

*Today, like yesterday  
and perhaps even more than yesterday,  
the Web and its social and streaming channels  
have focused our gaze on the new digital age.*

*Fr. Fortunato Di Noto*



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## CALLED TO ETERNAL LIFE

**RECREATED BY THE BREATH  
OF THE RISEN ONE**



Dearest Sisters,

As the Easter season draws to an end, we intensify our plea: “Come, Holy Spirit!” We await the Paraclete, just like the disciples when, on the day of Pentecost, Jesus fulfilled his promise (cf. Jn. 14:16). It seemed like everything was over, that there was no alternative but to remain hidden, crushed under the burden of betrayal and of abandonment by the Master. Then, “after 50 days of uncertainty,” as Pope Francis said in his homily for Pentecost Sunday last year, “a roar, almost a rushing wind,” blows over the little group gathered in prayer and tongues of fire come to rest over them, giving them the courage to finally emerge from their hideaway and proclaim to everyone “the great works of God,” because the breath of life poured out by the Crucified One on Good Friday cannot be suffocated; the vital force breathed on them by the Risen One on the evening of Easter Day cannot be stopped.

And the terrified disciples, barricaded behind closed doors, are transformed into men “drunk” with courage (cf. Acts 2:13). This new life, recreated by the breath of the Risen One, reaches the big public square where multitudes of people are gathered. There, everyone witnesses the miracle of a new language that does not belong to those who proclaim it—a language that everyone understands and that unites them.

We too, after more than “50 days of uncertainty,” continue to invoke the secret power of the Spirit, the Giver of life, the generator of new beginnings. When discouragement assails us, when the difficulties we experience or glimpse incline us toward resignation and renunciation, let us call to mind the promise made to Mary: “The Holy Spirit will come upon you” (Lk. 1:35). The Spirit is Love, dwelling and working within us, continually transcending boundaries and pushing us toward unimaginable goals. As our Founder said: “When our heart is on fire, we undertake many initiatives....”

It is not easy to open ourselves to the innovations of the Spirit because this requires

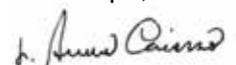
us to abandon our certainties, give up the pretension of programming our own journey or those of others, overcome the urge to make ourselves the point of reference, leave behind our limited horizons, and allow spiritual discernment to vivify and guide all our choices in life.

In this “suspended” time, however—a time that has been given us “to ‘guard’ the Word, to rethink it more profoundly, of course, but also to let this Word work in us, open new paths and activate new energies,”<sup>1</sup>—the Spirit has found in us fertile soil in which to manifest his creativity. He has inspired us to face challenges and implement new modes of missionary action that enable us, through the “imagination of communication” and its new languages, to recount the magnificent works of God and, at the same time, “to reveal to everyone that his or her story contains marvelous things.”<sup>2</sup> Thus the Word of consolation and hope has resounded powerfully in this difficult hour, reaching every heart and infusing it with new life.



May Mary, Queen of Apostles, Woman of the Spirit, “teach us to recognize the good thread that runs through history. May she help us build stories of peace, stories that point to the future, and may she show us the way to live them together” (Pope Francis).

In communion of prayer and hope,

  
Sr. Anna Caiazza  
Superior General

<sup>1</sup> Conference of biblical scholar Lidia Maggi to the 11<sup>th</sup> General Chapter.

<sup>2</sup> Pope Francis, Message for the 54<sup>th</sup> World Communications Day.

**BRAZIL**  
**CATECHETICAL SCHOOL**



The Daughters of St. Paul have accepted the invitation of Bishop Philip Dickmans of Miracema-TO, to contribute to the systematic formation of the catechists of his diocese in 2020. The participants in the School for Catechetical Teachers come from various parishes, communities and mission areas.

The two-year-long scholastic itinerary is divided into eight parts, one held every other month. The “text books” are from the series *Casa dell’Iniziazione Cristiana (House of Christian Initiation)*, published by the FSPs. The four parts of this year’s itinerary, which focus on deepening the elements of fundamental catechesis, are being guided by Sr. Maria Vanderlane de Araújo, fsp.

