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CALLED TO ETERNAL LIFE



THE PROPHETIC WITNESS OF TOGETHERNESS

Dearest Sisters,

Since we celebrated Easter just a few days ago, we are still immersed in contemplation of the mystery of Life that triumphs over every form of desolation and death. As the Gospel of John tells us, the Resurrection is both a personal and a communitarian experience (cf. 20:1-31). Through the gift of the Spirit, Jesus rekindles life when all hope seems to be gone. With the gift of peace, he calms all the anxieties of his disciples and gives them the dream of a different, renewed humanity, whose members live in unity with one another. From that moment on, the true proof of the Resurrection is this *small community* of believers, which succeeds in overcoming its fears, rejoices in being forgiven, is ready to forgive others in return, and courageously throws open its locked doors so as to proclaim the power of the Resurrection and witness to it.

In the light of the Paschal Mystery, an important element underscored by our Constitutions also acquires new meaning, namely: God, who is communion, through the gift of his love calls us to form a community so as to live united to him in the name of the risen Lord through the bond of the Spirit (cf. Const. 58). Consequently, our community life is founded "on the divine call and on faith," not on natural bonds or on our ability to sacrifice, deny or overcome our human inclinations in view of living together.... In the climate of exchange characteristic of the Trinitarian communion, even our interpersonal relations are transfigured and we become generators of life, visible signs of the fraternal dimension of the Church, witnesses to hope, prophets of the Kingdom. Prophetic witness, that is to say, living as God's "word" for humanity today, is not realized through our activities but through our fraternal life, which should express the new commandment of mutual love given to us by Jesus: "It is by your love for one another that everyone will

recognize you as my disciples" (Jn. 13:35). We evangelize through our prophetic witness: not through what we do but through how we live—above all, how we live *in community*.

Illuminated by God, Fr. Alberione was convinced of the prophetic dimension of community life. We are all familiar with what our Founder said in *Abundantes Divitiae*, namely, that the words "From here I want to enlighten" emanate not only from the Tabernacle but also from the community, which Jesus Master invests with a special mission: "I am your light and I will use you in order to enlighten; I am giving you this mission and I want you to carry it out" (AD 157). United in Christ and nourished by him, the community becomes light in its turn: the light of communion and therefore a *prophetic* light.

The fact that we all yearn for this is revealed in the nostalgic "dream" of the Daughters of St. Paul delineated in the *Work Instrument* of our 8th General Chapter and repropounded in that Chapter's Final Document:

The most frequently-recurring image in our sisters' dream is that of a community in which our members are our greatest wealth, and our interpersonal relations are characterized by simplicity, goodness, mutual concern and forgiveness. We yearn for communities whose members live the gift of mercy toward each other; who witness to the joy of living and working together; who know how to dialogue; who accept one another's differences, esteem one another and are able to resolve conflicts. We want our communities to be more flexible in structure and marked by a pace of life suited to the needs of our members and mission. We desire hospitable, fraternal, harmonious and serene communities that are well inserted in the local Church with our specific apostolate, inculturated and ready to collaborate with the laity in the style of Paul. We dream of communities that recognize the profound transformations taking place in the contemporary world and that view these changes in a positive light and in an attitude of dialogue. We long for formative communities that are open to young people and that build bridges between generations, communicating life and faith..." (CD 2001, n. 27).

This dream was reaffirmed by our 9th General Chapter, which focused in a special way on *the quality of our relationships*:

Chosen and loved in Christ Jesus, we are a community of persons called to carry out a specific mission in the Church (cf. Const. 87): to communicate the Word to everyone. In

keeping with the example of Paul, we want to manifest in today's culture of communication *the gratuitous love that has been poured into our hearts* and revitalize our following of Christ each day so as to be a prophecy of his Kingdom. Our announcement will be effective to the degree that we incarnate the Word in our life and reveal it in the quality of our interpersonal relationships (CD 2007, n. 12).

And finally, it is expressed by the fact that the revitalization of our community life—and therefore of the prophetic witness of “togetherness”—is considered an irreplaceable “beacon” at the heart of the redesigning process because “today, in a world rich in communications but poor in relationships, the witness of a truly fraternal life is both prophetic and hopeful; it is a living proclamation of the Gospel; it is mission. Young people in particular are fascinated by community life as a place for sharing one's faith and establishing profound relationships.” I underscored this point in the talks I delivered at our *continental meetings for redesigning our presences*.

A prophetic community is built up through patient, persevering effort composed of listening to the Word and sharing it, prayer and the sacramental life, the communion of goods and fraternal charity (cf. Const. 59).

I would like to emphasize the aspect of listening. I have said over and over again that we must listen to the Word of God because only those who do this will discover the human being's fundamental relationship with the Lord (“The Lord is our God; the Lord alone”: Dt. 6:4) so as to proclaim and witness to it. The same is true of the fraternal life, as D. Bonhoeffer affirms:

Just as love for God begins with listening to his Word, so too the beginning of love for our brothers/sisters lies in learning to listen to them. Out of love, God not only gives us his Word but also his ear.... Those who do not know how to listen at length and with patience will speak without really touching the hearts of others and without even realizing this.... We can also listen with just half an ear, convinced that we already know what the other person has to say. This is an impatient and distracted way of listening that demeans the speaker because we are simply waiting for the chance to seize control of the conversation and free ourselves of the other person.... We must listen with the ears of God so that we will be able to speak his Word.

To listen to our sisters “with the ears of God” is a fundamental step for living and growing



in faith and helping others do the same; for discerning the signs of the times; for seeking together the will of God and for responding to his appeals.

We know that today the ability to converse fraternally with one another is a path littered with problems, tensions, conflicts and even pathologies. Yet it is here that genuine Christian asceticism—finalized at welcoming the Other and others—takes place on a daily basis. In fact, communicating with one another in a prophetic way means being open to the world around us. To borrow the beautiful image used by the Algerian woman in the film *Men of God*, it means being like the branch of a tree on which birds can perch.

But to weave a strong and enduring “fabric” of togetherness in the community, it is necessary to learn the art of genuine communication. This means “building up the truth in charity both within and around us” (Const. 61), making the effort to get to know others by revealing ourselves to them, “sharing the wealth of our person with its gifts of nature, grace and culture” (Const. 62), so as to accept one another's strong and weak points and purge ourselves of every prejudice. The Body is made up of complementary gifts because it needs diversity in order to grow. But we must remember that our unity/togetherness is not uniformity nor should it be limited to mutual cooperation. Paul is our mentor in this. He founded and accompanied many communities, teaching their members how to live in fraternal love (cf. 1 Co. 13; Rm. 12). May the inspired writer about love guide us on our journey and reinforce our desire to improve the quality of our communitarian and apostolic relationships so that we will be able to render an account of our faith, hope and love.

In communion of affection and prayer.

S. M. Antonietta Bruscato
Sr. M. Antonietta Bruscato

Superior General

Rome, 30 april 2011

“PATHS OF HOPE” FOR OUR INDIAN PROVINCE

REPORT ON THE FRATERNAL VISIT

The Fraternal Visit to India was made from 10 March to 14 April 2011 by the Superior General, Sr. M. Antonietta Bruscato, and General Councilors Sr. Luz Helena Arroyave, Sr. Anna Maria Parenzan and Sr. Samuela Gironi. The Bursar General, Sr. Gabriella Santon, joined the group the last week of the Visit.

