

DEAREST SISTERS...

PAULINE PANORAMA

Calendar of the General Government

The Circumscriptions

Mozambique: Sr. Gabriella: A Ray of Sunshine

Italy: Palermo Book Center Renovated

Taizé's European Meeting for Youth

Philippines: Taking the Bible to a Dumpsite

Argentina: Latest Edition of *Catechetical School*

Spain: Beyond All Expectations

Peru: A Book at the Service of Peace

THE 10TH GENERAL CHAPTER

"We believe and so we speak" (Part I)

THE TEACHINGS OF MAESTRA THECLA

Thecla, Woman of Faith

SHARING OUR STORIES

"Send me!"

THE PAULINE FAMILY

Celebrating the Year of Faith with a New Missalette

Symposium on the Year of Faith

IN THE SPOTLIGHT

Window on the Church

50th Anniversary of *Inter Mirifica*

First Catholic Monastery Inaugurated in Georgia

Window on the World

Half the World's Food Winds Up in the Trash

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EVENTS AND APPOINTMENTS

First Professions

CALLED TO ETERNAL LIFE



THECLA, TEACHER OF FAITH

Dearest Sisters,

We are moving ahead very rapidly on our journey toward the 10th General Chapter. At this point, our Provincial Chapters, Delegation Meetings and Meetings of the communities dependent on the General Government have ended. All were lived as privileged times for building communion, sharing values, reflecting on the various dimensions of the Pauline life and, today, almost 100 years after the birth of our Congregation, “dreaming” together about the future of the Daughters of St. Paul.

At this moment in our history and in the light of the Chapter’s theme, the memorial of Maestra Thecla’s “birth to heaven” takes on special significance. As is well underscored in the *Eucharistic Adoration* for February in the booklet prepared by the Pre-Chapter Commission: “Maestra Thecla lived faith heroically, humbly and courageously. She witnessed to complete adherence to the divine will, exercised with strength, gentleness and peace, in a spirit of obedience to Fr. Alberione.”

In M. Thecla, faith and obedience were always closely connected because surrender to the will of God springs from listening to him with trust through human intermediaries.

One day the Theologian said to me: “I think you trust too much in the Theologian. Trust only in the Lord.” These words made me reflect deeply and I said to myself: “Yes, I have great trust in the Lord, but I also trust the Theologian because I know he has been sent by God and where he goes, I too can be sure of not making a mistake.”

The fruit of this trust was a serene, worry-free attitude. Prima Maestra wanted all the Daughters of St. Paul to live in this way, especially with regard to the apostolate:

The apostolate too should be carried out in a certain way. Instead of saying: “But this is hard!” “We can’t do that here!” “It’s not possible over there either!”—have faith! We can do it because if we trust in obedience, in what we are told, the Lord will give us the graces [we need]. If we have faith and trust in his grace, we can do all things. It’s always like that.

And even when the darkness persists, we must continue to firmly believe:

Always have great faith—even when things are dark. Don’t demand to see, to feel.... Believe! Lord, increase my faith!

Maestra Thecla is a great teacher of life, holiness and faith. Let us resolve to pray to her and get to know her more profoundly through her writings. Above all, let us make her known to others through initiatives connected to our apostolate, remembering her in a time of prayer open to our friends and collaborators during this month dedicated to her. Prima Maestra is more than ever a vibrant and active presence today. This can be seen through the many letters sent in to us each year from every part of the world, recounting the graces and favors poured out by the Lord through her intercession. Let us now “put her to work” even more intensively in view of the miracle needed for her beatification.



We entrust to M. Thecla our journey toward the 10th General Chapter, our communitarian and personal needs, and humanity’s thirst for God. Above all, let us ask

her, the Mother of our Institute, to continue to protect and tend, inspire and accompany, this “creature” that she carried in her arms and nurtured and for which she gave her life. United to all of you in affection and prayer,

Sr. M. Antonietta Bruscato
Sr. M. Antonietta Bruscato
Superior General

Rome, 5 February 2013
Memorial of Venerable Thecla Merlo’s Birth to Heaven

MOZAMBIQUE

SR. GABRIELLA: A RAY OF SUNSHINE



The Daughters of St. Paul of Mozambique launched the book, *Sr. Gabriella: A Ray of Sunshine*, translated into Portuguese from the Italian edition. The volume was presented to the public by Fr. José Guilherme Pinilla, a Consolata Missionary, who emphasized its timeliness. The book, which recounts the life of Sr. Gabriella Marcazzan, fsp, is written in a simple and appealing style and could well be used as an aid to young women carrying out a vocational discernment. In fact, Sr. Gabriella lived her religious vocation in a true missionary spirit, leaving her homeland to concretize the words of Fr. Alberione: "Your borders are those of the whole world."

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ITALY

PALERMO BOOK CENTER RENOVATED



Our Palermo book center, which has been in existence for 83 years now, has always been a place for meetings and cultural exchange, giving it a unique status among the city's book shops. In fact, it is known by the local people as *the nicest book shop in the city*. And it's even nicer these days now that it has been completely renovated, making the locale much more luminous and welcoming, and offering more display space for titles.

The inauguration of the renewed center, presided over by Cardinal Paolo Romeo, the Archbishop of Palermo, in the presence of Provincial Superior Sr. Dolores Melis, was very international in flavor. Several FSPs from Africa, Korea, India and Pakistan participated in the ceremony, enriching the Bible enthronement rite with their ethnic music and dances. Many people, including friends, relatives, long-time clients and members of the Pauline Family turned out to help the FSPs of Palermo celebrate this joyous occasion.

