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:: NEWS OF THE GOVERNMENT ::

Italy : Nairobi - 8th Continental Meeting for the FSP Formators of Africa-Madagascar (13/11/2009)



Guided by Superior General Sr. Antonietta Bruscato and General Councilors Sr. Samuela Gironi and Sr. Luz Helena Arroyave, 14 FSP formators of Africa-Madagascar participated in the 8th Continental Formation Meeting for this continent, held in Nairobi, Kenya from 9-11 November 2009. The object of the meeting was to reflect on the stages of initial Pauline formation (pre-postulancy, postulancy, pre-novitiate and novitiate) in this part of the world and, in particular, evaluate the journey carried out by the continental novitiate since it was erected in 2002.

Sr. Antonietta's introduction to the encounter, which highlighted the main points of the formation meetings already held on this continent, helped us become more aware of the situation facing Pauline formators in this part of the world today, reflect on several aspects necessary to the formation of contemporary young women, and consider the delicate role of the formator in this process. Sr. Antonietta urged us to ask ourselves if the religious life today simply needs to be renewed or if, instead, it needs to be truly *refounded* so as to respond to the pressing demands of our post-modern period.

But how should we go about "rethinking" religious life in Africa?

Enlightened by Sr. Mary Gitau, a psychologist and formator, we reflected on the situation of formation in Africa-Madagascar from the perspective of the current trends in the religious life and the goals of the formation process.

In sharing ideas with one another concerning the input we received, we pinpointed what we feel are the major challenges to formation in Africa-Madagascar and set down several strategies for meeting these challenges so as to improve the quality of the formation we offer our candidates.

With joy, we realized that the number of our African sisters dedicated to the apostolate of formation is increasing and that the young women requesting entrance into our Institute come from a great variety of nations: Kenya, Uganda, Tanzania, Zambia, Mozambique, Nigeria, DR Congo, Angola and Madagascar.

The Pauline charism has truly sent its roots deep into the soil of Africa-Madagascar! We thank the Divine Master for this with all our hearts and continue to nourish the hope of expanding our Pauline mission to other African countries that are still waiting for us.

Italy : Interview with Sr. Yolanda Dionisio of the PMPT Province (03/11/2009)



Superior General Sr. Antonietta Bruscato and several of her General Councilors made the Fraternal Visit to our circumscription of the Philippines-Malaysia-Papua New Guinea-Thailand (known as the PMPT Province) from 22 September to 23 October 2009.

In this brief interview, Sr. Yolanda Dionisio, Provincial Superior, gives us a glimpse of this part of the Pauline world, the challenges it presents to our Pauline mission, and her dreams of it for the future.

Sr. Yolanda, can you give us a brief overview of the PMPT Province?

The Province is composed of the Philippines, Malaysia, Thailand and Papua New Guinea. We are also present in Manado, Indonesia, where we hope to make a definitive foundation. As of this year, the Province has 187 perpetually professed sisters, 10 Juniors, 5 novices, 5 postulants and 6 pre-postulants. Thirty of our sisters are assigned to different countries all over the world. The young members show enthusiasm for the Pauline life and the elderly continue to offer themselves with love in the mission. Sensitive to the signs of the

times, all the sisters have a great desire to inculturate the Pauline charism, to remain open to the various socio-ecclesial realities in which they live and work, and to share our charism with the laity.

What apostolic instruments and initiatives do the sisters employ to carry out the Pauline mission in this far-flung Province?

Our sisters carry out an intensive work of production, diffusion and animation in all the countries in which we are present. Diffusion is realized through our 18 Book & Media Centers and through promotion activities in schools, parishes, seminaries and other institutions. The sisters also give animations, retreats and seminars to varied audiences. Due to the emerging need, the Province launched the *Paulines Communication in Asia Institute* (known as PICA), which gives Media Literacy Education to priests, religious and pastoral workers. Courses are also conducted off-grounds by means of seminars in the schools and meetings organized for young people, parents and pastoral workers. PICA is associated with Assumption University, which makes it possible for its students to receive a diploma recognized by the State.

Some sisters work in the office of the Diocesan Commission on Communication, in Radio Veritas and in the Media Office of the Catholic Bishops' Conference of the Philippines.

What challenges does the Pauline mission face in this circumscription?