The Daughters of the St. Paul are immersed in a very particular socio-cultural and ecclesial situation in this country, where the Congregation has been present since 1951. In fact, India is as large as a continent: it is the seventh-largest country in the world by geographical area and the second-most populous country, with more than 1.2 billion inhabitants.

Home to the ancient Indus Valley civilization, the Indian subcontinent has been characterized by commerce and cultural wealth for most of its history. Four great world religions (Hinduism, Buddhism, Jainism and Sikhism) originated here, while the Zoroastrians, Jews, Christians and Muslims arrived before the end of the first millennium A.D., giving the region a vast cultural diversity.

India is a country in which, together with Hindi (the national language) and English, another 20 official languages and 1,650 dialects are spoken. A developing country, it is making rapid progress in the fields of science and technology. Economic reforms have transformed the country into the second fastest-growing economy in the world. This incredible economic boom has created new forms of poverty and a great split between the rich and the poor.

Catholics in India number about 17 million (1.5% of the population). In recent years, hostility against Christians has increased. The wave of attacks against Christians and their places of worship began in the state of Orissa and the violence then spread to Madhya Pradesh and Karnataka. Violence in Orissa alone has prompted more than 50,000 people to flee the area.

In this context, the Pauline mission faces immense challenges. The Indian Daughters of St. Paul feel called to make a courageous commitment to proclaiming the Gospel, especially to the new generations, taking into account the fact that 55% of the population is under the age of 25.

Our presence in India has been blessed by numerous vocations—a true gift of God. The Province is currently made up of 158 members, subdivided into 15 communities. The circumscription has 12 novices, 11 postulants, 7 pre-



postulants and 13 aspirants. Eighteen sisters serve as missionaries abroad.

Our sisters are deeply motivated, love the Pauline vocation and make great sacrifices to bring the Word to everyone. They feel a strong sense of belonging to the Institute, are faithful to the Pauline values, carry out the apostolate zealously, and are ready to dialogue with different cultures and religions.

The Province is on the move. In the last few years, it has improved the quality of its publishing sector. Many young women in formation work in the typography and bindery of Mumbai, carrying out their work enthusiastically as they learn to relish the smell of ink and the “music” of the printing presses.

About 500,000 books are sent out every year by the shipping department to our 18 book centers in India and also to Pauline centers abroad. Recent contacts in the Gulf States have also resulted in book orders....

The audiovisual department is very active: in 2010, besides releasing several new products, the sector duplicated 21,172 CDs and 12,782 DVDs.

Diffusion is carried out primarily through book displays in parishes and schools. Twenty-seven FSPs, most of them Juniors and young perpetual professed, work in this sector. They are often away from home for weeks at a time on itinerant diffusion trips, undertaken with great enthusiasm but also filled with sacrifices.

Our sisters want to grow in every area of the Pauline life. The greatest desire that emerged during the Visit was their yearning to receive more academic/professional training so as to meet the challenges of evangelization and be a more significant presence in their immense country.

A Truly Favorable Moment...

This is truly a favorable moment for our Indian Province to take a quality step forward so as to give the Local Church and society the witness of a fervent, daring and prophetic Pauline life.

Because of this, one of the priorities entrusted to the Province focuses on the need to provide the sisters, especially the younger ones, with a more solid cultural and theological formation so as to help the circumscription redesign its journey in the areas of pastoral work for vocations, formation, mission and administration. In view of this, the Province has been invited to:

- draw up a plan of studies aimed at raising the educational level of the sisters;
- give the Juniors a more consistent formation in basic studies and in theology;
- ensure that some sisters receive specialized training in the different areas of the Pauline mission, making the most of their talents and giving them the chance to exercise their skills in the areas for which they were prepared;
- offer the Province's young perpetual professed members the chance to complete their academic formation;
- continue the deeper study of the charism and to help the young members fully assume the Pauline identity.

Another priority entrusted to the Province is *pastoral work for vocations*. The provincial government has been asked to appoint several sisters to carry out this mission full time in different parts of the country, and to encourage the vocation mistresses to explore new ways of presenting the Pauline vocation to young women and of accompanying them in their vocational discernment.

In order to carry out the Pauline mission boldly and

creatively, another priority emphasizes the need to improve coordination between the apostolic sectors in Mumbai; to strengthen the publishing sector by preparing at least two sisters for this area and to give these sisters the chance to undergo a period of professional training in other circumscriptions; to set up a group of Pauline Cooperators in every community; to expand the horizons of our mission by reaching out to non-Christians and those "furthest away from the Church" by using the Mumbai and Shillong book centers as places for experimenting with new forms of outreach, including cultural activities, dialogue and formation. The sisters were also invited to enrich diffusion in the schools with animations, taking advantage of aids prepared for this purpose.

In the area of *administration*, the provincial government has been given permission to proceed with the construction project initiated in Bandra (Mumbai). It has also been asked to help the sisters of Trichy find a more suitable residence for the community and a better site for the book center; and to oversee the ordinary maintenance of their immobile goods, beginning with the new building in Bandra.

We thank our sisters of India for their great desire to do good and offer them our best wishes that they will continue to *trace out paths of hope* for the huge portion of humanity entrusted to their apostolic care. In fact, the immense population of India is representative of the masses for which the heart of Blessed James Alberione burned, urging him to find new ways to make the entire human population «children of God».

Calendar of the General Government

06 – 12 May	Moscow, Russia	Fraternal Visit	Sr. Luz Helena Arroyave Sr Anna Caiazza
13 -21 May	Boston, USA	Fraternal Visit	Sr. M. Antonieta Bruscato Sr Samuela Gironi Sr Gabriella Santon
22 – 30 May	Great Britain	Fraternal Visit	Sr. M. Antonieta Bruscato Sr Samuela Gironi
01 - 09 June	Manila, Philippines	Visit for a Specific Purpose	Sr. Luz Helena Arroyave Sr Anna Caiazza
11 - 13 June	Seoul, Korea	Visit for a Specific Purpose	Sr. M. Antonieta Bruscato Sr. Luz Helena Arroyave Sr. Anna Caiazza Sr. Gabriella Santon
14 - 24 June	Seoul, Korea	Continental Meeting for the Apostolate and Administration	Sr. M Antonieta Bruscato Sr. Luz Helena Arroyave Sr. Anna Caiazza Sr. Gabriella Santon Sr. Francesca Matsuoka
25 - 27 June	Singapore	Visit for a Specific Purpose	Sr. M Antonieta Bruscato Sr. Luz Helena Arroyave
25 -27 June	Kuala Lumpur Malaysia	Visit for a Specific Purpose	Sr. Anna Caiazza Sr. Gabriella Santon

KENYA

THE ROMAN MISSAL FOR AFRICA



The Episcopal Conferences of Africa have entrusted the publishing of the Roman Missal for Africa to our Paulines Publications in Nairobi, Kenya. The Congregation for Divine Worship and the Discipline of the Sacraments, together with ICEL (the organism that supervises the English translation of the Liturgy), have granted us this authorization thanks to the valuable work the FSPs of Africa did in publishing the Liturgy of the Hours in 2009. The English edition of the Roman Missal will be published by eight companies on different continents. This is the first time an edition of the Missal will be prepared in Africa and for Africa. The text will include a calendar of the African saints, thus bringing the Church on this continent to the universal level. The Roman Missal is a witness to the prayer of the Christian community—an instrument that can help the faithful grow in the Liturgy and renew their spiritual lives.