Ninety-seven people participated in the first set of encounters, held in Miracema from 31 January to 2 February at the Training Center for City Leaders.

**COLOMBIA-ECUADOR**  
**CORONAVIRUS,**  
**APOSTOLATE AND SOCIAL NETWORKS**



The FSPs of Colombia-Ecuador have been carrying out many apostolic initiatives during the coronavirus pandemic. They signed an

agreement with Hipertexto (a company that markets books and e-books on 60 platforms) to distribute 39 FSP titles under the slogan of a campaign entitled #YoLeoAyudoDesde-Casa.

This initiative, which runs from April to June, is donating 10% of its revenues to the Red Cross to help meet the needs of the pandemic crisis.

To encourage dissemination and also help people who are forced to stay at home, our sisters and their authors are working together to hold virtual book launches, meetings, conferences, forums, etc.

They are also collaborating with our children’s books authors to set up online spaces creatively designed for kids. Moreover, they plan to produce 23 titles from the FSP book catalogue as audiobooks with the help of the Swedish company Storytel.

In addition to all this, our sisters are also participating in the #YoLeoEnCasa digital book campaign, promoted by the Colombian Book Association.



Our sisters tell us that the country’s XXXIII International Book Fair (21 April–5 May) was transformed into a virtual event: digital platforms to transmit the programmed events were available and an online commercial showcase was set up to foster the sale of publications.

We have also been informed that the FSPs are present on the Catholic TV channel Cristovisión program *Conexión Vital* by means of a social media space entitled *The Family: a Gift of God*, through which they offer messages and videos to support and motivate people suffering because of the ongoing pandemic. In addition, they continue to promote the *Edhumani* platform so as to reach every person, family and place with spiritual input (retreats, conferences, etc.) characterized by optimism and hope.

The province’s virtual chapel and online radio programs continue to sow seeds that will undoubtedly sprout and grow like the biblical mustard seed because this is the “hour of God,” our sisters affirm, and therefore it is also “our hour.”

**KOREA**  
THE FSPs ON YOUTUBE



To meet the needs of the moment due to the new coronavirus, Covid-19, the FSPs of Korea have expanded their digital productions through the creation of YouTube video clips on opportune themes:

- A series of prayers on specific topics, each one about 6 minutes long, entitled *Sister, please pray for us*: <https://www.youtube.com/playlist?list=PLucENx23C1bkpbu6Gk-KE-7Og41QVQRrx6>.

- The reading of the Bible every Sunday in Korean, English, Italian, French and Chinese (about 10 minutes long), entitled *Reading the Bible with the Pauline Sisters*: <https://www.youtube.com/playlist?list=PLucENx23C1bn-vLw7FVCb-M0PqhbEhGoSS>

In addition, our sisters have created various video clips relating to the liturgical calendar, the Way of the Cross and Eucharistic adoration, all in response to the invitation of Blessed James Alberione, who said: “In the Pauline apostolate, your horizons become ever broader and more beautiful.... If people do not go to church, then we must transform into churches the places they frequent, and into pulpits the technical instruments they use.”

**ITALY**  
QUEEN OF APOSTLES HOSPITAL  
BECOMES A COVID-19 HOSPITAL



Because of the current emergency, Queen of Apostles Hospital, located in Albano, owned by the Daughters of St. Paul and accredited with Italy’s National Health Care System, has become a reference point in the Castelli Romani area for people suffering from the new coronavirus. The 70 beds set aside for the infected has made the hospital a Covid-19 hub of the Lazio region, after Lazzaro Spallanzani Hospital.

In this time of grave danger, Queen of Apostles Hospital has therefore been called to correspond to its original vocation: *the care of people infected with tuberculosis*, that is to say, persons suffering from lung diseases. The original clinic sprang from the hearts of our Founder and Maestra Thecla precisely as a health care service to Daughters of St. Paul suffering from TB, who otherwise would have had to spend long periods of time in secular hospitals. Fr. Alberione loved to call the Queen of Apostles health-care facility a “house of sanctification.”

