networks with conviction and courage - and the film is a concrete demonstration of it - precisely because of his need to be close, to meet the other as an image of an outgoing Church.

### The film in the press

"The Pope looks at the camera and speaks: he speaks of poverty and social injustice, of ecology, of immigration, of suffering (why does it exist?) and love (the truth, the solution). He speaks with common sense words, those that in times like ours almost seem **revolutionary** ("we do not need to be afraid of this word", he says. It is the very message of Jesus



Christ that is revolutionary). He speaks with disarming sincerity, warmth, the simplicity that we all know, **that of a Pastor more than of a Pontiff**"

(cf [cineforum.it](http://cineforum.it))

# Against the wind of Daniele Cassioli

Emilia di Massimo, FMA

[emiliadimassimo@libero.it](mailto:emiliadimassimo@libero.it)

Romano di Garbatella, blind from birth, Paralympic water skiing champion with three world records, physiotherapist graduated with honors, leader of one of his non-profit organizations that stimulate blind children, told his life in the book *Against the Wind*.

### ■ Beyond Sight

*Against the Wind* is the true story of Daniel Cassioli, born in 1986, author and protagonist of the book, a boy similar to many others, with the desire for friendship and love, with his joys and disappointments, with the fatigue to accept oneself as one is, going beyond the difficulties to realize that everyday life gifts us with wonder and gratitude.

Daniel has an exceptional vitality that constantly pushes him to devote himself above all to water skiing, the sport in which he has found an authentic and personal freedom, and he considers *experience as the basis for growth*. In addition, he climbs mountains and skis on the snow. Daniel's life, however, is not only engaged in sports; he is a physiotherapist. He holds developmental and personal growth courses, has many friends, a girlfriend and a family that love him.

One could conclude that he is really a person who has already accomplished the dreams that in adolescence are kept in the drawer, especially if one adds to his biographical notes that he is the strongest water ski champion of all time. However, the unexpected fact, which is surprising, is that





Daniel is blind from birth, a disability that the boy, from an early age, tried in every way to transform into an opportunity, supported and always accompanied by parents who were able to give him *wings to fly and roots to return to* (Dalai Lama).

And yet, reading his story, one understands that the young man is endowed with a *perfect view*, interior and very rare, so as to lead the reader beyond what is visible, teaching that there is much more to discover, even if the viewer is brought to believe that every experience passes mainly through the eyes.

In the daily and common events that Daniel narrates, he captures the desire to overcome fear, to improve himself, not only training his strengths, but also his weak points, what feels insecure and fragile because, says the protagonist, *when you look beyond, everything is possible*. Daniel makes it easy to understand how beauty actually resides in the heart, not only *in the eyes of the beholder*, but only if you are willing to learn to recognize it and see it. Following the story of Daniel one becomes aware that perhaps the true blind person is one who fails to understand their own resources, to overcome the limitations and fears, to go beyond the visible and the perceptions that the sense of sight causes. So Daniel, based on what he sees, communicates the extraordinary nature of ordinary life, making us reflect on the beauty and variety of existence, on the immense capacities of human beings which they often do not exploit because they are blocked by internal disabilities more than physical ones.

Fear of what is different is a theme addressed by Daniel with realism and a rare sense of humor, devoid of any judging or moralistic traces. Through the clichés that express themselves towards disability, the protagonist affirms that the differences can be enriched more and more every day and documents it only on the basis of the facts he has lived, presenting them with humility and truth.

### ■ The pedagogy of trust

The numerous victories reported by Daniel Cassioli in water skiing, the result of a tenacious and also suffered training, come from a conviction that the champion communicates, based on his own experience, because it is incentive that puts into play the potential everyone possesses: *when you touch the bottom you know yourself better afterwards. Defeats make you grow, much more than victories. Winning is*

*not just reaching a goal, it's also getting rid of an obstacle that blocks your course. Winning can mean finding yourself and loving yourself as you are.*

The ideal condition *to win* is *against the wind*, the only one that gives birth to the desire to fly, and Daniel has experienced it both in personal moments of crisis and in various everyday situations. It is in these realities that he knows how to *trust blindly*, as he often says, especially when he decides to try what is objectively possible only for the sighted. Constantly overcoming his disability, the young man tells, with an authentic and unsettling style of writing, the secret of his contagious strength, making one reflect on how to untie the most important knots of one's life and revealing that the secret is called *trust*.

Daniele learned to trust himself at five years old, the night of San Lorenzo, when everyone tries to see a shooting star to entrust their dreams to it. The thought of Daniel was precisely that night: *alive and immersed in a perennial night, I have never seen falling stars, how can I entrust my dreams to them?* The answer was that he didn't need shooting stars to launch his trust beyond the unknown, so Daniele always trusted, and today he recognizes that trust has allowed him to do things he might never have done otherwise. *Trust blindly*: a daily school that the champion continues to attend and from which he always learns something new, especially in *seeing people inside*, as he says, because *trusting a person is a way to see in depth, it is a beautiful way to see the person,*

*the other with the eyes of the heart*. Thus, *to trust blindly is to come* to feel inwardly, rather than to see with the sense of sight.

The sporting experience of water skiing is also a metaphor for life, it is the joy that is experienced when facing the dark *against the wind* that makes you run on water. The text seems to be written specifically to know how *to go beyond* and discover a universe visible only to the heart, what is realized when

*going against the wind* overcomes fears, limitations, and fragility. This is the frame of reference that encompasses a different vision of oneself, of existence, giving a new look and giving rise to the daring to commit oneself in depth to leave one's own, unprecedented imprint in the world because, Daniel recalls, *"the game of life is in recognizing that it is entirely in our hands and that it is up to us to decide how to play it"*.