TAIZÉ'S EUROPEAN MEETING FOR YOUTH



From 28 Dec. 2012 to 2 Jan. 2013, the city of Rome hosted Taizé's 35th European meeting of young people. Forty thousand young adults

from across the European continent and beyond gathered in the Italian capital for six days of prayer, reflection and a sharing of life with parishes, families and religious communities in and around Rome. Common prayers were held in the major churches of the city, in particular the Basilicas of St. John Lateran, St. Mary Major and St. Paul Outside the Walls. On Saturday, Dec. 29, the whole group gathered in St. Peter's Square for a time of prayer with Pope Benedict XVI. The Daughters of St. Paul participated in this event by means of a spiritual proposal to the young people, offering them a 3-part reflection on the Faith entitled *Belief: Opening the Doors to God's "Impossibilities."*

A catechesis on this subject can be found on the link: <http://cantalavita.com/>.

PHILIPPINES

TAKING THE BIBLE TO A DUMPSITE



Fr. Alberione told the Daughters of St. Paul that their *borders are the borders of the entire world*. Firmly believing this message, Sr. Victorina Quimpan and Sr. Ling Gutierrez translated the Founder's words into concrete action by taking the Bible to families living near the Inayawan dumpsite in Cebu—a 16-hectare landfill in which all the garbage of the city is dumped. Although Cebu City is one of the most modern urban areas in the country, countless families live near the enormous landfill, in which about 700 tons of garbage are dumped *every day* in complete disregard for the health and wellbeing of both the residents and the environment. The people the sisters visited, mostly mothers and

their children, showed great enthusiasm and joy at being invited to learn to read and pray the Bible. To help them maintain this resolve, each family received a copy of the Bible in the local language, Cebuano. For the Daughters of St. Paul, contact with the poor and the chance to break the bread of the Word with them is an opportunity to witness to the values of the Kingdom of God and foster human and religious formation.

ARGENTINA

LATEST EDITION OF *CATECHETICAL SCHOOL*



Catechetical School, a religious education program for schools and parishes, is designed to accompany children, grade by grade, from primary school up to the end of high school.

Fruit of the Santa Maria Spirituality Center's 40 years of experience in the field of religious instruction, the integrated, gradual and systematic program offers students a sound synthesis of faith and prayer organized around the general objectives set forth in the CEA's General Directory for Catechesis:

1. Doctrinal formation.
2. Introduction to the Liturgy.
3. Formation to the virtues and Christian values.
4. Didactic journey geared to each grade level.
5. The missionary perspective, based on the proposal of the Pontifical Missionary Societies.
6. Experiences of ecumenical and inter-religious dialogue on the group, community and Church levels.

The following teaching instruments are provided for each grade level: a student text; a guidebook for the teacher/catechist; a booklet for parents, and a new feature: interactivity in the form of activities, games and songs that can be downloaded from the FSP website.

For more information, visit:
www.paulinas.org.ar

SPAIN

BEYOND ALL EXPECTATIONS

The Pauline Book Center of Barcelona, capital of the Catalan region, recently organized two meetings on Sacred Scripture. The first launched the book *La Biblia compartida* (*The Shared Bible*), published by St. Paul Editions



and the Bible Animation School of Barcelona. The new text, which is very pastoral in scope, was realized through the intense collaboration of nine authors specialized in different fields. The large crowd that attended the book launch followed the proceedings attentively. The same enthusiasm characterized the second encounter on the theme: *Abraham, Our Father in Faith*. Here too, numerous people participated in the event, which opened Barcelona's Fifth Bible Week. The Week's agenda, geared to all those who wanted to become more familiar with the Bible, included conferences on the Faith, *Lectio Divina*, celebrations and concerts.

PERU

A BOOK AT THE SERVICE OF PEACE



The FSPs of Peru published and launched the book, *San Francisco d'Assisi, medioevale e attuale* (*St. Francis of Assisi: Medievalist and Contemporary*) by Florina Nicolae, wife of the Romanian Ambassador to Peru. The book is very meaningful not only because of its content but also because of its service to the world of international relations. The volume opens with an Introduction written by the Auxiliary Bishop of Lima, who says that the text presents a clear message of peace to the world. This peace, as seen by St. Francis, consists in harmony with oneself, with others and with God.

Among those attending the book launch were many ambassadors and diplomatic personnel, whose presence enriched the event by underscoring humanity's great need for peace today, especially in the world of public relations and the media.



“WE BELIEVE AND SO WE SPEAK”:

**WITH BOLD AND PROPHETIC FAITH,
WE OFFER EVERYONE
THE CHARITY OF THE TRUTH**

(Part I)



In commenting on the slogan for your upcoming General Chapter, “*We believe and so we speak,*” I would like to stop and consider the biblical and theological dimensions of this Pauline text (cf. 2 Co. 4:7-9, 10-15).

In it, Paul seeks to sketch out the features of his apostolic ministry, pointing out the conditions under which he feels it should be exercised, its purpose, and its utility for the people to whom he is sent. From all this, we can infer the fundamental elements that should characterize our *diaconia* in the Church.

It is clear that Paul carried out his ministry in the midst of many tribulations, problems and contradictions, and that he bore many sufferings. He had every reason to become discouraged and to be tempted to just forget about the whole thing. But he didn’t do this because he realized that the foundation of his ministry was the gratuitous, loving initiative of God, which remains steadfast even when confronted with weakness or sin. As we well know, Paul’s hands were stained with blood when he encountered the Lord on the road to Damascus. He himself says: “I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy...” (1 Tm. 1:13).

