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Germany : Dusseldorf - Closing the Pauline Year with a Mission to the People (13/07/2009)



To conclude the Pauline Year, an extraordinary mission on the theme, *Open the Doors to Christ*, was held in Dusseldorf, Germany. From Pentecost Sunday to the Feast of Corpus Domini, the residents of the city experienced in a first-hand way what it means to live and share one's faith by "opening the doors to Christ."

The mission was prepared by a team of 72, in keeping with the Gospel statement: "The Lord chose 72 disciples and sent them out to every town and city..." (cf. Lk. 10:1). Those chosen for this purpose, including the Daughters of St. Paul, their lay cooperators and many other pastoral workers, spent a year of intense study and spiritual preparation for the mission, which was carried out in 60 different parishes. Essentially, it consisted of witnessing to the beauty of being a Christian through catechetical encounters, diurnal and nocturnal prayer sessions, conferences, round table discussions, the distribution of thousands of biblical messages prepared for the occasion, concerts and plays on spiritual themes, games, festivals, etc.

The initiative was welcomed by the public with great enthusiasm. Cardinal Joachim Meisner, Archbishop of Cologne, his three auxiliary bishops, 80 priests and many religious and laity, "invaded" Dusseldorf's streets and public squares to joyfully communicate their hope and faith in Jesus Christ and engage the people in dialogue.

The Daughters of St. Paul stationed in this city, who began to collaborate with the initiative in June 2008, took advantage of the celebration of the Pauline Year to give their apostolic presence on the evangelization team a special touch. During the mission, they were able to witness to the vocation to the religious life, to participate in prayer liturgies organized for vocations, and to hold many media exhibits from which they also diffused flyers on the Pauline life and apostolate.

Italy : Albano - A Gift in Favor of Life (13/07/2009)



A few days ago, Queen of Apostles Hospital, which is owned by the Daughters of St. Paul, inaugurated a new service for the sick: a special car used to transport blood. The car was presented as a gift to the hospital by the Giuseppe Toniolo Bank of Genzano, Rome.

During this time of economic crisis in which many banks are failing, it is amazing to discover one that is truly concerned about people and that is willing to help them by setting aside funds to help people free of charge. In fact, the Giuseppe Toniolo Bank is a credit cooperative bank that uses the capital entrusted to it to help society in diverse ways.

Before the new car began its service, it was blessed by the Chaplain of the hospital, who placed it and above all its drivers under the protection of the Lord and the Queen of Apostles. A representative of the bank, many of our sisters and some of the hospital personnel attended the blessing ceremony.

South Africa : Closing of the Pauline Year (10/07/2009)



The Challenge of St. Paul's Message Today: under this banner, which unveils broad horizons to the Pauline mission, the Daughters of St. Paul of South Africa brought to a close their celebration of the year dedicated to the Apostle of the Gentiles.

Our sisters of Durban and Johannesburg organized conferences, debates, and parish encounters to solemnize the closing of a year that was rich in apostolic activities for both communities. They thank in a special way guest speaker Sr. Bernardita Dianzon, fsp, from our Manila community, who with profound love for St. Paul competently guided the different reflections on the Apostle.

Another important moment was the Eucharistic Liturgy in the Durban Cathedral, presided over by Cardinal Napier. During his homily, the Cardinal underscored how, at that very moment, the ecclesial community gathered in the church

was celebrating a true Pentecost. In fact, the hymns and readings were sung and proclaimed in the languages of the various ethnic groups participating in the Eucharistic Celebration. In this way too, the Apostle of the Gentiles was honored by all people.

Peru : Lima - Renewing God's Gift with St. Paul (08/07/2009)



To solemnize the closing of the Pauline Year, the FSPs of Lima held a formation course from 22-26 June in the St. Vincent De Paul Auditorium in the Surquillo quarter of the city. Entitled, *St. Paul: Disciple and Missionary*, the course was promoted by the Peruvian Episcopal Conference, the FSP Publishing Department and the International Catholic Bible Society.