*"Contact with happiness is essential in life. Because sometimes we forget what it is, beyond what can happen to us".*

*"The strength needed to overcome our limitations is already within us. The important thing is not to lose sight of the final goal".*

*"The ideal would be to know your limits and try hard to overcome them and correct them".*





# Among the young

Dear Friends,

I am happy to have this space to speak about some good news! It did not arrive on my cell phone, and to tell the truth, I do not yet understand well its complex functioning. And because my dear Sisters do not have a lot of time, the Animator asked a young person at the Oratory to teach me how to use WhatsApp. So at some point I will write you a message and you will be surprised!

Let's go back to the Good News: Jesus is Risen! **CHRISTUS VIVIT!** "Christ lives. He is our hope and the most beautiful youth of this world. Everything He touches becomes young, becomes new, fills with life". How can I not be happy at these words! If you have read the Exhortation of Pope Francis after the Youth Synod, these words touch the heart, really transforming everything. I feel touched by His Life and I assure you, I feel younger!

I want to invite you to enter deeply into this message of the Pope because it is the clearest path I have found to go to the young people and I wish to share it with those who, like me, have a few years.

Urged by *Christus Vivit*, I feel happy to be with the young and, when I speak with them with the certainty that *Christ is the most beautiful youth in the world*, I feel that there is a fine harmony in the dialogue. So I wanted to convey the Pope's word to young people. "The first words I want to address to every young Christian are: He is alive and wants you to be alive!" At the Oratory, it is beautiful to see young people from different religions who are thirsty to know the Living God.

*Liberth*, a young Moroccan, told me that he felt very sad because he couldn't find a job and he hadn't seen his family for a long time; and he wondered about the meaning of his life. I cried with him, and I could

also bring back a smile to his face when I helped him look at the small beautiful things in his life.

Help me, please! *How can I accompany these young people in need of true life so that they can discover that life is beautiful? How can I make them feel that God dreams with the young who make evangelical, free, and credible choices?* I am sure that they can continue to dream a future of hope.

If you have some suggestions, some light, send it to the Director of the DMA Magazine, and I assure you that we can interact and create a network of life. You see, Camilla is getting older and yet she is understanding something about communication!

In conclusion, this year the Rector Major invited us on a journey of holiness and, what a coincidence that even Pope Francis writes of this in his Exhortation, "St. Dominic Savio offered Mary all his suffering. When St. John Bosco taught him that holiness involved being always joyful, he opened his heart to a contagious joy. He sought to be close to his companions who were most marginalized and sick. He died in 1857 at fourteen years of age, saying, "What a marvel I am seeing!"

How beautiful life is! Right? **CHRISTUS VIVIT!** See you later!

*Camilla's words!*





# “NEXT DOOR SAINTS”

*“It is the hand of God that works in you”*

(MM. L. 66,2)

Holiness knows no age, is present on all continents, and speaks all the languages of the world. In fact, the Gospel is good news for everyone. It is the next door holiness of those who live close to us and are a reflection of the presence of God.

Still today there are innumerable testimonies of young people who in their short life lived the Christian virtues of faith, hope, and charity in a heroic way. They invite you to be proud of your baptism, to be consistent with your Christian identity. These young people are people full of divine grace and overflowing human examples.

## Life is a show

Clare Crockett was born in 1982, in Derry, Ireland. She was Catholic by tradition but without conviction. She dreamed of becoming a TV star. The notoriety that she tenaciously pursued has now already conquered her in a completely unpredictable way, just as Providence likes it.



Gifted with an uncommon artistic talent, a beautiful voice, an attractive physique, and a captivating smile, she could have broken into the world of entertainment. But then, following a **radical conversion**, the young woman who dreamed of the movies and meanwhile spent her free time between parties, discos, and alcohol, became **Sister Clare Crockett of the Servant Sisters of the Home of the Mother**, on September 8th, 2010, made her Perpetual vows and in 2012 was sent on mission to Ecuador. Sister Clare was very generous, with a very special gift and a unique charisma to relate to children and young people.

On April 16, 2016 she died at only 33 years of age, with five

other girls, due to the collapse of a building she was in during the earthquake that struck Playa Prieta in Ecuador.

A few years later, her sisters made a **documentary film** about her, entitled **“All or Nothing”**. The news is that the documentary is literally making known the story of Sister Clare throughout the world and no one remains indifferent to her testimony of faith and life.

## *Nothing will take away from me the joy of having left everything for the Lord.*

A strong story in its simplicity: it tells of a total dedication, without reservations and of an authentic happiness found by embracing God. For Clare the surprising encounter with Christ happened during Holy Week of 2000, when she found herself participating, “by chance”, in a retreat in Spain with the Servants of the Home of the Mother. “The Lord gave me the grace to see that He died for me on the Cross. After receiving this grace, I knew that I could change: If He did this for me, what will I do for Him?”

The Lord wanted me to live in poverty, chastity, and obedience. It was impossible for me! “I can’t become a nun!” - I said - “I can’t stop drinking, smoking, going to parties, my career, my family ...” If Jesus asks us to do something He always gives us the strength and grace to do it. “Without His help I would never have done what I had to do to answer His call and follow Him.”



“Many times in life,  
we waste time asking ourselves: “But *who* am I?”.  
You can ask yourself who you are  
and spend a lifetime looking for who you are.  
But ask yourself: “Who am I *for*?”. ”  
This statement illumines life choices,  
because it urges you to assume them  
in the liberating horizon of the gift of self.

(Final Document, Young People, Faith and Vocational Discernment, Part II, I, 69)



**Istituto Figlie di Maria Ausiliatrice**  
*Salesiane di Don Bosco*



**[www.rivistadma.org](http://www.rivistadma.org)**

Readings, in-depth studies, videos,  
interviews, and the possibility  
of contributing and enriching  
the dialogue with new reflections.