At this particular time, let us unite ourselves to all the courageous health care workers, praying that this powerful virus will be eradicated and that the dream of Fr. Alberione will be realized in our day too: “May a continuous wave or reparation rise from this nursing home for the sins committed by modern means.... May a wave of grace rise from it and spread to all those who work in the apostolate so that Jesus Master, Way, Truth and Life will permeate society and the world....”

We ask the Queen of Apostles to protect everyone and be a tender Mother to all.

**FROM OUR AREZZO COMMUNITY**



A Pauline community is called to mission, to be ever-present on the battlefield.... So some might find it strange that the members of our community spent two weeks participating in a *Lectio Divina* Workshop instead of creatively inventing something to propose to others in these difficult times. But a house that

has collapsed cannot be rebuilt with the same material as before. After 12 March, following the obligatory closure of our apostolic center and other activities, we found ourselves—like many of our other sisters and brothers—surprised and bewildered, tempted to offer facile answers to the heartfelt questions everyone was asking. How can we say that God is always present and at work, and is speaking to us even in this tragedy? The words we were called to offer people had to spring from a deeper reading of events and woven together in silence, listening and shared reflection. Thus we “dusted off” the tried and true itinerary of prayer, meditation and contemplation that has nourished the life of hundreds of generations of Christians but which we have perhaps somewhat neglected, drained by the frenzied need to always be equal to every occasion, including in this period of forced social isolation.

Following the itinerary of the *Lectio Divina*, we spent two weeks drinking from the water of the Word of God contained in the Scriptures, in particular the Gospel of Luke, only to find, with surprise, that very same Word living and throbbing in the events we are currently experiencing. God is not absent in today’s global pandemia—he is alive and at work, especially in those who are tirelessly dedicating themselves to others to the point of total self-donation.

Perhaps we are now ready to avoid offering people easy, *prefabricated* answers; instead, we want to offer them the same words we have always used but with greater awareness because they spring from listening, self-emptying and the conviction that any conversion and socio-cultural change begins first of all with each one of us. We don’t know what the future holds for us as a Pauline community, but we are sure that our spirit has been renewed and that our listening to the Word in these days will not prove to have been a “parenthesis” in our life but a *lifestyle*, enabling us to “read history” with the gaze of God.

## VOICES FROM THE ITALIAN PROVINCE

*Paoline.it and social media: around the clock.* While waiting to find out how long we will have to “shelter in place,” the world is changing, and our ways of carrying out the apostolate are moving in pace with the times. “We are convinced that in these difficult days, thrown off balance by understandable and natural fears and anxieties, each one of us needs to be taken by the hand and accompa-



nied, not left alone. Each of us must find new ways of living our daily life by reinventing our hours and days, which seem to be almost surreal in this time of forced confinement.”

With these words, our sisters introduce our online presence as Pauline apostles, which has given rise to the FSP initiative *#Stop and... read, play, think, listen and pray*, by means of which, in response to the appeal of those in charge of our publishing activities, our authors are striving to make the most of their time and talents to reach various FSP online followers by means of videos and articles. Their contributions consist of messages of friendship, moments of sharing, of prayer, of deeper reflection (including on social issues made even more urgent by the obligatory “cloister” everyone is living), of meditations accompanied by music, of concrete suggestions for catechists, the proposal of games and activities for children, ideas for teachers....

Many of our FSP authors have responded enthusiastically to the request for input, even though it might mean struggling “creatively” with inexperience in the technological field or with limited means at their disposal. Input in the form of articles can be found on [www.paoline.it](http://www.paoline.it) in the section *paolinamente > focus*, and video input is available on the YouTube *Paoline* channel. In addition, as this content is gradually published, it is posted daily on all our social networks, in particular on Facebook, Instagram and Twitter.

The Paoline.it website continues to receive many messages every day expressing gratitude and support for the commitment it has assumed. Our ways of walking alongside the people of today are changing, but what is important is to *be there* for them so as to infuse them with hope, trust and faith—all of which are very much needed, especially now.