It was guided by Fr. Jacinto Nunez Regodon, a biblical scholar from the University of Salamanca, Spain, and featured a number of Peruvian bishops as guest speakers.

The 450 priests, religious and laity who participated in the event were all very enthusiastic about the input they received and praised the competence and passion with which Fr. Jacinto Nunez spoke about the Apostle of the Gentiles.

The conference was also enriched by an exhibit of books and other material on St. Paul, which was run by our sisters and some of their lay collaborators.

Italy : Milan - Cardinal Tettamanzi Closes the Pauline Year with the Pauline Family (06/07/2009)



On Sunday, 28 June, vigil of the Feast of Sts. Peter and Paul, the diocese of Milan honored St. Paul by closing the Pauline Year with a special Eucharistic Liturgy in the Basilica of St. Ambrose.

Cardinal Diogenes Tettamanzi, Archbishop of Milan, and Auxiliary Bishop Erminio De Scalzi, abbot of the Basilica, concelebrated the Mass with a large group of Pauline priests. The Daughters of St. Paul, Pious Disciples and Pastorelle Sisters of the Lombard region, plus a group of Annunciationists, members of the Holy Family Institute and Pauline Cooperators

Association and many parishioners, friends and acquaintances, also participated in the Liturgy.

In his homily, Cardinal Tettamanzi thanked the Lord for the Pauline Year and for the fruits it bore in helping people get to know and imitate the Apostle, his love for Christ and his missionary passion for the Gospel of salvation. He also thanked God "for the great contribution that you, the members of the Pauline Family, made to ensuring that this Jubilee Year would make an impact on the diocese of Milan."

The Cardinal urged all Paulines and everyone of good will to continue to keep their gaze fixed on St. Paul so as to learn to value the Gospel as "a gift of God"-a gift the Apostle considered to be his "all in all." "The Gospel of Christ was St. Paul's life, passion, joy and hope," the Cardinal stated emphatically.

It is this thought and desire that animates and sustains our Pauline missionary activity in every part of the world.

Uruguay : Montevideo - 40 Actors Celebrate the Closing of the Pauline Year (05/07/2009)



The Daughters of St. Paul of our Argentina-Uruguay Province closed the Pauline Year in grand style by inviting 40 actors from the Banuev (Buenos Aires Nueva Evangelizacion) Company to put on a stage performance of the *Acts of the Apostles*.

Over 400 people turned out for the event and all were deeply moved by the play. The Bishop of Montevideo said over and over again: "It was worthy of *Solis*" (a beautiful theater where important events and performances are held).

Our sisters thank our Father St. Paul for having accompanied them in a special way this past year in their efforts to make him known and loved to many people, who came to discover his passion for Christ.

India : Mumbai - St. Paul's Flame Shines More Brightly than Ever (04/07/2009)



The Pauline Family in Mumbai brought the Pauline Year to a close with a solemn Eucharistic Celebration in the chapel of the Daughters of St Paul in Bandra on 28 June 2009. The inspiring homily by Fr. Varghese Gnaliam, SSP Provincial Superior, put everyone on the right track to reflecting on Paul as a person completely captured by Christ, to whom he gave his entire life after his dramatic experience on the road to Damascus. The celebrant's soul-stirring words were echoed in the prayers of intercession voiced by the sisters, who thanked the Lord for having given the world such a great Apostle.

After the Eucharist, the Pauline Family gathered together for an enriching evening during which the members of our various Institutes shared their experiences and views on Paul. FSP Provincial Superior, Sr. Ancy John, concluded the encounter by expressing her hope that the Pauline Family might not only continue to keep the flame of St. Paul lit, but also enable it shine more brightly than ever in today's world.

Romania : Bucharest - Ecumenical Closing of the Pauline Year (02/07/2009)



To celebrate the Pauline Year together with other Christian Churches, the Daughters of St. Paul of Bucharest welcomed two special guest speakers to their Pauline Book Center: on 27 April, Pastor Daniel Zikeli of the Lutheran Evangelical Church and a professor at the theological University of Sibiu; and on 22 June, Fr. Marian Vild, professor New Testament studies at the Orthodox Theological Faculty.