First of all, we feel the responsibility to answer the needs of our people according to their socio-political, economic and ecclesial realities, despite the Province's inadequate resources with regard to personnel, professional preparation, financial means and tools of communication. We also feel the need to become "Sisters of the Word" by giving credible witness to young people so as to inspire them to follow Christ through the Pauline vocation.

In addition, we want to strengthen our pastoral involvement in the Local Church through our apostolate and to continue to form the laity working with us and reinforce our collaboration with them.

Sr. Yolanda, what are your dreams for the future?

I have several, some of them big ones, like the dream of concretizing what is currently a token FSP presence in Indonesia through a new foundation there, and also the dream of sending more sisters for professional studies, especially in the fields of spirituality, theology, formation, communication, management, administration and health care. I also hope that we will be able to finish computerizing our media centers, central financial office and other apostolic sectors, that we will be able to renovate our media centers, and that we will manage to provide quality health-care service for our aging and sick sisters.

What do you hope will be the positive results of this Fraternal Visit?

The Fraternal Visit was carried out in a climate of great serenity and fraternity. Our sisters considered this event to be a true time of grace. They welcomed it wholeheartedly and took an active part in sharing ideas concerning the content offered, which was focused on revitalizing our life and mission within the framework of "redesigning our Pauline presences" throughout the world. During the Visit, we were able to discuss the situation of our communities and voice our hopes for the future of the Province. I hope that as a result of this Visit we will make a renewed commitment to improving the quality of our consecrated life, to improving our personal and working relationships with one another and with the laity, and that we will improve our ability to work in teams, especially in the apostolate.

.: NEWS .:

Italy : Palermo, 80 Years of FSP Presence (27/11/2009)



On 28 November, our sisters in Sicily are celebrating the 80th anniversary of our Pauline presence in Palermo. In fact, in 1929 Sr. Innocenza Colombara and Sr. Maria Pia Conterno initiated the Pauline apostolate in this city-one of the Congregation's first local communities.

"The beginnings were hard. It was not easy for the people to accept us because they were not accustomed to seeing sisters visit homes, factories and schools, or else stop to speak with them and offer them a leaflet or a book." But faith in the

Founder's courageous vision enabled our pioneers to find ever-new paths for proclaiming the Gospel.

To celebrate this anniversary, community held a Congress on 26-27 November in the Blessed James Alberione Hall of our Palermo Book Center. On 28 November a special Liturgy will be celebrated in the Cathedral, thanking God for the land of Sicily, the city of Palermo, its shepherds and the many friends and collaborators of our Institute there.

Italy : 20 November - World Day of Declaration of the Rights of the Child (20/11/2009)



20 November is the 20th anniversary of the United Nation's adoption of the Convention on the Rights of the Child. Approved by the General Assembly on this date in 1989, the Convention was ratified by 193 countries. Only Somalia and the United States did not sign the document. Instruments for safeguarding the rights of children multiplied notably in the last century.

As Carol Bellamy, ex-executive director of UNICEF, said: "A century that opened with children who had almost no rights at all ended with children who possess a powerful legal instrument that not only recognizes but also protects their human rights."

The Convention is an important juridical instrument at the disposition of those who are working for a world in which every child has an equal opportunity to play a lead role in determining his/her future. If it is true that all children have the same rights, it is also true that for many the deprivation of those rights is a way of life.

Thailand : First SIGNIS World Congress Held in Asia (15/11/2009)



568 Catholic media professionals from 69 countries, including six Daughters of St. Paul from the Philippines, the United States and Korea and 2 Pauline Cooperators from Singapore, gathered at Chiang Mai, Thailand from 17-21 October to participate in the World Congress of SIGNIS (World Catholic Association for Communication), which focused on the theme: "Media for a Culture of Peace. Children's Rights, Tomorrow's Promise."

In his message to the Congress, the Pope underscored the important role Catholic media professionals must play to ensure a better future for today's children by giving them the preparation they need to act as protagonists in building a culture of peace and

harmony.

In his address to the assembly, the president of SIGNIS, Augustine Loorthusamy, said: "As Catholic communicators, we are morally bound to open up opportunities for our young people to express themselves and help us see the world we have created through their eyes, their frame of reference."

Portugal : The Pilgrim Virgin Arrives in Madeira (12/11/2009)



On 12 October, the Pilgrim Statue of the Blessed Virgin of Fatima arrived in Funchal, the capital of the island of Madeira, Portugal. Thousands of people gathered at the airport and thronged the city's main square to welcome the statue and honor the Blessed Mother.