COLOMBIA

60 YEARS OF PAULINE PRESENCE IN BARRANQUILLA



Sixty years ago, the Daughters of St. Paul opened a community in Barranquilla, Colombia. The first FSP missionaries sent to this

country arrived in Bogota on 24 April 1948 but because of the situation there they were advised to relocate to smaller cities. Thus the first communities they opened were in Barranquilla, Medellin, Cali and Cucuta, expanding the Pauline mission not only to these regions but also to neighboring Ecuador. To celebrate Barranquilla’s foundation, our sisters organized a “Week of Pauline Spirituality,” which included a retreat, courses and a workshop on Jesus Master Way, Truth and Life. The itinerary ended with a solemn Eucharistic Liturgy in the Cathedral, celebrated by the Bishop and attended by many priests, religious, collaborators and friends. The local media helped to publicize the event and spread information about it.

CONGO

RESTORING DIGNITY TO WOMEN IN THE MILITARY AND IN POLITICS



The Daughters of St. Paul and their Cooperators in Lubumbashi, Congo recently held a meeting aimed at helping women in the military and in politics to communicate effectively, esteem their professions and act as role models for society.

The encounter took as its point of departure society’s image of women in the military, who are often seen as underachievers or else as persons who did not receive proper training within their family circles. The guest speakers underscored how erroneous this belief is and emphasized that women in the military and also women politicians are equal in dignity to women in other careers. Participants in the meeting included politicians, military personnel and journalists. Those interested in reading more about the event can click on the following link: www.cenco.cd.

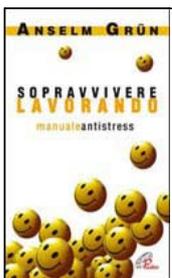
ITALY

NON-STOP PRAYER FOR THE ANONYMOUS FUKUSHIMA VOLUNTEERS



The whole world continues to follow via news reports, pictures and video clips how Japan is coping with the after-effects of the catastrophic earthquake and tsunami that recently struck the country, provoking one of the greatest disasters in its history. Amid all the destruction, fear and desperation, shining examples of courage and generosity have emerged, one of which is the anonymous “repairmen” who have been working non-stop to try to cool the reactors at the Fukushima nuclear plant. These specialists are selflessly risking their lives to prevent the meltdown of the facility’s reactors, which could trigger a human and environmental nightmare. Their powerful witness of life (destined to quickly fade into the background of media coverage), has deeply touched our small international FSP community of Borgo Angelico, Rome, one of whose members is from Japan. Like sentinels, the sisters of the community have divided up their days into “vigils” before the Tabernacle so as to offer God a non-stop chain of prayer to support the countless people in Japan who are working against time to save whatever can be saved. Our sisters are also praying for the multitudes of people who have lost everything as a result of the earthquake/tsunami, including many members of the Pauline Family in Japan. And now they tell us they have widened the radius of their petitions to include the many people suffering in other parts of the world, especially Libya.

AWARD FOR ANSELM GRUN’S BOOK SURVIVE BY WORKING



The latest book of Fr. Anselm Grun, a Benedictine monk from the Munsterschwarzach Monastery in Bavaria, Germany, has been awarded first prize for non-fiction in the International competition “St. Benedict, Patron of Europe

and of Cassino.” Published by the Daughters of St. Paul, “*Sopravvivere lavorando*” (“*Survive by Working*”) focuses on the theme of work today as compared with the Benedictine vision of it. The author proposes that people with demanding professional responsibilities can combat stress by means of a deeply-lived spirituality, honest self-perception, meditation and prayer and, above all, practice of “classic” virtues like positive attitudes and loyal behavior in the workplace. The award ceremony took place on 11 March at Cassino, Italy.

PAULINE PUBLICATIONS AT THE TURIN BOOK SALON

The Daughters of St. Paul are one of the seven publishing houses chosen by the Union of Catholic Italian Publishers to display their editions from 12-16 May in a special exhibition promoted by the 24th Turin Book Salon. The display is the Salon’s contribution to the initiatives organized to commemorate Italy’s 150th anniversary of unification. In keeping with this purpose, it focuses on the theme: *Books in Italy: 1861-2011*, with our Pauline Publications exhibited in the section entitled: “The Phenomenon of Catholic Publishing.”

Through this display, Italy can “read” 150 years of its history, culture, customs and creativity through the privileged “observatory” of books—texts, authors, publishers, etc., that have helped to shape the country’s culture and shared memories. At the end of the Book Salon, the display will be hosted in other Italian cities.

UNITED STATES

SR ROSE PACATTE, FSP: 2011 RECIPIENT OF “MAGIS AWARD”



On 18 March, during the Religious Education Congress, Film Showcase held in Los Angeles, California, Sr. Rose Pacatte, fsp, received the Magis Award for 2011 in acknowl-

edgement of her significant contributions to the world of the cinema and that of religious formation.

The word “magis,” which means “the more,” is a Jesuit term intended as an expression of aspiration and inspiration. It refers to the philosophy of doing more for God and therefore for others. Inaugurated in 2009, the Magis Award recognizes the contributions of artists and supporters of socially-conscious filmmaking.

GERMANY

THE JOY OF GIVING TO THOSE UNABLE TO RETURN THE GIFT



After their successful project to give women prisoners a gift during the Advent season, the FSPs of Nurnberg carried out a similar initiative for Lent. Together with their collaborators and benefactors, the sisters joyously took gifts of books, CDs and religious objects to the Haus-Stapf, a home for disabled children in the city.

The project was made possible thanks to the financial aid of many generous people who concretely supported this solidarity initiative. The project was given coverage by local newspapers, evoking both interest and participation on the part of the public.

BRAZIL

TO BE A WOMAN MEANS...



This year, the FSP book center of Porto Velho, Brazil prepared the public for the celebration of Woman’s Week by distributing a coupon bearing the words, “To be a woman means...”

The contest to complete the sentence was the sisters’ way of affirming the beauty and privilege of being a woman. First prize was a subscription to the Family Magazine. On one of the days of Woman’s Week, a free copy of the magazine was given to every woman who stopped into the book center.

NEW FSP PROFESSIONS

INDIA

FIRST RELIGIOUS PROFESSION

Bishoyee Anyana,
Kanta Shashi Kujur,
Dharmanayagam Shyni D.

BRAZIL

FIRST RELIGIOUS PROFESSION

Chaves Carneiro Rosângela
De Araújo Ana Karla
De Jesus Rodrigues Viviane
Moura Viviani
De Souza Ramalho Ana Paula

THE PLACE AND ROLE OF CONTEMPORARY WOMEN: BIBLICAL AND SOCIAL ASPECTS



Woman has a fundamental place and role in society. Without her, progress is not possible even if at times, especially in some cultures, she is held in contempt or relegated to the role of mother. But it is precisely as a mother that she is always present to everyone and gives meaning to everything by means of her selfless love and service.