It was the mercy of the Father that gave him strength and courage, allowing him to see his ministry as a beam of divine light (2 Co.

4:6), as a new creation. The Father manifested the radiance of his person, the light of his glory, on the face of Christ, which made it possible for Paul to meet him.

Thus we can say that the Apostle’s call to the ministry of the Gospel was based on two elements: the marvelous initiative of the Father and the dimension of a new creation, which enabled him to assure the Corinthians: “Whoever is in Christ is a new creation” (2 Co. 5:17).

But the instruments God chooses are always weak, fragile, inadequate and insufficient. In 2 Co. 4:7, we read: “We hold this treasure in earthen vessels.” Paul does not become proud because he knows very well the conditions and circumstances in which God enables a person—his instrument—to carry out the apostolic mission, namely: “so that it may be made clear that this extraordinary power belongs to God and does not come from us.” The apostolic ministry, a lofty dignity, is carried out through the weakness of the human condition. This is the pedagogy of God, who prefers to use instruments that are weak, fragile, incapable and insufficient in everything. We are very familiar with these terms, as we are with also another statement of the Founder: “If God had found a more unworthy and incapable instrument, he would have chosen it.” All so that no one would become proud and instead would realize that “that this extraordinary power belongs to God and does not come from us. We



are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed."

Pietro Rossano, a distinguished commentator on the Letters of St. Paul, says: "The metaphor of struggle could have derived from the image of earthen vessels. In fact, it is well known that prior to beginning a competition, athletes were first rubbed with oil and then sprinkled with dirt, so that it really did seem as if they were 'earthen vessels.'" Apparently, Paul watched these games. And the same thing happens to us too: the reference is to a sport but it is also our habitual condition. So it should not surprise us if we encounter misunderstandings, problems, trials, resistance....

How did Paul meet this challenge? He says he did it by always carrying in his body the death of Jesus (cf. 2 Co. 4:10). The Lord prolongs his passion within the believer, who accepts the different modes and motives of suffering as a means of collaborating with the apostolate. Jesus prolongs his salvific passion and death "so that his life may be visible in our body." Everything is always directed to life.

Then there is the aspect of transmission: communicating the life of Jesus to others. "While we are still alive, we are continually being handed over to death for the sake of Jesus." We, the living, are exposed to the dangers and risks of the preaching ministry so as to reproduce the continual attitude of the dying Christ, "so that the life of Jesus may be visible in our mortal flesh." Our brothers, sisters, and all those to whom we direct our mission receive life through our continual "death." This spiritual life comes directly from Jesus, who continues his suffering and passion, offering it to the Father through his apostles. This does not mean that our sufferings no longer exist: evil, pain and suffering remain but they acquire an entirely new and apostolic dimension.

The profound faith-experience described in Ps. 116:10 is relived by Paul, who is also able to praise the Lord in the midst of severe trials ("We too believe, and therefore we too speak.") The Apostle continues to speak, to announce, to remain faithful to the mission he received to proclaim Jesus, the Good News of the Father, because he (Paul) has

truly handed himself over to God and is firmly convinced that his ministry springs from the gratuitous and merciful initiative of the Father. He is also firmly convinced that through the light he received on the way to Damascus he was reborn to a new existence, a new world. He is not surprised to encounter hardships because he knows that it is through them that the Lord Jesus prolongs his passion and death and communicates life to other people.

Paul also underscores the eschatological aspect of his situation: "We know that the one who raised the Lord Jesus will raise us too along with him." He knows the time will come when everything will end and that the One whose power raised Jesus from the dead will also raise us to eternal life. Paul is sustained and encouraged by his faith in the resurrection. The Father "reawakened" his Son from the sleep of death and he will also reawaken his apostles, who are one with Jesus. He will raise us with Jesus, placing us alongside him to create the family of believers, the family of those who proclaimed Christ. I am reminded of our Founder's words: "A Pauline Family on earth and a Pauline Family in heaven."

Paul says: "Everything is for your sake." The Apostle's defining feature is gratuitousness. If he suffers, it is for the sake of those to whom he is sent. If he rejoices, it is on their behalf, "so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God." His words allow us to see the purpose and also the result of the apostolic ministry, which is always the glory of God: "Everything should conclude in one great 'glory to God in the highest' (AD 183).

Let us pause in our contemplation of this great initiative of God and ask ourselves the following questions: On what is my faith based? How often do I reflect on this initiative of God? Do I continue to be convinced that my vocation and mission are valuable gifts of the Lord? How do I face problems: with sadness, bitterness, resignation, anger? Am I determined to hand myself over to Jesus and carry his life in my body in every human and spiritual situation of life? Do I accept the cross so that the people to whom I am sent might have life in abundance? Do I speak, that is to say, do I proclaim [Jesus]?

Guido Gandolfo, ssp



THECLA, WOMAN OF FAITH

FROM THE TESTIMONY
OF FR. CARLO DRAGONE¹

I always admired and esteemed Maestra Thecla from the time I first met her, shortly after I entered the Society of St. Paul in 1925. I saw her as a prudent, capable and virtuous person and my esteem for her grew at our every encounter. I had the chance to meet and speak with her more frequently after she was admitted to Queen of Apostles Clinic as a patient on 16 June 1963.²

After the first attack of her illness, she rallied and was able to express herself fairly easily, even though she stumbled over a word here and there. She would give me a summary of her day and speak about spiritual matters. Each of our meetings ended with her request that I hear her confession. These meetings confirmed my conviction that Maestra Thecla was a person who truly belonged to God: the wise, strong and upright woman praised by Sacred Scripture; a woman rich in both natural and supernatural gifts, with everything hidden under the veil of simplicity and humility.