The following day, a portable picture gallery composed of 25 panels of historical photographs depicting the first visit of the Pilgrim statue to Funchal was inaugurated in the presence of Bishop Carrilho and the mayor of the city. All the pictures were accompanied by an explanation by Madeiran writer Graça Alves.

To foster devotion to Mary within the framework of an always more responsible journey of faith, the Daughters of St. Paul held a display of Pauline productions for the occasion and participated in the organization of the pilgrimage itself.

Italy : Crucifixes Banned from Classrooms (06/11/2009)



The European Court of Human Rights, based in Strasbourg, France, has ruled in favor of an appeal presented to it by an Italian citizen of Finnish origin to ban the crucifix from the walls of Italian classrooms because it "restricts the rights of parents to educate their children in conformity with their convictions." It is the first case of this type to be taken into consideration by the Court.

The Vatican expressed astonishment and regret at the Court's decision, which it called "mistaken" and "myopic." In a brief statement to Vatican Radio in response to the decision, Fr. Federico Lombardi, sj, director of the Vatican press office, said:

"The crucifix has always been a sign of God's offer of love, of union and of welcome for the whole of humanity. It is to be regretted that it has come to be considered as a sign of division, of exclusion and of limitation of liberty. It is not this, and it is not so in the common feeling of our people. The desire to set aside

from the educational world a fundamental sign of the importance of religious values in Italian history and culture is particularly serious. Religion makes a precious contribution to a person's formation and moral growth, and is an essential component of our civilization. It is mistaken and myopic to want to exclude it from the educational realm.

It is astonishing then that a European Court should intervene weightily in a matter profoundly linked to the historical, cultural and spiritual identity of the Italian people. Decisions like this one do not draw a person to love and share ever more the European idea, which as Italian Catholics we have strongly supported since its origins. It seems that there is a desire to ignore the role of Christianity in the formation of European identity, which instead has been and remains essential."

Korea : Workshop for Pauline Collaborators (05/11/2009)



From 13-14 October 2009, the FSPs of the Alberione Center in Seoul held a Formation Seminar for their lay collaborators. Twenty-five of them participated in this encounter, as well as the Daughters of St. Paul in charge of the sector's lay employees and the FSPs of the diffusion sector. The purpose of the seminar was to reinforce our co-workers' self-esteem, identity and spirit of commitment.

Included in the program's events was a visit to the Digital Media City in Sangamdong, Seoul, where each member of the group was able to experience what it will be like to live in a hypothetical digital city. The visit was an important stage of the encounter because it allowed the participants to discover the new possibilities offered to the Pauline apostolate by today's digital technologies.

Brazil : Offering FSP Music Productions via the Internet (04/11/2009)



On 1 October 2009, Paulinas-COMEF (the music sector of the FSP apostolate in Brazil) launched its catalogue of products on the Internet.

Able to reach distant places and people, the Internet offers the Daughters of St. Paul a wonderful opportunity to reach adults, teens and children navigating the Web in search of God, values and meaning in life so as to evangelize them in new ways, suited to their circumstances. This timely mode of diffusion, which allows browsers to quickly and easily search for and select the music and songs they want, broadens

the possibilities and proposals of Paulines-COMEF's music catalogue.

Today, if we want to follow the trail blazed by Fr. Alberione, we cannot ignore the Internet—a rapid and effective instrument of diffusion.

:: DATA BANK ::

FORMAZIONE : Advent 2009 – So small and fragile, yet ..., Valeria Boldini

The doubtful believer might ask him/herself: "What does the mystery of the birth of Jesus at Christmas have to do with us, with me?"

Certainly it is beautiful and moving to set up a manger scene. No one is immune to the fascination of Christmas, but at times it seems to be more a lovely story for children than an event that has the power to change a person's life and make an impact on the condition of every human being, even two thousand years later. Yet St. Augustine, who had great insight into divine matters, writes: "Rise up, everyone, because God took on human nature for you." He means that there is an indissoluble connection between Jesus and our ability to understand, accept and improve our condition and our way of living in the world.

If God did not disdain the precariousness and weakness typical of human life, then human beings, through the eyes and actions of God, can view themselves with new respect. We realize that we all have gifts—some big, some small—that we have both positive and negative points, and that they are all opportunities for "getting back on our feet" so as to strive for a more noble condition. Instead of complaining about our imperfections or about what we don't have (or don't have enough of), we should be prompted to transform our inadequacies into the energy we need to change ourselves. The discovery that we are ignorant should incite us to learn. The realization that our time here on earth is limited should prompt us to make the most of every instant of time, even the most difficult. The recognition that we are often self-

centered should help us become more receptive to others. If our bonds with people are weak or dessicated, we should reinvigorate them.