However, it is necessary to go beyond stereotypes and cultural beliefs to understand without prejudice woman’s importance in society and allow her to exercise her rights. As human beings, man and woman have equal standing because both were created in the image and likeness of God. When woman is given the chance to express her uniqueness, she can contribute to the true progress of society, in the first place by forming consciences.

This is the theme of Sr. Cecilia Katunge Musole’s dissertation, *The Place and Role of Contemporary Women: Biblical and Social Aspects*, presented in partial fulfillment of the requirements for a Bachelor’s Degree in Theology from the Catholic University of Eastern Africa in Nairobi, Kenya. Divided into three chapters, the dissertation examines woman’s active participation in salvation history.

In the first chapter, the author takes a look at the Bible and the significant role played by several women in the Old and New Testaments. At the center is Mary, the Mother par excellence, who carried Jesus in her womb and raised him carefully and lovingly. The text also discusses woman in the thought of St. Paul, who frequently and willingly involved female collaborators in his apostolic ministry.

The second chapter examines the place and role of women in the Akamba society, an ancient Bantu-speaking people located in southeast Kenya. Women hold a special place in the culture of this community precisely because they generate and nourish life. Akamba women play a significant role in the community’s religious practices and are also acknowledged as builders of peace and as important points of reference in the economic sphere. In addition, they exercise a role of genuine political leadership because they are consulted before any important decisions are made concerning the life of the community.

The third chapter focuses on the Daughters of St. Paul and the mission they carry out in the Church in keeping with the charism bestowed on Blessed James Alberione. After having met Christ, who is the total revelation of the love of God, the FSPs take the Word of life and love to all peoples. Their mission to share the message of salvation with the people of our time makes the FSPs true “spiritual mothers” who wholeheartedly carry out the mission entrusted to them by God.

MAKING THE MOST OF HUMAN CAPITAL AND COMBATING UNEMPLOYMENT IN THE CONGO



The Problem of Making the Most of Human Capital and Combating Unemployment in the Congo is the title of the dissertation submitted by Sr. Geneviève Aliya Atiya at the conclusion of her studies. Although the work focuses on the situation in the Democratic Republic of the Congo, it also looks at the worldwide economic situation, especially in this time of crisis. As a Daughter of St. Paul, Sr. Geneviève reflects on making the most of human capital from the perspective of the spirit and

purpose of the Pauline apostolate, namely: to provide individuals with an integral formation so that they can help build society through the contribution of their personal potentials.

The dissertation underscores the ways in which those in leadership roles in the Congo should take advantage of the country's human capital and strive to resolve the problem of unemployment.

The text is divided into three chapters. Chapter 1 reflects on unemployment in general; Chapter 2 presents the foundations of human capital, and Chapter 3 analyzes how to make the most of this capital and combat unemployment in the Congo.

Human capital has been defined in different ways by its promoters. In his book, *Human Capital*, Gary Becker defines it as a means of production: "the collection of productive capabilities that an individual acquires through the accumulation of general or specific knowledge." Joseph Stiglitz, another scholar, considers human capital to be "a collection of the competences and accumulated experiences that make wages more effective."

In short, many industrialized and developing countries have taken a step forward in combating unemployment and making the most of human capital by means of economic, social and educational policies that preplan investments in this regard.

But the Democratic Republic of the Congo is having problems doing this.

Sr. Geneviève's dissertation identifies three areas that need to be addressed:

- to raise the educational level of the people (a qualitative problem);
- to make the most of the work energies available (the problem of unemployment);
- to improve the social conditions of workers (the problem of the treatment of workers).

Giving importance to the qualitative dimension of human capital in implementing economic and social policies can help to improve human capital utilized in the areas of politics, economics, administration, technology, etc. To neglect this aspect would mean the death of a nation since it leads to increased unemployment due to the fact that people lack the formation and professional skills indispensable to insertion in the work force.

With regard to the problem of unemployment in the Democratic Republic of the Con-

go, information from the Interministerial Commission confirms that in 2010 a strong commitment was made to combating poverty and creating new jobs. But in spite of this effort, which should have begun by extending the services of the National Employment Office in all the provinces of the Congo and all the zones of Kinshasa, it all came to nothing. In actual fact, the creation of new jobs was not effective because a true "healing" of the work sector did not take place. To succeed in this, clear and legal rules must be established so as to discourage corrupt investors who want to establish themselves in the country for personal interests.

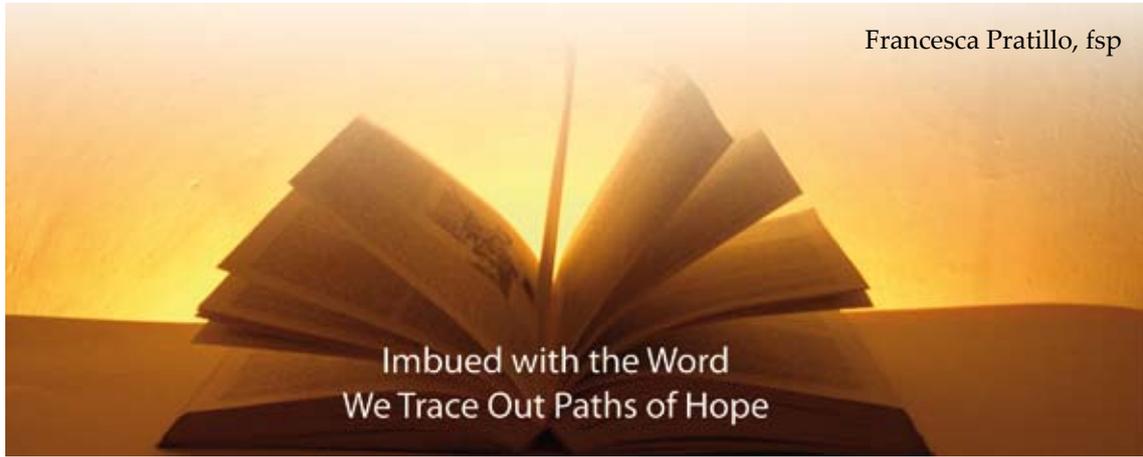
With regard to the problem of the condition of workers, the solution lies in improving current concrete situations. The government must take courageous steps to correct these situations, including by taking a stand against traditional policies, at times suicidal for the country, imposed by the International Monetary Fund and the World Bank. In effect, what is needed is to find investors who will leave the government free to destine or assign loaned resources to help finance efforts to raise the production level and, consequently, the salary level.



We will have to give God an account of the talents we received and of the opportunities we had to acquire knowledge. The Institute is structured in such a way that we can acquire all the knowledge we need if we take the time to reflect on things. Knowledge is a gift of God, but we have to correspond to it. When God gives us a gift, we have to make sure that it bears fruit.

We do not study simply to acquire knowledge: knowledge must be transformed into wisdom! (FSP-SdC 250)

We study in view of the apostolate: let us make sure we attain this goal (Ibid. 253).