During her illness, Maestra Thecla revealed her faith in all its simplicity and greatness. She often said to me: "How good the Lord Jesus was to give me a sign of my imminent death and allow me to recover enough to prepare myself for the final judgment and heaven. Please help me to use this time well. I want to do all my purgatory here on earth.... I want to use this illness to purify myself and obtain many graces for my sisters, Primo Maestro, the Pauline Family, the Church and Vatican Council II."

¹ Carlo Tommaso Dragone (1911-1974) was noted for his exceptionally vast and profound thought. His *Spiritual Diary* is a treasure of mystical experiences lived in daily Pauline life.

² Fr. Dragone was the chaplain of Queen of Apostles Clinic at that time.

Let us lend
our feet to the Gospel
so that it will race ahead
and spread

Ven. THECLA MERLO

She renewed these intentions often, saying: "I can't remember things anymore. My mind is not what it used to be. Please help me by suggesting the intentions I should pray for today."

If Maestra Thecla had not had great faith, she would not have followed her vocation. It really called for heroic faith to leave her family so as to embrace an uncertain future and the delicate, difficult responsibilities entrusted to her by the Founder, often without explanation. It called for heroic faith for her to place herself at the disposition of this priest who to a certain degree shocked everyone because of his daring. His critics considered him a dreamer, a megalomaniac, clearly destined to fail in his undertakings, which many considered very risky.

Those who lived alongside Fr. Alberione in the first years of his foundations remember how hard it was to follow him always and everywhere. The will of God was not written on his forehead, and thus clearly visible to all. He often gave dispositions and asked for sacrifices for which he did not (and could not) provide reasons. He led everyone along a new and difficult path that only people of faith were able to perceive. Following him called for a heroic faith that not everyone possessed. Many "abandoned ship" out of prudence, unwilling to risk sinking along with the small and fragile boat of their Institute.

But Maestra Thecla had neither doubts nor uncertainties. She saw the Founder as a person raised up by God to carry out a new and special mission. Only her heroic faith can explain why she followed him, collaborated with him, defended him and helped him in thousands of ways for almost fifty years. When she was a patient in Queen of Apostles Clinic, Albano, she often spoke to me about Primo Maestro and her words revealed her immense esteem, unconditional devotion and strong but tender affection for him. She never hesitated to undertake enormous expenses and also to bear criticism if it

meant furthering his desires and projects.

Prima Maestra Thecla was universally admired for the wise and prudent way in which she governed. Her governing style was based on a rare balance of masculine strength and feminine kindness. Her kindness won her the affection of others, while her strength obtained their obedient, responsible, joyful and generous collaboration.

It was not hard to see that Maestra Thecla lived and worked in the light and power of the Holy Spirit. Even though she did not possess an exceptional education, humanly speaking, she possessed beyond the shadow of doubt great wisdom when it came to governing. She was both strong and sweet, exacting and compassionate, balanced and enlightened. Everyone remembers with gratitude and admiration her wise and enlightened advice, directives, decisions and commands.

She possessed to an eminent degree the wisdom of the spiritual life, of the Pauline religious life, of the saints and of God. The Holy Spirit poured out on her the light of faith, apostolic wisdom and a practical fortitude, enabling her to govern in a strong, maternal, effective and exemplary way.

TEACHER OF DETACHMENT AND HUMILITY

During Maestra Thecla's hospitalization and invalidity, I admired her as a true teacher of how to detach oneself from everything. Her malady struck her at a time when she was working at full capacity as Superior General of an Institute with thousands of members and hundreds of communities scattered throughout the world. She still had an infinite number of things to initiate and conclude, continue and modify. But she never gave the slightest hint that she was worried or unhappy about leaving the government of the Institute to others. She never expressed the desire to be given enough time and health to meet the Institute's most pressing and urgent needs. Instead, her favorite phrases were: "*May the will of God be done*," "*Deo gratias*" and "*Patience*."

I admired her total detachment from her office when she asked my advice on the matter, saying: "I want to resign.... It would be better for another person to take my place so as to do what is necessary for the good of the Congregation." I advised her to inform the proper authorities (Primo Maestro, first of all) of her intention and then to wait for their responses. And that is what she did. She was told to remain in office and to let her Vicar do whatever she herself was unable to do. She accepted this

disposition without objections and with great simplicity and never raised the issue again.

Once she confided to me something that amazed me and that showed me how intimate and profound her union with God was, and how docile she was to the Holy Spirit, who guided her contemplation. "When I make my visit to the Blessed Sacrament," she told me, "or when I receive holy communion, I adore Jesus Master, the Son of God Incarnate, in the holy Host. And in him I adore the Father and the Holy Spirit. In him, I see the whole Mystical Body. Am I mistaken in this?" When I assured her that she was not, she continued to respond to the movements of the Holy Spirit, at work within her "almost by divine instinct," following his profound inspirations and simplifying her interior life, which was firmly centered on Eucharistic, Trinitarian and Marian contemplation.

More than once she tearfully confided to me: "I'm not able to pray anymore." One evening, she said: "I can't say long prayers anymore. I can't go—and I'm not allowed to go—to chapel anymore to pray, to make the Visit and my meditation. I sit on my balcony and look at the sky, at all the things God made, and I think of him. In this way, I feel united to him."