Our sisters say the two encounters guided by these speakers helped to broaden their horizons and also their knowledge of our fellow-Christian Churches by providing space for a fraternal sharing of different views concerning the figure of the great Apostle Paul.

Daniel Zikeli, who spoke on the theme, *I am not ashamed of the Gospel* (Rm. 1:16), emphasized the importance of proclaiming the Gospel boldly and courageously, while Fr. Marian, whose conference was entitled, *A Light Shines in the Darkness* (2 Co. 4:6), helped everyone come to understand in the light of Paul and the Fathers of the Church that our spiritual journey is genuine to the degree that "the light of God shines in our life."

Brazil : Ananindeua - "Door to Door" Evangelization (30/06/2009)



On 14 June, about 50 people-the members of several religious Institutes (Daughters of St. Paul, Franciscans, Salesians, Jesuits) and their young people in formation; some laity from the St. Anthony and St. Ignatius communities, and members of Holy Cross Parish-met to carry out a unique mission of evangelization in the "40 Horas" quarter of Ananindeua (PA).

The object of the evangelizers' house to house visits was to spend a little time with the families, pray with them, leave them a message and encourage them to participate more actively in the initiatives promoted by Our Lady of Peace Parish.

All the team members were very enthusiastic about their mission, which helped them realize afresh how much people today need to hear about Jesus from evangelizers who are ready to listen to them in return, thus enriching both those who proclaim the Word and those who receive it.

The mission was part of a vocation project organized by a team of religious and laity who are striving to revitalize vocation work in the Archdiocese of Belem.

Spain : Valencia - St. Paul for Children (29/06/2009)



On 12 June the FSP Book Center of Valencia hosted a lively "Children's Day" for a group of elementary school students from Vicente Pla Paredes School, who were accompanied by their teacher, Dora.

With the help of José, an FSP collaborator, the students came to know the great Apostle Paul better.

The encounter opened with a brief introduction, followed by a showing of the DVD: *Paul: An Adventurer for the Faith*. Afterward, the children were invited to tell everyone what events in the

film struck them most profoundly and they did so with great enthusiasm.

The encounter ended with a brief prayer session in which each child read aloud a verse taken from the Letters of St. Paul.

Italy : Still Too Many Victims of Torture in the World (27/06/2009)



In 1997, the United Nations established 26 June as an international day in support of victims of torture.

According to *Amnesty International's Report for 2009*, 120 countries throughout the world today still use of torture as a means of punishing people. It is estimated that Europe currently harbors more that 400,000 victims of violence and maltreatment and that every year about 16,000 others arrive on the continent, asking for asylum as a result of this cruel means of seeking to obtain information or confessions.

The elimination of torture throughout the world constitutes one of the greatest challenges to the international community today. It is a challenge that must be confronted on different levels: the

juridical, through the creation of a truly effective international system of prevention and repression of this practice, and on the societal level through the support and rehabilitation of victims of torture.

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Italy : Rome - Daughters of St. Paul, Charism Tour 2009 / 3 (05/07/2009)



In presenting *The Teachings of Alberione on St. Paul to the Daughters of St Paul*, sr. Filippa Castronovo, fsp, shed new light on our father and model and helped us to deepen our relationship with him.

After the conference, with sr. Filippa as our guide, we retraced Paul's steps along the Appian Way, the road the Apostle followed on his way to Rome as prisoner. We also visited the Mamertine Prison where he was incarcerated and the Three Fountains, where he was martyred.

The talk by Fr Manuel Galaviz, ssp, on *The Pauline Family's Way of Light*, based on the text *Abundantis Divitiae Gratiae Suae*, challenged us to ask ourselves: How can we make the light of Jesus shine on people walking in darkness in today's world? And: Are we ready to experience the same light Primo Maestro experienced?