Moreover, [paolinestore.it](http://paolinestore.it), by means of the invitation, *Stay at home; we'll serve you*, has made itself available 24 hours a day to deliver free of charge any material requested. The slogan that accompanies this service is:

Pauline—your online bookstore, which offers people the chance to download some digital products free of charge. The hashtag of the initiative is #solidarietadigitale.

### TELL YOUR NEIGHBOR



*Tell Your Neighbor: Pastoral Practice in the Digital Culture*, a newly-released publication of FSP Editions, Italy, discusses how to live the commandment “Love your neighbor” in today’s digital era. In the text, author Massimiliano Padula brings to life this teaching of Jesus, re-reading and applying it in the light of the numerous invitations and stimuli of Pope Francis to imprint society with a style of communication characterized by proximity. The new book, recently presented to the public in the Pauline Multimedia International Bookshop, Rome, examines the human being in the digital era and analyzes the sociological and pastoral aspects of the role of the media in society so as to launch a proposal intended to fulfill the indications offered by Pope Francis in his messages for the last few World Communications Days.

The book presentation, moderated by Monica Mondo of Tv2000, featured guest speakers Fr. Paolo Asolan, professor of Pastoral Theology at the Pontifical Lateran University, Rome, and Alessandro Gisotti, assistant editorial director of the Holy See’s Department of Communications. Sr. Anna Caiazza, Superior General of the Daughters of St. Paul, opened the encounter by saying that she found the text a stimulus for understanding and implementing the correct communication that lies at the basis of evangelization.

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### PAKISTAN

#### A LETTER FROM OUR FAISALABAD COMMUNITY

With the outbreak of the coronavirus, the whole world has suddenly changed. In Pakistan, the people, who are already poor, are now becoming poorer. In this tragic time,



many of them are turning to God but there are also many who are losing their faith.

We Daughters of St. Paul do not want to close our hearts in this painful and difficult situation. In spite of the fact that we cannot open our media centers or visit parishes and schools, God has provided us with the fastest means to reach many souls with the Word of God so we are continuing our apostolate through the multimedia.

We started recording the daily Gospel with the encouragement of Bishop Indrias Rehmat, the help of many priests who share their reflections in Urdu, and the support of some lay people. This program is uploaded daily on WhatsApp. Many individuals appreciate the beautiful and meaningful reflections and are very grateful for the chance to listen to God’s Word daily in the local language.

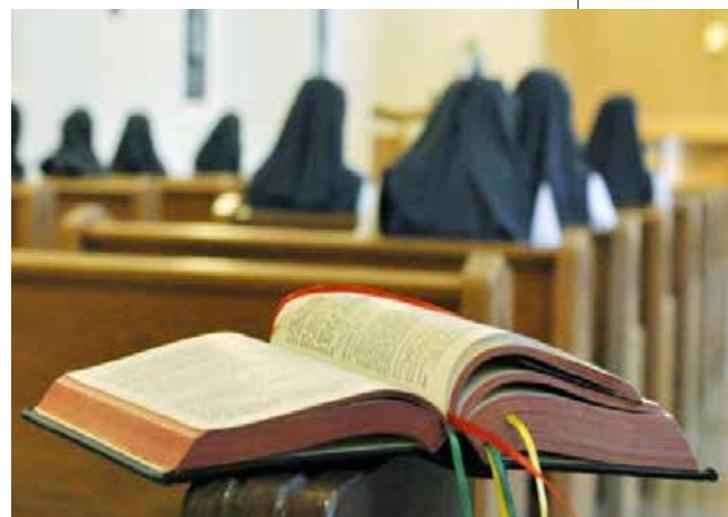
As our father St. Paul says, we should not be afraid of anything because nothing can separate us from the love of Christ.

With thoughts and prayers for all of you, the Faisalabad Community

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### UNITED STATES

#### APOSTOLIC ACTIVITIES IN THE TIME OF COVID-19



During this time of COVID-19, we have quickly re-organized our apostolate so as to reach out to people digitally. Here are some of the projects currently underway:

We created a hashtag *#spiritualcommunion* and many of our initiatives appear under that. The webpage is: <http://pauline.org/Portals/0/spiritual-communion.html>

Using *streamyard.com* technology to stream on Facebook, we appear daily at the Angelus times of 12 noon and 6 p.m. with reflective conversations on the Daughters of St. Paul Facebook.