She was extremely faithful about overlooking the shortcomings of the sisters. I never heard her once mention, even indirectly, anything another person had done to cause her suffering or bitterness. She not only forgave others; it seemed as if she totally forgot what they had done.

One evening, shortly after the first attack of her illness, I saw that she had on her desk a stack of letters from all over the world. She said to me: "Look how good my daughters are: how many prayers, how many sacrifices they are offering for me to obtain my healing. This malady has been even better than a course of spiritual exercises for me and also for them. I am not worthy of their love—they love me because they are good."

MESSAGES AND GRACES

The www.paoline.org website now offers visitors a space in which to leave messages requesting graces of Venerable Thecla Merlo. These messages can also be posted directly on the "Thecla Merlo" web page.

We would like to ask all those whose prayers are answered through her intercession to please notify one of the following:

www.paoline.org – teclamerlo@paoline.org

Superior General

Daughters of St. Paul

Via San Giovanni Eudes, 25 – 00163 Rome

“SEND ME!”



My name is Emma Marie Umurerwa Ruhunga. A Rwandese by birth, I am currently a member of our FSP community in Abidjan, Ivory Coast. Rwanda is located in eastern Africa and is bordered by the Democratic Republic of the Congo, Uganda, Tanzania and Burundi. I was born in Rwanda in 1951 but for various reasons it was necessary for my family to leave the country when I was nine years old. We emigrated to the Democratic Republic of the Congo and that is where I grew up. In 1995, the rest of my family returned to Rwanda.

The sixth of eleven children, I received the gift of the Faith through my parents, who taught me how to be open to our faithful and loving God. They also taught me to pray every day from the time I was very small. Going to church, praying the rosary, practicing love of one’s neighbor, especially toward the elderly, the suffering and the poor—this is the context of faith and love in which I lived from my earliest years. I saw my mother renounce many things—even necessary things—in order to help others, and it is an attitude she preserves to this day.

As the years went by, I felt a growing desire for God and his faithful love. My heart was parched with thirst for the Absolute. But even though I felt God calling me to follow him more closely, I closed my ears to his voice and invitation because I wanted to run my own life. It was only later that I came to understand that God is very patient and that he often leads us by unknown paths in order to bring to completion his plan for us. I first got to know the Daughters of St. Paul when they visited my parish. Day by day I discovered the wealth and depth of the Word of God. That was the beginning of my desire to consecrate myself to him.

During the Mass celebrating the 25th anniversary of the presence of the Daughters of St. Paul in the Congo, as I listened to the Old Testament reading from the Book of Isaiah, I felt as if the

prophet’s words, “Whom shall I send?” were being addressed directly to me. That same year I participated in a spiritual retreat that turned out to be decisive for my vocation. I entered the Congregation of the Daughters of St. Paul in the city of Kinshasa, where I worked, because I felt in sympathy with the Pauline vocation to *proclaim the Gospel to all people, using all the instruments of communication.*

Today, after 28 years of Pauline life, I thank God for all the graces he has bestowed on me, both in times of joy and in times of sorrow. I consider it a precious gift that I am a member of the Pauline Family and am able to carry out our beautiful apostolate. Like St. Paul, I feel compelled to say: “Woe to me if I do not evangelize!” I am happy to make my small contribution to the service of the Gospel in the various ways open to me here in the Ivory Coast.

Emma Marie Umurerwa Ruhunga, fsp

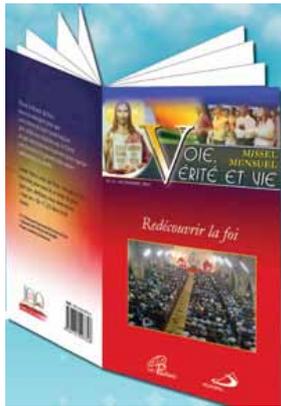
OUR FOUNDATION IN THE CONGO

Rome, 27 June 1958. Surrounded by an emotional crowd of sisters, Sr. Basilia Bianco and Sr. Giuseppa Panarello were taken to Ciampino airport, where they received some last-minute advice from Prima Maestra Thecla concerning the community they were leaving to open in the Congo. It was midnight when their plane lifted off the ground. Its first stop was Kano, Nigeria, where the sisters caught a connecting flight to Leopoldville. There, our two FSP pioneers were welcomed by the Society of St. Paul. After providing them with a meal, the priests accompanied our sisters to the apartment they had rented for them in the European quarter of the city. On 2 July two more Daughters of St. Paul arrived from Italy. After exchanging their black habits for white ones, the small group of missionaries were ready to begin the diffusion apostolate by means of visits to the families.... During those first weeks of capillary propaganda, they distributed holy cards, medals, the few catechisms they had and some Marian books, all of which were as precious as gold. Later, the generosity of our sisters of Canada and France enabled our African pioneers to diffuse a wider range of titles....

When the propaganda and book center apostolates were well initiated, the sisters ventured beyond the Belgian Congo into the French Congo, Gabon, Cameroon and the Central African Republic. They held Gospel Days, Lenten catecheses for adults and Bible displays....

Thus began our “Pauline adventure” in the Congo.