GENERATED BY THE WORD

In the praxis of Blessed James Alberione, love and devotion to the Word of God are inseparably linked to the adventure of concretizing the Pauline charism. During a course of spiritual exercises in 1933, he exclaimed with profound insight: “For us, what is Sacred Scripture? It is the wellspring—the font—of everything: our light, our way, our vitality!” (SVP 86) Everything comes from and is generated by this divine Source. In common usage, a “wellspring” is a source of water that issues from underground. Sacred Scripture is a wellspring because it is the sacred Source from which the life of God spontaneously issues (cf. Jr. 2:13).

All Paulines are called by vocation to be generated by the Word so as to become Word. When this “epiphany” truly takes place, then the people of our time are able to read “the letter of Christ written by the Spirit of the living God” (cf. 2 Co. 3:3). Christ is the content of this letter and the Spirit is the “ink” that sketches out his features, enabling us to “see” him.

But how can we leave the Spirit free to write “the letter of Jesus” in us: in our heart, our mind, our behavior, our relationships, our frailties, our capacity to love and to give life? In the text, *Read the Sacred Scriptures* (RS), Blessed James Alberione makes an indirect suggestion that will yield great fruit if put into practice: “The pages [of the Word of God] burn with the divine fire of the Holy Spirit. Those who nourish themselves on this Word are filled with the Spirit of Christ.” Those who read the Scriptures are transformed into true apostles of Christ who, like St. Paul, act as conduits between the divine Author and his disciples down the ages. To return to our wellspring, our Source—that is, to read Sacred Scripture attentively—means to make the Pauline charism our own. We are not speaking here about just any type of reading because many interesting books can catch and hold our interest. But there is only one Book in all the world that can “read our heart”: *Sacred Scripture*.

To take refuge in the pages of Sacred Scripture is an adventure without precedent, a true sanctification of the mind:

Everyone should read Sacred Scripture but the Apostle of the Press must do this more assiduously than anyone else, ahead of anyone else and more perseveringly than anyone else so as to avoid being “the blind leading the blind,” as St. Augustine put it. Those who read the divine Book learn to speak the divine language and their actions acquire divine effectiveness.... If a person called to the apostolate of the press does not read or assimilate the divine truths in the Bible, then she does not fully live her vocation. She might do some good in the apostolate but her actions will not nourish the life of souls. What she does will be mere external activity, nothing more (RS 100; 317).



Foto: Anna Matikova, fsp



«TO DO GOOD»: A LIFELONG YEARNING

The power idea that should spur us on is the thought of souls. We must be tormented by the yearning to reach people so as to bring them the word of truth and salvation. How many souls have never heard about God! And who will lead them to him if not we who have received so many graces from the Lord and who have in our hands extremely effective means of apostolate? (VPC 140).

The words of the *Regulations* of 1916 penetrated the heart of Maestra Thecla: "The Lord has brought you here so that you can become good and do good to others."

To do good: this was Maestra Thecla's great dream. It was the source of her enterprising spirit and it gave her the courage to embrace every instrument of social communication: films, catechetical filmstrips, records, magazines....

From her very first meeting with Fr. Alberione and, following this, during her apostolic "apprenticeship" in Susa, she clearly understood how powerfully the press can influence the thinking of people.



She was sustained by the ideal of the Pauline apostolate, captivated by its beauty, urgency and timeliness. She exclaimed: "God has given our small Congregation such a beautiful and vast apostolate! We carry out a sacred work!" (*ivi*).

Time and again she said: «We must use the most modern instruments to perform the apostolate».

Her advice provided everyone with guidance and resolved problems related to apostolic initiatives.

When financial difficulties made the sisters unsure of how to proceed, she counseled:

If it will do good, then do it and don't worry about the rest. If we have faith, divine Providence will help us. In carrying out the apostolate, let us seek first of all the good of souls, not financial gain.

She intuitively grasped the importance of using the cinema to do good. Sr. Assunta Bassi recalls:

I still remember how her eyes shone and all the attention and maternal concern she radiated when the movie *Abuna Messias* was being filmed (Alba, 1937-1938). And everyone is well aware of how enthusiastically she supported the project to produce 50 catechetical filmstrips (Rome 1953).

The daring and risky apostolic initiatives that Fr. Alberione proposed were accepted by Prima Maestra Thecla as expressions of the will of God. Speaking about the radio, she said:

The radio concretizes what God affirmed in Sacred Scripture through the voice of his prophet: «My words will resound throughout the world».

And with her customary decisiveness, she took on the radio apostolate because through this instrument the Gospel could be proclaimed even more extensively.

**DON'T BE AFRAID...
YOU ARE MINE!**



My name is Olga Massango and I am the first Daughter of St. Paul to enter our Institute from Mozambique. I was born in Maputo in 1964, the oldest of ten children. My father, José, is a tailor, and my mother, Maria, is a homemaker. In spite of their poverty, my parents saw to it that we children never lacked the things necessary to live with dignity and to receive a good Christian upbringing and education. For five years, I was student in Our Lady of Grace parochial school in Xipamanine. The school was run by the Daughters of Charity of St. Vincent de Paul and their missionary presence, together with that of the Sacramentine Fathers, helped to shape and give direction to my journey of faith. The school was also a center of human promotion for the young people and mothers of the area.

Mozambique became independent in 1975 and in 1977 it adopted a Marxist form of government. This led to religious persecution and as a result many believers stopped going to church and some missionaries were forced to leave the country. But in spite of this, the Local Church tried to find ways to remain close to the people and reinforce their faith. It focused on forming the laity to live their commitment to Christ consciously and responsibly and entrusted them with the duty of accompanying young people. This was the fertile soil in which I worked first as a catechist, then as a member of the parish liturgical team. It prepared the way for my choice of a vocation to the religious life.

In 1983, the Daughters of St. Paul moved from Beira, where they had opened a community in 1967, to Maputo because the forced closure of the book center in Beira meant that they could not carry out their mission there. Their arrival

in Maputo was my first contact with the Pauline apostolate. The following year, the magazine *Sinal* published an article on the life of Fr. James Alberione to commemorate the centenary of his birth. I felt a spiritual kinship with the young Alberione, who believed that if people did not go to church, then the Church should go to the people. Like him, I wanted to “offer the truth in love” to everyone. I often stopped by the Pauline book center, where I would quietly watch the sisters and the young women who assisted them carry out their duties. One day, one of them gave me leaflet that explained the Pauline mission.

When I finished my studies, I took a job at the Institute of Veterinary Medicine, where I was asked to collaborate in a research project for FAO. My work environment was pleasant, the project manager had great confidence in me and my future looked very bright. But my parish priest helped me realize that the Lord was calling me to something else—namely, to courageously choose the religious life according to the charism of Fr. Alberione. I felt that this was the path that would enable me to be a sign of faith and hope in Mozambique. But everything had to be done with great secrecy. If the authorities had learned of my intention to become a nun, I would have been immediately conscripted for compulsory military service or else I would have been punished in some other way. Thus, with the full support of my family, I carried out my vocational discernment quietly, without calling any attention to myself.

Finally, on the afternoon of 4 February 1985, my parish priest accompanied me to the residence of the Daughters of St. Paul and presented me to them. After a six-month trial period, I was accepted as an aspirant. All my classes and formation sessions during that time took place at night and on weekends. This formation was combined with apostolic activities. It was a beautiful period in which I experienced what it meant a “formation community.”