We are reaching out to children through *StoryTime with the Sisters*, during which different Sisters read our children's books aloud with the permission of our authors because now is a favorable time to reach children with seeds of hope and faith.

We have begun a Eucharistic Adoration site to assist people in praying during the pandemic: <https://adorationguide.wordpress.com/>

We have created a course to help people cope with *depression*, using the life of Mary as a lens: <https://intothedeep.official.academy/#!/mary-walks-beside-you-strength-for-living-in-fragile-times/1/Yx7jd/>

The sisters in our book centers are calling our customers to check in on them, see how they are doing, and ask if we can do anything for them during these stressful times. It has been an incredible experience of communion.

We have learned many things during this time when everything has stopped and, at the same time, everything has begun anew. We have realized that we need to truly think through our online presence as a viable FSP mission presence with an integrated strategy since in some cases it may be the only way we can reach people. And finally, the whole experience of digital evangelization is helping us to "lead from the heart."

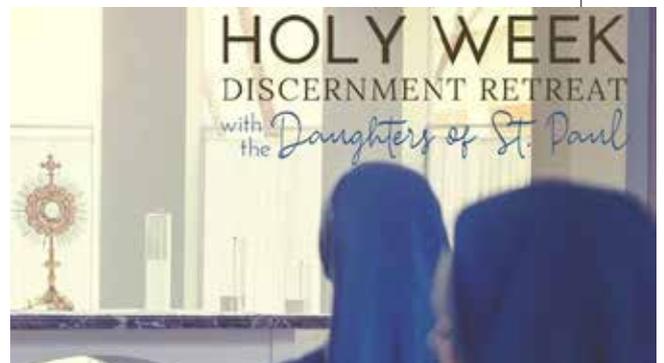
### ONLINE VOCATION RETREAT

Every year, the USA/ESC Province holds a Holy Week vocation discernment retreat (usually attended by 6-12 young women) in the provincial house in Boston. Since the retreat could not be held with the physical presence of the participants this year, our sisters decided to try an online version of it.

The event, announced via social media, immediately generated a lot of interest and dozens of emails were sent in requesting

information and registration. In the end, 43 young women from the U.S. and Canada registered to participate in the retreat. Some "live" parts of it were available only to the registered participants, but the retreat talks and prayers guides were available to anyone interested. (The material is still posted at [www.daughter-sofstpaul.com/HolyWeekRetreat2020](http://www.daughter-sofstpaul.com/HolyWeekRetreat2020).)

Data shows that approximately 1,500 navigators accessed the site during the retreat, that each video was viewed an average of 150 times, and that each prayer guide was downloaded an average of 140 times. The site also provided links for live-streaming the Holy Week services and a live-streamed adoration in chapel. A recorded video provided a reflection on cultivating an apostolic heart and gave users a virtual tour of our publishing house.



In addition, the registered participants received a personal phone call from a sister during the retreat. On Saturday afternoon, there was a live question and answer session, at which three sisters answered questions posed through Facebook and Twitter. The retreat concluded on Easter Sunday with recorded Easter greetings and a final downloadable prayer guide.

The young women enjoyed this creative discernment experience and one of them wrote, "Through this retreat I have felt the embrace of God." Several of them want to remain in contact with the Daughters of St. Paul so as to carry out a more intensive vocation discernment.

## COLLEGIALITY AND THE POWER OF GOVERNANCE

BEATRICE IGUEM EFEMBELE, FSP



To conclude her studies for a Bachelor of Arts Degree in Theology at Tangaza University College, Nairobi, Kenya, Sr. Beatrice submitted a long essay entitled *Collegiality and the Power of Governance in the 1983 Code of Canon Law*—a very timely

subject in the era of Pope Francis.

The theme of collegiality in the Church was strongly emphasized during Vatican Council II and took hold with the establishment of Synods, even though a long road still lies ahead.