Sr. Annunciata Bestetti gave us important pointers as to how to "grow old gracefully" in her talks on the various *stages of life*, which focused in a particular way on people over the age of 40. She reminded us that "the fact that I am a Pauline religious is linked to my identity as a person. In this sense, an FSP can never abandon her duty to incarnate always more fully in her life the Pauline charism, which she chose through her religious consecration."

On our pilgrimage to Assisi, we were profoundly moved by our visits to the house in which St. Francis was born, the Basilica of St. Francis, that preserves his mortal remains, and the Convent of St. Clare, including the room in which he died.

On 26 June, we were very happy to visit our sisters at Albano. The joy and the serenity of our elderly and sick sisters, and the devotion of the sisters who assist them, certainly gave us a sense of oneness and of belonging to the Congregation. This was followed by a visit to the Divine Master Retreat House at Ariccia, which called to mind the great vision of the "prophet" Alberione.

Our trip to St. Maria Goretti's house in Nettuno, and our pilgrimage to the Catacombs and Colosseum in Rome, all served to strengthen and renew our faith.

Also unforgettable was the day we visited the Basilicas of St. Mary Major and St. John Lateran, which we will always remember as vibrant centers of light. With many other pilgrims, we climbed the Holy Stairs on our knees, mentally picturing Jesus climbing those same stairs in great pain (*the 28-step marble staircase was discovered by St Helena, the mother of Emperor Constantine, who had it brought to Rome. It was moved to its present location by Pope Sixtus V*).

We were very happy to attend Vespers in the Basilica of St. Paul on 28 June and to participate in the Eucharistic Liturgy celebrated by the Holy Father in St. Peter's Square on 29 June to solemnize the closing of the Pauline Year.

As our Charism Course also came to an end, Sr. Antonietta Bruscato reminded us, "You must be Paul alive today. Even though the Pauline Year is over, all Paulines must continue to deepen their knowledge of this great Apostle. May he enlighten our minds and sustain our life. Cultivate a deep interior life. In order to face the situations of today, we must have a consistent personality rooted in a deep interior life." She also stressed the need for personal study.

Thank you, sr. Sara and sr. Felicita, for your tireless efforts to make this spiritual journey a memorable and joyous one for us.

Sr. Christine Virginia and sr. Lissy Maruthanakuzhy

Italy : Rome - Daughters of St. Paul, Charism Tour 2009 / 2 (29/06/2009)



With the renewed memory of Mother Thecla's message in our hearts on June 11th, we set out for the birthplace of the Pauline Family. We spent five days visiting the centres where our Founder and Co-Foundress, together with the first members of the Pauline Family, spent the early days of our foundation. For all of us it was a deep spiritual experience.

Srs Sara Schena, Felicita Teron and Maria Grazia enriched the journey with prayer, historical and contemporary information about the cities and towns that we traversed.

The stopover at the Tower of Pisa, brought home to us the early lessons on the 7 wonders of the World. The Baptistery, and the magnificent Cathedral, the medieval masterpieces, all spoke to us of the faith and the devotion of the people and the artisans who built them.

As we traveled towards Alba our thoughts moved from the leaning tower of Pisa towards the two towering, amazing personalities of our Pauline Family. Two young people fragile in health, but builders of a worldwide Family, who entered millions of hearts and homes through their saintly lives.

The approach road through the greenfields to the birthplace of Fr James Alberione, Lorenzo di Fossano, proudly holds still the signboard at different locations ' Casa di Beato James'. At Lorenzo di Fossano, - Bethlehem of the Pauline Family - Fr Gino Valtorta with great care and love guided us to each room of the house. The room where Blessed Alberione was born and spent two years of his early life, is preserved much in its original condition denoting the poverty of the then Alberione household. The visit culminated in the Eucharistic celebration. In his homily Fr Gino recalling the life of Primo Maestro reminded us, "We are called to forget ourselves so that we can offer God everything. We are then able to do marvellous things for God like our Founder."