The journey proposed by the Church for Advent is thus a time during which we have the chance to meet God, who loves his creatures. Because of this, it is a time in which we can joyously discover how precious the human being is. It is a time during which our preparation for the great feast of Christmas can be transformed into preparing ourselves to come to a fresh appreciation of all human beings. During Advent, believers (and others too) can open a “workshop” in which the task of constructing a new humanity never ceases.

SPIRITUALITÀ/CARISMA : Ten Verbs dear to Blessed James Alberione *Excerpts from his writings,*
prepared by Sr. Rosaria Aimo, fsp

TO MOVE AHEAD

Onward, Daughters of St. Paul!

Blessed are the footsteps of those who bring the Gospel, who bring peace.

Blessed are the walkers of God!

Today the world has changed, and to travel the paths of this world we must update ourselves, [using] all the means that can serve to communicate the Gospel.

TO COMMUNICATE

St. Paul carried out the work of communicating Jesus Christ.

Our Family was raised up to continue this work, to be Paul alive today.

The first thing our apostolate requires is standard knowledge and then a knowledge of communications.

The pastoral spirit is to communicate Jesus Christ as he defined himself: “I am the Way, the Truth and the Life.”

TO DIFFUSE

Diffusion is evangelization. It is a continuation of the public ministry of Jesus: “I came into the world to bear witness to the truth” (Jn. 18:37).

Without diffusion, the apostolate of the press is like a light under a basket.

TO PUBLISH

The Liturgy of the Blessed Virgin Mary says: *Edidit Salvatorem* (“She has given us the Savior”).

The glory of God and the salvation of all people: this is the purpose of the apostolate of the editions.

TO FORM

In order to form people, one must have knowledge, will power and common sense.

Jesus formed his apostles by giving them a heavenly doctrine accompanied by the example of a holy life, and by praying incessantly for them.

TO WORK

God works on behalf of those who work for him. Thus we must always work as if everything depended on us, and pray and hope in the Lord as if everything depended on him.

TO ORGANIZE

Organize the good. Organizations have great power. Even if a person is holy, alone he/she is just a twig.

Everyone should harmonize with the others, like the members of a beautiful opera.

TO PREACH

To preach is to communicate Jesus Master, Way, Truth and Life.

Our machines are pulpits; our [apostolate] rooms are like churches; our workers are preachers:

all these realities should be understood in this new and unique way.

TO PRAY

Those who do not pray abundantly do not make much progress.

Until we reach the point of believing that prayer is as necessary to life as bread and air, we will be inadequate, empty and inconstant.

Prayer is the soul of every apostolate.

TO WRITE

It is the apostolate of the pen. Transform yourselves into the pens and mouths of God, through Jesus Christ our Master.

To write is a spiritual work of mercy toward "our" poor: those who do not know God.

EVENTI ECCLESIALI: The Synod of Bishops for Africa - A Balance Sheet, Bishop Edward Hiiboro Kussala, Bishop of Tombura-Yambio, Sudan

(Conversation with the Daughters of Saint Paul – Rome, Generalate, 7 Nov. 2009)

First of all, I want to thank the Daughters of St. Paul of Nairobi who encouraged me to write. In fact, I published a book on human rights and the post-war period in Sudan. It was a good effort, that gave me the impetus to continue [writing].

I am a bishop for only one year. When the Pope called me, I told him: "I am too young, I want to think more about this; the work of a bishop would be difficult for me". But the Holy Father answered me: "I cannot give you the time; you are young, but God will be with you".

I want to share my experience with you, of having learned how to live in my country, and then the grace of participating in the Synod on Africa. It was my first time; I watched everything, I listened...

I will begin with my own story. There are eight children in my family. The oldest is a Combonian Sister. Her choice was difficult for my father to accept. And when I, the youngest, told him I wanted to become a priest, he blamed my sister because, he said, bringing the Lord into our family opened the way... my father had dreamed that I would become a doctor like him. I was born during the war..I was baptized in 1974, on the day that my government sent the missionaries away from my land. When the solidiers of North Sudan and the Muslims arrived in the South they carried out massacres. One day, when I was only two months old, they arrived in Yubi, my city. My father was at work, but my mother was on the street, and they killed her. I was alone in the house, and I did not cry, so those men were not aware of my presence. I don't know why they did not enter... I grew up with my grandmother; my father took me to be with her a year later.