CELEBRATING THE YEAR OF FAITH WITH A NEW MISSALETTE



To celebrate the Year of Faith and prepare for the centenary of foundation of the Pauline Family, the SSPs, FSPs and PDDMs of the Congo organized an important common initiative—the fruit their Pauline vocation and a sign of the excellent

apostolic collaboration among their Institutes. The project? Publication of a monthly missalette entitled *Way, Truth and Life* to help believers draw closer to God by getting to know, love and follow his Word. The first number of the new publication was presented at a book launch in Kinshasa. Professor Sante, a Congolese theologian and the key speaker at this event, offered the participants a very dynamic reflection on the faith. The missalette was then blessed by the Apostolic Nuncio, who said he hoped it would be a light for all Christians, especially during this Year of Faith.

SYMPOSIUM ON THE YEAR OF FAITH

In collaboration with the Mumbai Diocesan



Catechetical Centre, the Pauline Family in India recently held a Symposium on the Year of Faith at the FSP Media Complex in Bandra. Topics treated in depth were: the Apostolic Letter *“The Door of Faith,”* Biblical Faith with Reference to St. Paul, the Communications Media for Faith Formation, and a Sharing of Faith Experience (the journey from Hinduism to Catholicism). This input was followed by a lively exchange of questions and answers between the audience and the speakers.

The entire gathering participated in the event with an ecclesial spirit and a readiness to meet the challenges offered by today’s world. Chief guest of the Symposium was Bishop Percival Fernandez, Auxiliary Bishop of Mumbai, who in his message to the assembly reminded everyone of the importance of proclaiming the Gospel to all people.

Calendar of the General Government

6 February - 6 March	Moscow, Russia	Visit for a Specific Purpose	Sr. Luz Helena Arroyave
9-11 February	Perugia, Italy	Fraternal Visit	Sr. M. Antonietta Bruscato Sr. Angela Piccinato
20 February - 6 March	Portugal	Fraternal Visit	Sr. M. Antonietta Bruscato
7-27 March	Rome, Italy	Meeting of the Pre-Chapter Commission	Sr. Anna Caiazza Sr. Annamaria Parenzan
13-25 March	Italy (Reggio Emilia, Como, Lugano, Novara, Alba, Turin)	Fraternal Visit	Sr. M. Antonietta Bruscato Sr. Angela Piccinato
3-6 April	Rome, Italy	USMI Assembly	Sr. M. Antonietta Bruscato
12-14 aprile	Bucharest, Romania	Visit for a Specific Purpose	Sr. M. Antonietta Bruscato
15 April - 10 May	Rome, Italy	Charism Tour Course	Sr. M. Francesca Matsuoka
19-21 April	Warsaw, Poland	Visit for a Specific Purpose	Sr. M. Antonietta Bruscato
26-28 April	Prague, Czech Republic	Visit for a Specific Purpose	Sr. M. Antonietta Bruscato

WINDOW ON THE CHURCH

50TH ANNIVERSARY OF *INTER MIRIFICA*



Promulgated on 4 December 1963, Vatican Council II's Decree *Inter Mirifica* sets forth important principles concerning the relationship between the Church and the means of communication, starting with the fact that the Church has a right to use these means for her ministry and that she must ensure that they are used according her moral guidelines. In fact, article n. 3 states: "It is an inherent right of the Church to have at its disposal and to employ any of these media insofar as they are necessary or useful for the instruction of Christians and all its efforts for the welfare of souls. It is the duty of pastors to instruct and guide the faithful so that they, with the help of these same media, may further the salvation and perfection of themselves and of the entire human family."

A decade later, in 1975, speaking about social communications in his apostolic exhortation *Evangelii Nuntiandi*, Pope Paul VI affirmed: "When they are employed in the service of the Gospel, these instruments can disseminate the Word of God over a vast area and carry the message of salvation to millions of people."

FIRST CATHOLIC MONASTERY INAUGURATED IN GEORGIA



Two significant events recently took place in the Republic of Georgia (an ex-member of the Soviet Union): the consecration of the Church of Our Lady of the Holy Rosary, set on a hill-top outside the town of Akhaltsikhe, and the inauguration of a nearby Benedictine monastery. The latter, the country's first Catholic monastery, was founded by four nuns from the Benedictine Monastery of Offida in the Marche region of Italy. This important double event echoed favorably around the country, whose inhabitants still preserve a very strong religious spirit in spite of their many years under communism. Even though the 50,000 Catholics in Georgia are just 1.1% of the population, they have always played an active role in society and are currently working harder than ever in the religious, cultural and societal spheres.

WINDOW ON THE WORLD

HALF THE WORLD'S FOOD WINDS UP IN THE TRASH



Half of the food produced in the world (about 2 billion tons) winds up in the trash, even though a large part of it is still edible. This troubling information emerged in a report by Great Britain's Institution of Mechanical Engineers. According to the report, one of the causes of this waste is the failure of millions of people to store food properly—a very bad habit. Another is too-rigid expiry dates for foods and a third is advertising that urges people to buy more food than they need.

THE EUROPEAN UNION DONATES PART OF ITS NOBEL PEACE PRIZE MONEY TO UNICEF

UNICEF is one of the 5 humanitarian organizations that receive financial support from the UE for various programs. This year, the European Union is adding to its annual do-



nation of €930,000, 2 million euros deriving from its 2012 Nobel Peace Prize money to fund 4 projects under its *Children of Peace Initiative*.

The program will provide access to basic education for over 23,000 conflict-affected children worldwide. Included in this aid project are 30 schools set up for 3,000 Pakistani children between the ages of 3 and 9, who live in refugee camps in the country's war-torn Khyber-Pakhtunkhawa zone.