At Castagnito Sr Fatima FSP took us on a guided tour through the house of Prima Maestra Thecla. In this beautiful ancestral Merlo house that still preserves the memories—cradle and sewing machine-- of Mother Thecla, we were drawn to the close bonds that Prima Maestra expressed throughout her life with her family We felt privileged to have the Eucharistic celebration in our Mother's house with the Novices and Novice Director of Society of St Paul.

The Parish priest at the Church of Sts Damien and Cosmos - where Maestra Thecla with her mother met Fr James Alberione - welcomed us as though he were one of us. We discovered the love and appreciation the Diocese has (for Canon Chiesa) as he took us around the room of Canon Chiesa. The books authored by Canon Chiesa are still on display in his office table, and his office is intact with the furniture used by him.

Visits to the Churches built by our beloved Founder and pioneers, instilled in us the great trust with which they pioneered the Institution and nurtured it from its initial stages. Our love for our Blessed Mother increased as we honoured her at different churches our Founder frequented, to thank her for the favours received and pray for the Pauline family.

With gratitude and joy we spent an hour in Adoration before the same tabernacle where our Founder first received his charismatic stirrings to 'do something for the people of the new century', at the Cathedral at Alba.

At Susa the Parish Priest graciously presented to us the history of the Cathedral. Prima Maestra Thecla and the first group of Daughters of St Paul participated in the Eucharist and spent hours in prayer, while they lived here editing and printing the Paper ValSusa. As he explained he did not hide his appreciation for the pioneer Daughters of St Paul and his love for the Pauline Family.

There was Signor Francesco at Cherasco who with great love guided us through the church where Primo Maestro offered his first Eucharist. He reverently showed us the old vestments still preserved, which may have been used by Primo Maestro too.

The visits to the respective parishes of Brother. Andrea Borello and the young Maggiorino were testimonies to the love and respect the parishioners have for them.

All through the journey we experienced God' protection and love through the people who came out of the blue to help and guide us.

Returning home we still hold aloft the torch of love, faith and the missionary spirit that burned within the hearts of our founding members, seeking strength to continue carrying it forward.

Sr. Christine Virginia and Sr. Lissy Maruthanakuzhy

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ENCYCLICAL CARITAS IN VERITATE BENEDICT XVI

Brief presentation edited by Vatican Radio

"Charity in truth, to which Jesus Christ bore witness" is "the principal driving force behind the authentic development of every person and of all humanity": thus begins *Caritas in Veritate*, the Encyclical addressed to the Catholic world and "to all people of good will". In the **Introduction**, the Pope reminds us that "charity is at the heart of the Church's social doctrine". On the other hand, given "the risk of being misinterpreted, detached from ethical living", it is linked with truth. And cautions us: "A Christianity of charity without truth would be more or less interchangeable with a pool of good sentiments, helpful for social cohesion, but of little relevance" (§ 1-4).

Truth is necessary for development. Without it, says the Pope, "the social action ends up serving private interests and the logic of power, resulting in social fragmentation" (§ 5). Benedict XVI dwells upon two "criteria that govern moral action" that come from the "charity in truth" principle: *Justice and the common good*. Every Christian is called to love through an "institutional path" which has an incidence on the life of the *pólis*, of life in society (§ 6-7). The Church, he insists, "does not have technical solutions to offer"; however, she has "a mission of truth to accomplish" for "a society that is attuned to man, to his dignity, to his vocation" (§ 8-9).

The first chapter of the document is about Paul VI's **Message of Populorum Progressio**. "Without the perspective of eternal life – the Pope warns us – human progress in this world is denied breathing-space". Without God, development becomes negative, "dehumanized" (§ 10-12).