From this experience I have learned how to work for peace. I don't want another mother to die and leave her baby alone, as mine did.

I will speak now about the African Synod. I think that the inspiration from God to our beloved John Paul II to call the African Synod was a miracle. Maybe he thought: "I want to do something more for Africa. Who knows... maybe I should call a synod for reconciliation, justice and peace. Who else could carry this work ahead? Only the Church could carry out this service in Africa". And it was a grace that the new Pope accepted the mandate to carry it out.

I arrived for this Synod without thinking of much, only about missionaries, all missionaries, and of those who came to Africa, especially those who came to my country from Italy, Austria, and Germany...I was baptized in 1974, on the day that my government sent the missionaries away from my land.

When I came for the Synod, I knew that there had always been people in love with Africa, who came to our continent when life was even more difficult than it is today. In those days, the means of travel and communication we have today did not exist in Africa. One travelled by horse or whatever means one could find. Life was truly hard for the missionaries. I thought about the efforts they made to communicate the Word of God, the Good News to the African peoples. They were difficult times; there were still slaves, and it was difficult to understand and accept black people. I recall hearing that, during Vatican Council I, Saint Comboni wanted to speak about Africa, but they sent him out of the Hall, and told him: "Leave. We will listen to you later". This is how our missionaries were treated ...

The Synod made me understand more clearly that there are still many people who love Africa, our land. When one is sent to work in Africa, their relatives are afraid: my daughter is going to Africa where there is only wars, violence, poverty; how can she go there?

It is also difficult for religious institutes to send someone, to send persons to face this kind of trial, because life there is very hard. It will be difficult to get in touch with them. In many areas there is no Internet, no cell phones, and they can communicate only with difficulty.

And this is the continent that I brought to the Synod.

Watching and listening, I understood that the Synod for Africa was willed by God. It was like a miracle, a *kairos*, the right time to speak of reconciliation, of justice, and of peace.

It was the right moment also for us Africans, to think about our continent. What is this continent? What is happening in this land? What is this problem of Africa? Those who visited us would ask us what problems we had... The Synod was a precious opportunity to think and pray and to begin together. Not just to think, but to

look ahead with hope, to believe that it is possible to go on, to turn to a new page for Africa. Because God is present here!

I speak about missionaries, people who love Africa very much, people who have tried to speak about Africa in the books they published. The Paulines have published many, many books, that have reached all the corners of Africa.

They told about the beautiful things in Africa: the Church is growing, the faithful are increasing, there are vocations, seminaries...

Today, Africa is gathering the harvest sown by the missionaries. At the Synod, I saw the Bishops listening attentively to what the missionaries had to say, about their unceasing efforts to maintain the faith in our continent. Africa is a continent that has kept the faith. The people continue to defend the name of the Lord and their faith even amid difficult situations. Other missionaries are born. There are Institutes that send African missionaries to announce the Word of the Lord in other countries.

Africa is a continent with its own culture, rooted in the family, and an ancient Christian tradition. One of our legends tells us that the eunuch baptized by Phillip was Sudanese.

You know Africa and its problems. We can make a list: great poverty; governments that fail to respect human rights and the dignity of every person; tribalism and wars between various ethnic groups; the lack of just laws, of respect among Africans themselves, problems of work; of low self-esteem... Other problems come from outside Africa. We heard at the Synod of the immense natural resources in Africa, but that the resources are not being used for the good of our people. In Sudan, for example, we have much oil reserves, but other nations, especially China, came and take the oil and refine it in their own country in return for armaments with which we kill one another ...

The Synod looked at all of Africa. The Bishops heard about everyone's problems, problems that were the same for all.

I speak about the example of Sudan. In Sudan there are many problems: wars, the Darfur situation... I want to speak above here about our relations with Islam.

Sudan is the largest country of Africa. In Sudan we have two races: the *Arabs*, who are not pureblooded, but come from Saudi Arabia and married African wives. As such, their children are *African*, but they want to continue to be part of the Mideast, to therefore be counted as Arabs. At the time of our independence in 1976, our President registered Sudan as an Arab country. My passport is accepted by all countries except Israel; I cannot go to Israel.