I worked at the university up to the moment of my departure for Nairobi, Kenya, where I was sent to continue my formation. For the sake of prudence, it was my father who took my letter of resignation to the Veterinary Institute the same day I should have gone back to work after my vacation. I felt the support of the Lord, who whispered in my heart: “Do not be afraid. I have called you by name. You are mine...” (cf. Is. 43:1-5).

My departure from Mozambique was like a leap into the dark—a state of uncertainty that was made even more acute because of the hos-



tilities between my country and Kenya. In Nairobi, I found myself a part of a large formation group. Together, we FSP candidates sought to respond to the call of God in a context that became more and more intercultural as time went by. The Nairobi foundation was still in its initial stages and it was a joy to me to see the community, its apostolic activities and formation sector develop....

After I made my first profession in 1991, I returned to Mozambique. In spite of the fact that my homeland was in the midst of a civil war, I joyfully carried out the Pauline apostolate in the book center and also dedicated myself to vocation work. Little by little, young women began to enter—a fact that gave me great consolation. Only the Divine Master knows the time and the graces that are needed to fulfill his plans. After receiving the necessary training in theology, I collaborated with the project to produce an edition of the Bible for Africa. This involved intensive teamwork with the Local Church and different funding agencies—our partners in the work of evangelization.

At a certain point of my vocational journey, the Lord asked me to leave my own country to serve as a missionary in Malabo, Equatorial Guinea, where our Spanish Delegation had opened a provisional community. Our work was to help the Local Church by running a book center and the diocesan library. I helped to carry out this mission from 2007-2010.

Right now I am in Rome, finishing a year of updating on the Pauline charism—an annual course open to the whole Pauline Family. I am living this gift of the Lord in a spirit of grateful remembrance of the many sisters of different ethnic backgrounds with whom I lived and worked in my 20 years as a Daughter of St. Paul. Together with them, I carried out many services: book center work, the publishing apostolate, vocation ministry, formation of the aspirants, postulants and juniors. I even served for a time as local superior.

God willing, at the end of this academic year I will be inserted into our Southern Africa Delegation (a new Delegation composed of the FSP communities of South Africa and Mozambique) and thus will begin a new adventure of faith and trust in the Lord, who is guiding my life and who loves me with an eternal love.

I want to thank my superiors for giving me this opportunity to deepen my love for my Pauline vocation. Sincere thanks also to all the sisters and young women who have taught me through their example how to “be Church” as a member of an Institute called to proclaim the Gospel to everyone in today’s communications culture

Olga José Massango, fsp

OUR FOUNDATION IN MOZAMBIQUE

Bishop Sebastiano Soares de Resende of Beira, Mozambique first became acquainted with the Daughters of St. Paul in Portugal, where he saw the good they did through their various apostolic activities. He was struck most deeply by their capillary dissemination of the good press, viewing this personal contact with every family as a very effective means of evangelization. Thus he invited our sisters to open a community in Mozambique, convinced that the Pauline apostolate would be a precious contribution to the Local Church. To encourage the FSPs to accept his invitation, he asked them to manage the small but busy book center that had been opened by the Bishop’s Office.

Although Beira was not the capital of the country, it was nevertheless an important city equipped with an excellent port, and its population numbered many Catholics.

Our founding sisters—Sr. Giuseppa Panarello, Sr. Teresa Ramos Miranda and Sr. Vincenzina Lopez—arrived in Beira on 18 February 1967. They immediately began to disseminate the Word of God to the families, using books supplied by the FSPs of Portugal, while at the same time taking steps to produce books in the local language. The Catholics of Mozambique were especially interested in the Gospel, catechisms and prayer books.

THE WORLD'S LARGEST "WAY OF THE CROSS"



From 13 March to 29 April the world's largest "Way of the Cross" is on view along the Via della Conciliazione, enabling pilgrims and visitors to the Vatican to contemplate the mystery of the cross and resurrection as they make their way up the broad thoroughfare to St. Peter's Square. Cast in the Domus Dei art studio of the Pious Disciples of the Divine Master, the 49 bronze figures, each 2 meters (6 ½ ft.) in height, are divided into 14 groups, each depicting one of the stations of the cross. It took almost 20 tons of bronze to produce this unique work of contemporary art. Commissioned by the city of Coquimbo, Chile, it will be placed in the city's "Cross of the Third Millennium Park," where a monumental cross over 26 meters (85 ft.) tall has already been erected. On that occasion, the city of Coquimbo also inaugurated the first parish in the world dedicated to Pope John Paul II.

APPOINTMENT WITH THE BIBLE IN VICENZA



Now in its seventh year, the annual Biblical Festival organized by the Vicenza diocese in collaboration with the Society of St. Paul has become an eagerly-awaited event. Last year more than 30,000 people participated in the 10-day itinerary, which featured more than 100 events. Celebrated in the streets, public squares and other gathering places of the city, the Festival is an experience open to believers

and non-believers, adults and children, scholars and the merely curious. Its program offers people of every age and walk of life the chance to get to know the Bible in ways that involve all the human senses: displays, concerts, workshops, meals, conferences....

The "guides" of this journey are not only Bible scholars but also writers, sociologists, economists, actors and singers. Special space is reserved for children, the "stars" of *Family Day*, who are invited to make their contribution to the event through participation in art and craft workshops.

Each year, the Biblical Festival revolves around a specific theme. This year's theme, "*From generation to generation*" (Joel 3:1), gives rise to several important questions: "What does it mean to generate (give life) to something?" "Is there anything worth 'passing on' to others year after year, in spite of the speed with which things change?" "Is dialogue between generations possible, given the fact that time carves out differences that go far deeper than geography?" "What role do teachers play in this scenario?" All are urgent questions—a true "teaching challenge" that can be met only with the collaboration of everyone. Many special guests will be attending the event: Nobel Peace prize winner Lech Walesa, Cardinal Gianfranco Ravasi, writers such as Tahar Ben Jelloun, Antonia Arslan, Eraldo Affinati and Giorgio Pressburger, Rabbis Luciano Caro and Giuseppe Laras, Fr. Samir Khalil...and many others.

More information about the Festival is available on: www.festivalbiblico.it.

RADIO JMJ A PAULINE INTERNET PROJECT



The Society of St. Paul informs us of its latest project: RADIO JMJ—an initiative created and implemented by a group of their volunteers. Radio JMJ will broadcast World Youth Day (Madrid, 16-21 August 2011) to all those who want to follow the events by computer or cell phone.

A person can do this by "synchronizing" his/her instrument with web site www.radiojmj.es. The new radio station is a unique experience of collaboration and communication between the Pauline Family and young people, in keeping with the Pauline charism.

WINDOW ON THE CHURCH

SYNOD 2012

ON THE NEW EVANGELIZATION



On Friday, 4 March, in the John Paul II Hall of the Vatican Press Office, Archbishop Nikola Eterovic, Secretary General of the Synod of Bishops, presented the *Lineamenta* for the 13th Ordinary General Assembly of the Synod of Bishops, to be held in Vatican City from 7-28 October 2012. The theme of the Synod is: *The New Evangelization for the Transmission of the Christian Faith*—a very timely and important topic in view of the religious situation of today's world. Pope Benedict XVI himself emphasized the *urgent need* for a new evangelization, above all in countries with a long history of Christianity.