Paul VI, one can read, stressed on “the indispensable importance of the Gospel for building a society according to freedom and justice” (§ 13) In *Humanae Vitae*, Paul VI “shows the strong ties between life ethics and social ethics” (§ 14-15). He explains the concept of *vocation* in *Populorum Progressio*. “Development is vocation” because “it derives from a transcendent call”. He goes on to underline that it is thus “integral”, that is, it has to “promote the good of every man and of the whole man”. “Faith – he adds – does not rely on privilege or positions of power”, “but only on Christ” (§ 16-18). Paul VI shows that “the causes of underdevelopment are not primarily of the material order”. They are above all in the will, thought and even more “in the lack of brotherhood among individuals and peoples”. “As society becomes ever more globalized, it makes us neighbours but does not make us brothers”. We must therefore mobilise ourselves, so that economics evolves “towards fully human outcomes” (§ 19-20).

In the second chapter, the Pope deals with **Human development in our time**. Profit as the exclusive goal “without the common good as its ultimate end, risks destroying wealth and creating poverty”. He goes on to mention some distortions of development: financial dealing that is “largely speculative”, migration of peoples “often provoked” and then insufficiently attended to, and “the unregulated exploitation of the earth’s resources”. Before such interconnected problems, the Pope calls for “a new humanistic synthesis”. The crisis “obliges us to re-plan our journey” (§ 21).

Development today, says the Pope, “has many overlapping layers”. “The world’s wealth is growing in absolute terms, but inequalities are on the increase”, with new forms of poverty emerging. Corruption, he fears, is present in countries rich and poor; too often, multinational enterprises do not respect the rights of the workers. Besides, “international aids has often been diverted from its proper ends, through irresponsible actions” both of donors and of beneficiaries. At the same time, says the Pope, “there is excessive zeal for protecting knowledge on the part of rich countries, through an unduly rigid assertion of the right to intellectual property, especially in the field of health care” (§ 22).

Since the end of the “blocs”, John Paul II had been asking for a global “re-examination of development”, but this “has been achieved only in part”. There is today “a re-evaluation” of the roles of the “State’s public authorities”, and one can foresee an increase in the “political participation in civil society, nationally and internationally”. The Pope then turns his attention to the search, by rich countries, for areas in which to outsource production at low cost. “These processes have led to a downsizing of social security systems”, with “grave danger for the rights of workers”. To this, one has to add that “the cuts in social spending, often made under pressure from international financial institutions, can leave citizens powerless in the face of old and new risks”. In any case, one can observe that “governments, for reasons of economic utility, often limit the freedom of labour unions”. Those who rule are reminded that “the primary capital to be safeguarded and valued is man, the human person in his or her integrity” (§ 23-25).

On a cultural level, the possibility of interaction opens new perspectives of dialogue, but with a double danger. First, there can be a *cultural eclecticism* in which all cultures are viewed as “substantially equivalent”. The opposite danger is that of “cultural levelling”, “the indiscriminate acceptance of types of conduct and life-styles” (§ 26). The Pope then turns his attention to the scandal that hunger represents. What is missing is a “network of economic institutions” capable of confronting this emergency. One must hope for “new possibilities” in the techniques of agriculture and land reform in developing countries (§ 27).

Benedict XVI then underlines that the respect for life “cannot in any way be detached” from the development of peoples. Various parts of the world still experience practices of demographic control which “go as far as to impose abortion”. In economically developed countries, there is “an anti-birth mentality, frequent attempts (being) made to export this mentality to other States as if it were a form of cultural progress”. In addition, there is “reason to suspect that development aid is sometimes linked” to “specific healthcare policies which de facto involve the imposition” of birth control. The “laws permitting euthanasia” are another matter for concern. “When a society moves towards the denial or suppression of life, it ends up no longer finding the necessary motivation and energy to strive for man’s true good” (§ 28).