This is a problem of identity. Africans are Christians, Arabs are Muslims: These are two different cultures . When they withdrew, the English entrusted the government to the Arabs. But the Africans had chosen Christianity. Today, the largest number of Catholics who speak Arabic are in Sudan - I celebrate Mass in Arabic.

Sudan is the only place in Africa where there is open persecution of Christians. The war here is a *true persecution*. We have had three wars, the last which ended in 2005 with a Peace Treaty. In 2011 we have programmed a referendum on autonomy.

The big difference is that the power and the natural resources are in the hands of the Arabs. According to the law of our land, no Christian can become President, Christians have no rights. During the war, some university faculties, like medicine and law, were open only to Muslims. We had no permission to build Churches.

I seek dialogue with the Muslims, and with some it is possible. We can live together as they do in other countries...

How can we live as Christians? We must live out our faith in the concrete. We need to overcome violence, begin to dialogue, pray, listen. Dialogue is an act of humility; it is to humble oneself before others.

August was a particularly difficult month for my Diocese and for all the Christians in Sudan. The rebels from Uganda came into my Diocese, supported by the Sudanese government. They were well equipped, as to arms and otherwise. No one knew who was financing them. They continued the massacre. Every day they killed Christians. On August 13th the rebels arrived, and captured people who were praying in church; they carried them far away into the forest, and crucified seven of them. They did the same thing in other parishes. In this region, these are continual occurrences. When I was ordained Bishop, the journalists asked me what my plan of work for the Diocese was. I made a long list, but a month later, everything had changed.

How can the Church be at the service of reconciliation, justice, and peace? Reconciliation, justice, and peace are not possible where there are no rights, no authority, no government. Peace is not possible if there is not a leader who thinks of the good of the people. Life is important, but throughout Africa the governments give no importance to the value of life.

What can be done at this time for this continent?

In Africa, as everywhere, faith needs to penetrate our very being. Therefore, we need conversion. This is what the Synod told us: we need to convert. We need to return to God.

In this situation, one thing needs to be saved: the *family*. In Africa we are still attached to the family. It is something beautiful, yet so many try to destroy it. How can we save the family? From this cell come the right values of peace, of work, of nonviolence, of respect, of prayer. One learns what it means to be a Christian from father and from mother. My father did not want me to become a priest, but he did send me to church; if we ponder our own history, we will see that there was someone who helped us to grow.

Save Africa, then, by saving the family: reconciliation is learned in the family; peace needs to be lived in the family in order to communicate it to members of the community. This is the way of salvation for all and also for Africa. We need to return to God while saving the family!

Formation is required for this. We need to let ourselves be formed. Think of the problems that affect Africa: many people lack education (in my diocese about 99 of 100 persons have no education); these are the people one can count on, the government can count on. Hence the importance of education. It must be available for all, as formation must be. What type of formation? We need to form new leaders to save Africa. We need to form the laity to learn the right things: respect for persons, for laws, for human rights, to combat corruption. This should begin already at the mothers' knees. We need to form religious and priests well. In Africa today the world is on the run: we need to see where it is going, and without fear, open a dialogue with the diverse realities here.

Lastly, the *women*. It is in the nature of woman to be a mother, and to think of the good of others. Women do a great thing when they work to save families. We need to form women, not keep them excluded from the life of society. We need to give them opportunities, and not let them become marginalized. We need to send them for studies. In our country the girls do not go to school; they stay at home to prepare the meals for the boys, who go to school...

The last word is for you, Daughters of Saint Paul. As Paulines, you have the mission of the Word. You are the eyes, the ears, and the mouthpieces of Africa. Increase in number, speak much of Africa; communicate the good things Africa can do, speak about the things that will make Africa grow. Bring the voice of Africa to the media: the media do not do this, so do it yourselves. Speak also about the things that block Africa's growth, for example the unjust exploitation of our goods: there are hands from outside Africa that foment and sustain the wars. Speak about Africa, raise your voices before all peoples. Help to obtain respect for Africa. There are some who think that Africa cannot succeed. But in Africa, there are many serious persons who are able to transmit a good image of our continent. We, like Zaccheus or the good Samaritan, can open a new page for Africa.

.: PRAYERS .:

Tempi liturgici – 1st Sunday of Advent (pdf file)

.: MEDIATEK .:

Audio Gallery - Conference Fr. Paulino Mondo: The Continental Meeting for Africa-Madagascar
(17/11/2009)

Best wishes from the PaolineOnline editorial team

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