WORLD GIVING INDEX REPORTS A DROP IN DONATIONS TO CHARITY IN 2012



According to the Charities Aid Foundation (CAF), the World Giving Index—the largest study of charitable behavior across the globe—registered a 2% drop in financial donations to charity in 2007-2012, a fact in part influenced by the current world economic crisis. The Index is based on an average of three measures of giving behavior: the percentage of people who donate money to charity, volunteer their time, and help a stranger, in a typical month. The Report reveals that the world's top 20 most giving countries have very different socio-political and geographical profiles and that every continent has at least one country on the list. Ireland is the world's most financially generous country, closely followed by Australia. But also on the list are Qatar (which has the second-

highest pro capita income in the world), the United States (with its 300 million citizens), Liberia (the list's penultimate country with regard to pro capita income), and Trinidad and Tobago (with barely 1 million citizens). Young people between the ages of 16-24 dedicate themselves to volunteer work in a manner similar to people over the age of 50, although the latter group donates more money than time to direct involvement in charitable activities.

WINDOW ON COMMUNICATIONS

IS IT TIME FOR AN EVEN-NEWER JOURNALISM?



Back in 1914, a small group of English, French and German immigrants lived peacefully together on a little island lost in the midst of the vast ocean. The island was not equipped to receive cablegrams and was visited only occasionally by an English mail boat. In September of that year, the inhabitants, while awaiting the arrival of the boat, were still discussing one of the main events in the last newspaper they had received two months earlier, namely: the upcoming trial of Henriette Caillaux, accused of killing Gaston Calmette, the director of *Le Figaro* (a French daily newspaper). Henriette, the wife of France's Minister of Finance, had shot Calmette point-blank because she believed him responsible for a press campaign against her husband. So it was with more than usual impatience that the entire population of the island gathered on the dock that morning in mid-September, eager to find out from the captain of the mail boat what sentence had been passed on Madame Caillaux. Instead, they were greeted with the astounding news that France and England had been at war with Germany for the past six weeks. During that time, the French, English and Germans on the island had all been living together like friends instead of enemies....

This is the story with which, at the first half of the last century, Walter Lippman, an American journalist, opened his talk on the important role information plays in creating public opinion. At that time journalism—which served to both spread news and comment on it—was taking on a bigger and bigger role in the process of building society. In our day, however, it seems that printed news, challenged by the new media, is in a stage of transition. Even though creating public opinion is still the fundamental goal of the traditional mass media like TV and radio (it is enough to think of the by-now compulsive race of many candidates for public office to make sure they appear on TV), there has been a significant rise in the number of newspaper readers who are abandoning printed news in favor of news available through the Internet. But does this trend confirm the fact that traditional journalism is now a thing of the past? Or does it offer us the chance to rethink journalism and perhaps point it in new directions?

Over the course of history, the print medium underwent major innovations whenever it listened to the times and changed with them. One of these pivotal moments was the 1970's, which saw the dawn of a "new journalism" in the United States. In a time in which American society was still feeling the effects of the Kennedy administration and was also rocked

by youth revolts, flower children and anti-war protests, a type of journalism written with the language and structure of literature emerged.

With explosive innovative force and an innate ability to involve the reader, this new journalism broke away from the traditional rules of impartiality and balanced writing and instead recounted stories through the eyes of persons directly involved in them. This new form of journalism streaked through the sky of the national and international press like a meteor, blazing a trail that modern journalism continues to follow. One of the best known representatives of the trend was Truman Capote whose "non-fiction novel," *In Cold Blood*, should hold an important place in the library of every journalist and communicator because it is an example of how journalism can respond to the challenges facing the traditional print medium in this digital age of "hot media" and Twitter.

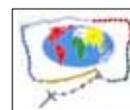
Riccardo Benotti

**FIDES NEWS AGENCY:
85 YEARS OF SERVICE
TO THE MISSIONARY WORLD**



To make missionary work known to everyone via the press and to incite collaboration with the missions through vocations, spiritual solidarity and economic means: this is the purpose Fides New Agency, established by the Pontifical Office for the Propagation of the Faith in 1927. Fides is an important center of information concerning the Church's missionaries and their activities. Its archives include an enormous volume of data and photographs, including past and present studies on the missions. In fact, the information disseminated by the news agency over the past 8 decades constitutes a rich and accurate font of documentation on evangelization during the birth and development of many young Local Churches.

**WORLDWIDE RECITATION OF THE ROSARY
VIA THE WEB**



A Moment with Mary: the holy rosary prayed live from St. Peter's Square. This new initiative has

FIRST PROFESSION



25 JANUARY 2013 - MUMBAI, INDIA

- Anita Rose Crasta
- Brenda Zoramthari
- Deena Maria D'Souza
- Jyothi Kripal
- Pushpa Singh
- Theresa Madalai Muthu
- Maria Rekha Sanikulan

been made possible thanks to the traditional instruments of social communication and the new social networks. The rosary, which is recited Monday-Friday, from 4:00-4:30 p.m. (Rome time), uses the social networks, TV channels and the Internet to connect numerous people and groups worldwide with the faithful gathered in St. Peter's Square.

The initiative, which is part of the "new evangelization" for the Year of Faith, is a response to Pope Benedict XVI's oft-repeated plea to "make the most of the rosary during the Year

of Faith." The time of prayer at the Vatican is guided in turn by groups, communities and associations in Rome and throughout the world, united to one another through the technologies of communication. Each prayer session opens with a passage from the Word of God, followed by a testimony, and then the recitation of the rosary according to the prayer intentions sent in via various social networks.