There is another aspect connected to development: the right to religious freedom. Violence “puts the brakes on authentic development”, and this “applies especially to terrorism motivated by fundamentalism”. At the same time, promotion of atheism in many countries “obstructs the requirements for the development of peoples, depriving them of spiritual and human resources” (§ 29). For development needs the interaction of the various levels of knowledge, put in harmony through charity (§ 30-31). One must hope that the economic choices continue “to prioritize the goal of access to steady employment” for everyone. Benedict XVI warns us against “short-term – sometimes very short-term – economy, which leads to “lowering the level of protection accorded to the rights of workers” in order to “increase the country’s international competitiveness”. For this, he exhorts us to correct some dysfunctions of the development models as is required today by the “earth’s state of ecological health”. He concludes with globalization: “Without the guidance of charity in truth, this global force could cause unprecedented damage and create new divisions”. Therefore, we have to deal with “a new and creative challenge” (§ 32-33).

Fraternity, economic Development and civil society is the theme of the 3rd chapter of the Encyclical, opening with a praise of the experience of giving, often unrecognised “because of a purely consumerist and utilitarian view of life”. The conviction that economics are free from the “influences of a moral character” “has led man to abuse the economic process in a thoroughly destructive way”. Development, “if it is to be authentically human”, must “make room for the principle of gratuitousness” (§ 34). This is particularly relevant regarding the market.

“Without internal forms of solidarity and mutual trust, the market cannot completely fulfil its proper economic function”. The market “cannot rely only on itself”, it “must draw its moral energies from other subjects” and must not consider the poor as a “burden, but a resource”. The market must not become “the place where the strong subdue the weak”. Commercial logic needs to be “directed towards the pursuit of the common good, for which the political community in particular must also take responsibility”. The market is not negative by nature. Therefore, what is to be challenged is man, his “moral conscience and responsibility”. The present crisis shows that the “traditional principles of social ethics like transparency, honesty and responsibility cannot be ignored or attenuated”. At the same time, the Pope reminds us that economics do not eliminate the role of the State, and requires “just laws”. Calling to mind *Centesimus Annus*, he points to the “necessity of a system with three subjects: the market, the State and civil society”, and calls for ways to “civilizing the economy”. We need “economic forms based on solidarity”. The market and politics need “individuals who are open to reciprocal gift” (§ 35-39).

In the 4th chapter, the Encyclical deals with **the Development of people, rights and duties, the environment**. One can notice the “claims to a ‘right to excess’” in the affluent societies, while food and water are lacking in certain underdeveloped regions. “Individual rights when detached from a framework of duties can run wild”. Rights and duties are in connexion to an ethical context. If, on the other hand, their basis is only “to be found in the deliberations of an assembly of citizens”, they are liable to be “changed at any time”. Governments and international bodies must not forget “the objectivity and ‘inviolability’ of rights” (§ 43). On this matter, one can dwell upon the “problems associated with population growth”. It is a “mistake” to “consider population increase as the primary cause of underdevelopment”. The Pope reaffirms that sexuality cannot be “reduced merely to pleasure or entertainment”. One cannot regulate sexuality through “strategies of mandatory birth control”. He then goes on to underline that “morally responsible openness to life represents a rich social and economic resource”. “States are called to enact policies promoting the centrality and the integrity of the family” (§ 44).

“The economy, he adds, needs ethics in order to function correctly – not any ethics whatsoever, but an ethics which is people-centred”. The same centrality of the human person must be the guiding principle “in development programmes” of international cooperation, in which the beneficiaries should always be involved. “International organizations might question the actual effectiveness of their bureaucratic machinery”, “often excessively costly”. The Pope notices that too often “the poor serve to perpetuate expensive bureaucracies”. Hence his call for a “complete transparency” concerning funds received (§ 45-47).

The last paragraphs of the chapter are devoted to the environment. For the believer, nature is a gift of God, to be used in a responsible way. In this context, our attention is brought to consider the energy problem. The fact that some States and power groups “hoard non-renewable energy resources” constitutes “a grave obstacle to development in poor countries”. Therefore, the international community should “find institutional means of regulating the exploitation of non-renewable resources”. “The technologically advanced societies can and must lower their domestic energy consumption”, while at the same time “encourage research into alternative forms of energy”.