NEW ENCYCLOPEDIA ON BIOETHICS



Born in a Catholic environment and now offered to the secular world, the new *Encyclopedia on Bioethics and Juridical Science* published by ISE (Italian Scientific

Editions) was edited by Elio Sgreccia, President Emeritus of the Pontifical Academy for Life and former Director of the Institute of Bioethics at Sacred Heart University, Rome, and Antonio Tarantino, professor of the Philosophy of Law at the University of Lecce. Every entry in this new Encyclopedia is subdivided under four headings: ethical, medical, Roman Law and positive modern laws. The bioethical aspect of the entries was supervised by the President of the Pontifical Academy for Life, Bishop Ignacio Carrasco de Paula. In today's context, it is urgent to respond to the question of ethics in every sphere of life, allowing "the truth about the human being" to be proclaimed by many different voices. Unfortunately, almost all the principal international periodicals on bioethics give preferential space to the voices that approach ethics from a utilitarian and re-

ductive stance. The challenge is to break out of this narrow perspective by means of an instrument that is non-confessional and open, able to present issues in the light of the natural law inscribed in the hearts of all human beings. It is hoped that this new encyclopedia will make an important contribution to the current debate on ethics.

WINDOW ON THE WORLD

DAY OF PRAYER FOR ASIA BIBI



The Pakistani Christian Masihi Foundation has declared 20 April as a *day of prayer and fasting for Asia Bibi*. On that day, every Christian in the world is invited to light a candle and say a prayer for this Pakistani woman who has been condemned to death for blasphemy and who is currently being held in the Sheikupura prison in Punjab.

Informed about the initiative, Asia said: « I am grateful to the Masihi Foundation for having organized this event, which gives me the hope that perhaps I will live. I feel loved by the Catholic Church and all the Christian communities throughout the world. I am proud to be the daughter of such a loving and merciful community. I want to send a message of peace and love to the whole world».

Paul Bhatti, the brother of Shahbaz Bhatti, the recently-slain minister for religious minorities in Pakistan, has also lent his support to this event. Like his deceased brother, Paul Bhatti is Catholic and is a special councilor for the country's religious minorities. «I want to assure everyone that I am working with the [Pakistani] government and religious minorities to find a solution to this problem», he said, «so as to prevent other innocent people from becoming victims of the current law concerning blasphemy».

WINDOW ON THE WORLD

WORLD WATER DAY 2011



World Water Day, celebrated on 22 March 2011, focused attention on a resource that is indispensable for life but that is becoming always rarer and in some cases increasingly expensive. This year, the day centered on the theme: *Water for Cities: Responding to the Urban Challenge*.

According to the data concerning water and urbanization published on the Day's official website, half the world's population now lives in cities. UNICEF says that about 1,400,000 children die from preventable illnesses linked to water and people in many countries are denied access to this inalienable right.

The international observance of World Water Day grew out of the United Nations Conference on Environment and Development held in Rio de Janeiro, Brazil in 1992. The first World Water Day was celebrated in 1993.

IVORY COAST: A VANISHING DREAM



In his appeal for peace in the Ivory Coast, where civil war is once again raging due to Alassane Ouattara's victory over incumbent president Laurent Gbagbo in the presidential elections of 28 Nov. 2010—Pope Benedict XVI declared: "Violence is never the answer! Because of this I urge those on both sides of the

conflict to begin to work for peace by opening paths to dialogue."

Unfortunately, it is not easy to concretize this appeal.

On 12 April 2011, ex-president Gbagbo was arrested so the problem was resolved. Theoretically. Because in actual fact that hasn't been the case.

The situation has not improved at all. Supporters of both Gbagbo and Ouattara continue to wreak violence, carry out vendettas and enlist children who have not yet learned the value of life to aid them.

The Church has always been present in this crisis and its shepherds have not hesitated to urge both warring factions to dialogue with each other and to seek peace. In the last few months, the bishops have met several times with both "presidents" in an attempt to pave the way to dialogue.

All the heads of the various religious groups in the country have formed a committee (*Forum des Confessions Religieuses*) to intervene on the spiritual, social and political fronts.

The bishops of the Ivory Coast have also sent many documents and messages to the country's political leaders, Christians and all Ivoirians of good will, vigorously reminding the people of their responsibility to help build the country through dialogue and the acceptance of diversities.

Steps need to be taken right now to navigate the post-crisis period. Ivoirians need to be re-taught to live in a spirit of peace and to heal the wounds caused by so much death, destruction and traumas of every type.

Hopefully, political, social and ecclesial commissions will be set up to foster peace and reconciliation among the people.

The FSP community in the Ivory Coast has published the book, *Frère en Dieu et en humanité (Brothers in God and in Humanity)* by Francis Barbey, director of the Institute for Social Communications of the Catholic University of West Africa.

The author invites all Ivoirians, who in this time are having a hard time recognizing one another as members of one family under God, to let themselves be questioned by Christ's Paschal Mystery, which can set them on the path to brotherhood. "Only love will save the Ivory Coast."

**WINDOW
ON COMMUNICATIONS**

SOCIAL NETWORK



Social network: you either love it or you hate it; it's difficult to take a middle stance. But if you ask what it is, it's hard to get to the core. The most frequent answer is: *Facebook*. Yes, but what is Face-

book? "It's a web site that you subscribe to so as to exchange words, photos, links and thoughts with your friends." Effectively, a social network is just that: a virtual place where you can manifest, create and/or maintain relations with a specific group of persons.

By definition, social network refers to a group united by social or territorial affinity, by interests, hobbies, etc. Facebook, (literally, *a book of faces*), was created by Mark Zuckerberg at Harvard University (4 February 2004) to put students in contact with one another, but very soon other universities began asking to subscribe and so the site was opened up to the whole world on 11 November 2006.

The phenomenon of social network, developed thanks to the advanced process of computerization and a decrease in the *digital divide*, has enjoyed exponential development due especially to two elements very important to the human being:

The need for human interaction. Globalization and life in big cities are depersonalizing. The social network is a fast and inexpensive way of allowing an individual to remain in contact with his/her own social group, with the possibility of amplifying it based on one's interests, desires and inclinations.

The need for self-revelation. Due to globalization, an individual runs the risk of losing a sense of "self"—of no longer identifying with him/herself but with the masses. Besides favoring the creation of special interest groups, the social network is also a type of showcase where a person can "display" his/her identity (either real or reconstructed), thus making it possible for that individual to exist within a group but at the same time to also "stand out" from it. It is here that the power of im-

ages overrules content, drawing the "visitor," like the sirens of Ulysses, through the magnet of symbols.

Marck Zuckerberg, basing himself on Frigyes Karinthy's idea (1929) of the existence of "six degrees of separation" between one subject and another, came up with an ambitious plan to create a service capable of mapping all the existing relationships between persons.