For more information:
<http://rosary.aleteia.org>

47th World Communications Day

"SOCIAL NETWORKS: PORTALS OF TRUTH AND FAITH; NEW SPACES FOR EVANGELIZATION"

SNIPPETS...

The development of digital social networks are helping to create a new "agora", an open public square in which people share ideas, information and opinions, and in which new relationships and forms of community can come into being.

The development of social networks calls for commitment: people are engaged in building relationships and making friends, in looking for answers to their questions and being entertained, but also in finding intellectual stimulation and sharing knowledge and know-how.

The culture of social networks and the changes in the means and styles of communication pose demanding challenges to those who want to speak about truth and values.

The social media thus need the commitment of all who are conscious of the value of dialogue, reasoned debate and logical argumentation; of people who strive to cultivate forms of discourse and expression which appeal to the noblest aspirations of those engaged in the communication process. Dialogue and debate can also flourish and grow when we converse with and take seriously people whose ideas are different from our own.

The challenge facing social networks is how to be truly inclusive: thus they will benefit from the full participation of believ-

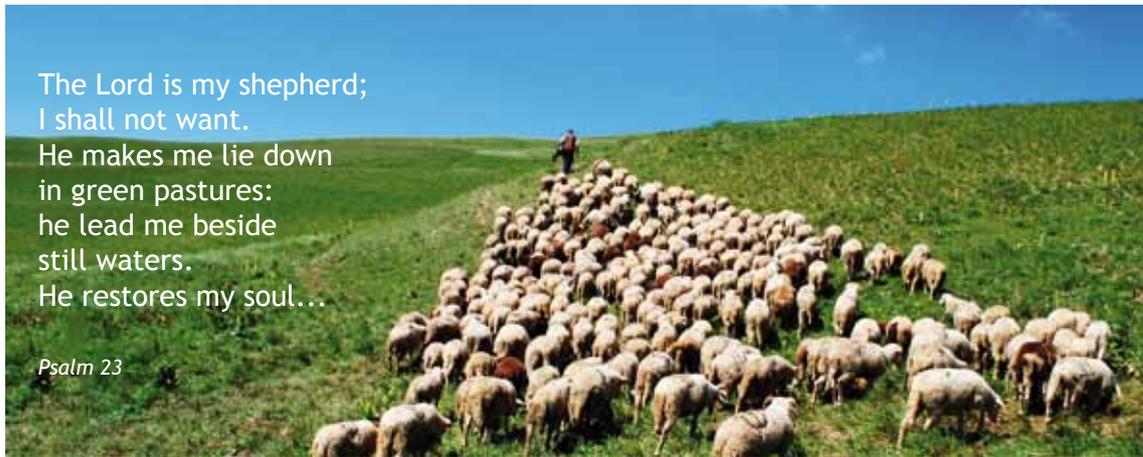


ers who desire to share the message of Jesus and the values of human dignity which his teaching promotes.

The ability to employ the new languages is required, not just to keep up with the times, but precisely in order to enable the infinite richness of the Gospel to find forms of expression capable of reaching the minds and hearts of all.

In social networks, believers show their authenticity by sharing the profound source of their hope and joy: faith in the merciful and loving God revealed in Christ Jesus. This sharing consists not only in the explicit expression of their faith, but also in their witness.

A particularly significant way of offering such witness will be through a willingness to give oneself to others by patiently and respectfully engaging their questions and their doubts as they advance in their search for the truth and the meaning of human existence.



DAUGHTERS OF ST. PAUL

- Sr. M. Paolina Kikue Hagiwara, age 77 - 05.12.2012 - Tokyo, Japan
Sr. Giovanna (Giannina) Baxiu, age 83 - 13.12.2012 - Roma AP, Italy
Sr. M. Esther Martinez Durán, age 81 - 14.12.2012 - Mexico City, Mexico
Sr. M. Federica Pierina Bonazza, age 86 - 04.01.2013 - Alba, Italy

PARENTS OF OUR SISTERS

- Sr. Philibertine Razafitsirahonana (Mother, Hélène), of the Antananarive community, Madagascar
Sr. Gemma Jeong Ok Han (Father, Chan Tomas), of the Kwang Ju community, Korea
Sr. Lucia Scandola (Mother, Maria), of the Lecce community, Italy
Sr. Fatima Maria Cerbaro (Mother, Leticia), of the São Paulo TM community, Brazil
Sr. Maria de Lourdes Alves de Lima (Father, Josè) – at home, Brazil
Sr. Sylwia Skonieczna (Father, Ireneusz), of the Warsaw community, Poland
Sr. Christine Salvatore Setticase (Father, Philip), of the Boston community, USA
Sr. M. Imaculada Ferreira (Father, Rufino), of the Recife community, Brazil
Sr. Sebastiana Da Silva Araujo (Mamma Santina) of the Brasilia community, Brazil
Sr. Tara Mary Mallavarapu (Mamma Lourdu Mary) of the Secunderabad community, India

PAULINE FAMILY

- Sr. M. Fidelis Maria Teresa Cecchetto, pddm, age 89 - 08.12.2012 - Cordoba DM, Argentina
Br. Robert Benedict Santoro, ssp, age 81 - 26.12.2012 - Staten Island (New York), USA
Br. Vincent Andrew (Cross) Puthukadan, ssp, age 69 - 29.12.2012 - Mumbai, India
Sr. M. Gualberta Maria Gazzera, pddm, age 77 - 01.01.2013 - Sanfrè, Italy