Basically, “what is needed is an effective shift in mentality which can lead to the adoption of new life-styles”. A style which, up to now in most parts of the world, “is prone to hedonism and consumerism”. The decisive issue, therefore, is “the overall moral tenor of society”. The Pope goes on to caution: “If there is a lack of respect for the right to life and to a natural death”, “the conscience of society ends up losing the concept of human ecology”, including that of environmental ecology (§ 48-52).

The cooperation of the human family is at the heart of the 5th chapter, in which Benedict XVI shows that “the development of peoples depend above all on a recognition that the human race is a single family”. On the other hand, one can read that the Christian religion can contribute to development “only if God has a place in the public realm”. By “denying the right to profess one’s religion in public”, politics “takes on a domineering and aggressive character”. The Pope warns: “Secularism and fundamentalism exclude the possibility of fruitful dialogue” between reason and religious faith. A breach that “comes only at an enormous price to human development” (§ 53-56).

The Pope then examines the principle of subsidiarity, which offers a help to the human person “via the autonomy of intermediate bodies”. Subsidiarity “is the most effective antidote against any form of all-encompassing welfare state” and is well-suited to direct globalization towards its authentic human development. International aids “can sometimes lock people into a state of dependence”, hence all subjects of the civil society, and not only the rulers, should be involved.

“Too often, aid has served to create only fringe markets for the products” of these countries (§ 57-58). The Pope exhorts the economically developed nations to “allocate larger portions” of their gross domestic product to development aid, thus respecting the obligations undertaken. He then advocates a greater access to education and more towards “the complete formation of the person”, for relativism makes everyone poorer. An example is given by the perverse phenomenon of sex tourism. “It is sad to note that this activity takes place with the support of local governments, with silence from those in the tourists’ countries of origin, and with the complicity of many of the tour operators” (§ 59-61).

The Pope then deals with the phenomenon of migration, with “epoch-making” proportions. “No country can be expected to address today’s problems of migration by itself”. Every migrant is “a human person” who “possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance”. The Pope asks that the foreign workers be not considered as a merchandise and shows the “direct link between poverty and unemployment”. He pleads for a decent employment for all, and invites the authorities other than those in politics to focus their attention to the workers of countries where the social rights are violated (§ 62-64).

Finance, “after its misuse which has wreaked such havoc on the real economy, needs to go back to being an instrument directed towards development”. “Financiers must rediscover the genuinely ethical foundation of their activity”. In addition, the Pope calls for a “regulation of the financial sector” to safeguard weaker parties (§ 65-66).

The last paragraph of the chapter deals with the “strongly felt need” for a “reform of the UN” and of the “economic institutions and international finance”. There is an “urgent need of a true world political authority”, which seeks to “observe consistently the principles of subsidiarity and solidarity”. An authority vested with “effective power”. The Pope concludes with a call to establish “a greater degree of international ordering” for the management of globalization (§ 67).

The 6th and final chapter is centred on **the development of peoples and technology**. The Pope cautions us against the “Promethean presumption” which would have us believe that “humanity can recreate itself through the wonders of technology”. Technology cannot have an “absolute freedom”. “The process of globalization could replace ideologies with technology” (§ 68-72). Connected with technological development are the “means of social communications”, called to promote “the dignity of persons and peoples” (§ 73).

A particularly crucial battleground in “today’s cultural struggle between the supremacy of technology and human moral responsibility is the field of bioethics”. The Pope goes on to add: “Reason without faith is doomed to flounder in an illusion of its own omnipotence”. The social question has become an “anthropological question”. Research on the foetus, on cloning, “are being promoted by today’s culture”, believing it has “mastered every mystery”. The Pope expresses his fear of a “systematic eugenic programming of births” (§ 74-75). He adds: “Development must include not just material growth but also spiritual growth”. And he concludes, by exhorting us to have a “new heart” in order to rise “above a materialistic vision of human events” (§ 76-77).

In his **conclusion**, the Pope underlines that development “needs Christians with their arms raised towards God in prayer”; it needs “love and forgiveness, self-denial, acceptance of others, justice and peace” (§ 78-79).

.: BULLETINS .:

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