Recalling how much St. Paul accomplished through the promptings of the Spirit, we can't let this great possibility escape us. The Apostle of the Gentiles, that tireless evangelizer, visited foreign lands, wove relationships and strengthened his connections with people by correspondence and by sending persons dear to him to the communities he founded. If we think of the actual communities in the web and the possibilities of keeping in touch with others through e-mail, chat and video chat sites, telephones and e-conferencing, we realize very quickly that we have at our disposal extremely swift and efficacious instruments that can make us new evangelizers in today's new *courtyard of the gentiles*. In speaking about the means of social communication in *Evangelii Nuntiandi* (n. 45), Pope Paul VI reminds us that the Church "would feel guilty before the Lord if she did not utilize these powerful means." That significant statement was made in 1975 and it is even more true today, thirty-six years later. In fact, we are constantly urged on by the current Pontiff to embrace the media as a "place" of evangelization.

In his message for the 45th World Day of Social Communications, Benedict XVI says that "this means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship." In other words, we must use the media for evangelization and the social network is certainly a great help in this.

If St. Paul were living today, he would not let the opportunities offered by the *new media* to escape him. He would take advantage not only of traditional correspondence but also e-mail, Youtube and the social network. We are sure he would not view these modern technologies as the *only* way to communicate, but would instead integrate them with all the other forms of human contact, seeing them as a continuation of these.

This is what most of the people who use Facebook do. They live in continual flux between face-to-face interactions (characterized by the warmth of another person's concrete presence, gaze, slap on the shoulder, etc.) and online interactions (limited by absence—but only of the physical presence of the speaker) experienced as the prolongation of relationships already begun. The real and the virtual are not in conflict—one helps the other. This last consideration nullifies the myth of “armchair evangelization.”

A final basic element consists in how we handle relationships. On Facebook, it is easy to add “friends” to your profile; the system lets you have as many as 5000. But the issue is completely different. Evangelization involves interaction with other people and we usually can't handle more than twenty relationships in an in-depth and fruitful way. This means that while it is true we can contact a multitude of “friends” more quickly, it is equally true that we can't possibly nurture all these contacts, at least not in the same way and to the same degree.

These considerations are not meant to demonize the new media but to put them in their rightful place and pacify alarmists who think that virtual relationships “replace” the person. The Lord of life chose to become a person: he was a human being who walked the earth, established many different kinds and degrees of relationships with the people of his time, and sent some of these people out to evangelize. Thus it is the *person* who proclaims the great love of the risen Lord, primarily through the indispensable testimony of his/her life, aided by the powerful instruments of communication.

Alessandro Paone

COMMUNICATIONS WEEK 2011



This year, Italy will celebrate *Communications Week* from 29 May to 3 June 2011 as a prelude to World Communications Day. The purpose of this annual national event is to

encourage the people to prepare for WCD through a series of initiatives designed to help them reflect more deeply on the values proposed by Pope Benedict XVI in his Message for that occasion.

Initiated six years ago by the FSPs and SSPs as a means to attain this goal, *Communications Week* is meant to be a time of encounter, reflection and celebration through cultural events that take advantage of the resources of more than 40 cities throughout Italy, in collaboration with diocesan social communications offices, various associations, teachers, communications/media workers, schools and families.

The many activities programmed for children are especially appreciated. This year, these will include events such as *Happy Book* and *Team Games*, coordinated by the FSP and SSP Book & Media Centers, and also a contest for elementary and high school students aimed at education to the media. The class that wins the contest will receive the *Fr. Alberione Award*.

A wealth of events have also been programmed for adults: book presentations, concerts, movies, round table discussions, congresses, etc. More information concerning these activities is available on the Week's official web site www.settimanadellacomunicazione.it, which offers information not only about *Communications Week* but also suggestions as to how to spend the entire month of May in the light of WCD.

As always, the main event of the Week will be the *Itinerant Communications Festival*, which this year will be held from 3-8 June in Padua. The city's rich artistic and cultural heritage makes it an ideal place from which to propose the *Five Ways of Human Communication*, that is to say, the five themes at the foundation of all the celebrations:

- the *Way of Knowledge*, which delineates the relationship between communication and the many ways of acquiring knowledge;
- the *Way of Beauty*, which is manifested through the world of art;
- the *Way of Language*, which takes a deeper look at the anthropological, technological and social dimensions of the media;
- the *Way of Solidarity*, which explores ways of sharing with others through volunteer services;
- the *Way of Conviviality*, which focuses on celebration and communion as the natural fruit of genuine and profound communication.

Bruna Fregni, fsp



Foto: Emmanuel Alves, fsp

FIGLIE DI SAN PAOLO

Sr. M. Cecilia Clara Baron Toaldo, age 83 - 02.03.2011 - Albano TM, Italy
Sr. Cecilia Paula Regina Livingston, age 57 - 11.03.2011 - Charleston, USA
Sr. M. Elisa Sestilia Mattioli, age 88 - 13.03.2011 - Albano GA, Italy
Sr. M. Silvana Angela Maria Cuscito, age 84 - 21.03.2011 - Albano TM, Italy
Sr. M. Margherita Rosa Medaglia, age 89 - 09.04.2011 - Alba, Italy
Sr. Maria Pacis Restituta Cuadra, age 82 - 20.04.2011 - Pasay City, Philippines
Sr. M. Cristina Ada Foligno, age 77 - 22.04.2011 - Albano, Italy

GENITORI DI SORELLE

Sr. Générose Sibay (Father, Ngandju Florent), of the community of Abidjan, Ivory Coast
Sr. Franca e Sr. Agnese Perona (Mother, Vittoria), in the family of Rio Piedras, Puerto Rico
Sr. Yenny Martinez Herrera (Mother, Flor de Maria), of the community of El Hatillo, Venezuela
Sr. Helen Ng (Father, Iao Giuseppe), of the community of Hong Kong
Sr. Triphonia Kim (Father, Yong Dun Joseph), of the community of Rome BA, Italy
Sr. Bernardita Dianzon (Mother, Dolores), of the community of Pasay D.M., Philippines
Sr. Pacis Park (Mother, Seong Ja Gemma), of the community of Inchon, Korea
Sr. M. Lucia Kim (Father, Chang Hee Eudes), of the community of Seoul-Miari, Korea

FAMIGLIA PAOLINA

Br. Oberdan Gabriele Picciotti, ssp, age 85 - 26.02.2011 - Alba, Italy
Sr. M. Letizia Grazia Trimarchi, pddm, age 97 - 01.03.2011 - Palermo, Italy
Fr. Leo Mathew Vechoor, ssp, age 73 - 08.03.2011 - Mumbai, India
Br. Mathew Luke Addasseril, ssp, age 78 - 12.03.2011 - Mumbai, India
Sr. M. Eulogia Giuditta Amato, pddm, age 86 - 13.03.2011 - Albano Laziale, Italy
Sr. M. Alicja Janina Tarasek, pddm, age 60 - 26.03.2011 - Warsaw, Poland
Br. Giovanni Giuseppe Novarino, ssp, age 77 - 27.03.2011 - Rome, Italy
Sr. M. Emanuella Maria Santini, pddm, age 90 - 28.03.2011 - Albano DM, Italy
Br. Angelo Fernando Callegaro, ssp, age 72 - 10.04.2011 - Alba, Italy
Sr. Agostina Luigia De Luca, sgbp, age 88 - 25.04.2011 - Rome, Italy
Br. Mario Bernardo Palmi, ssp, age 82 - 29.04.2011 - Cinisello Balsamo, Italy