The essay consists of three chapters:

- The first presents the historical evolution of collegiality, focusing attention on its rediscovery by the Second Vatican Council.

- The second concentrates on the College of Bishops and the College of Cardinals: two forms of collegiality already in use in the Church.

- The third examines the Synod of Bishops: a new form of collegiality as the Church looks to the future.

While reaffirming the primacy of the Holy Father, the essay reflects on the importance of collegiality deriving from the principle of subsidiarity set forth by Pope Leo XIII's encyclical *Rerum Novarum* and taken up again by Pope John XXIII in *Mater et Magistra*, as well as other ecclesial documents. The author concludes her paper by asserting that collegiality is a very valid instrument for ecclesial governance and that its most recent development in the form of the Synod of Bishops deserves to reach a healthy maturity, capable of contributing to the ongoing vitality and reform of the Church.

## THE PHILOSOPHICAL VISION OF SARTRE FOR A RESPONSIBLE LIFE:

ANALYTICAL READING OF THE WORK *EXISTENTIALISM AND HUMANISM*

JACQUELINE ONDEY ONGENGE, FSP

This thesis, submitted by Sr. Jacqueline to the Faculty of Philosophy of St. Augustine University, Kinshasa, Congo, for a Master's Degree, highlights Jean-Paul Sartre's vision of human freedom and responsibility with



regard to choice in a person's existential environment. According to Sartre, since existentialism is a doctrine of action in view of the enduring development of the universe, self-discovery is fundamental in order to reach salvation.

Sartre's philosophy is linked to subjectivity—to the personal choices made by individuals. According to Sartre, human beings are called to live their personal situations without constraint and should be free to make their own choices. One of the most important representatives of existentialism, he seeks to demonstrate that human beings find their substance in each person's choice of the "all": *each one chooses him/herself by choosing the others*.

The author develops her subject in three chapters:

Chapter 1: The human being and responsible freedom

Chapter 2: The projection and determination of the human being in nature

Chapter 3: Sartre's idea of the human being.

Human beings, from Sartre's point of view, are committed to their freedom to become better. From this perspective, he says, existence has value when a person finds his/her place in the heart of humanity. He/she becomes the lord of all existence, recreates humanity and becomes the creator of his/her own history. It is within this context that a person gives value to his/her existence, becoming aware of the need to face life with firm determination, in view of a radiant future. Yet life is not a gift in itself; it is a commitment that challenges the person in his/her totality: intelligence, will and desire, because society cannot develop without the presence of the human being, who makes it habitable.

Sartre believes that it is necessary for a person to determine him/herself as an existential being who carries within him/herself the history of all humanity. Starting from one's actions and freedom, the person thus becomes capable of realizing and building his/her personal history, based on a self-knowledge that is sure and certain.

**SATELLITE NAVIGATOR DT10-11**  
**USER INSTRUCTIONS – SECOND STEP**



In the previous issue of the PaulineOnline Bulletin, we compared the slogan of our 11<sup>th</sup> General Chapter to a satellite navigator that can guide our journey over the coming years. We also described the first step necessary to start a successful navigation, i.e., to pinpoint one's current position. In this issue, we continue with the second step.

**2. TO SPECIFY ONE'S DESTINATION**

In the Bible, we find various forms of the command to *go on your journey*. There are many instances in which the characters who populate the biblical stories either receive or deliver this command; here, we are focusing only on those circumstances in which it is God himself who addresses this order to a human being.



Moses Mar rosso - by Federico Schoppa

The recipients of the command to *arise and go/set out* are many and varied, as are the verbal ways in which the order is expressed. However, the exact Hebrew phrase (*qum lekh*), as quoted by Moses in his solemn speech, does not recur often in the Bible. The exact correspondence of the words addressed to him, and which is translated *arise and go/set out*, is found only in the following passages in the Old Testament: Numbers 22:20; 1 Kings 17:9; Jeremiah 13:4-6; Jonah 1:2 and 3:2. If we examine these passages one by one, we discover that they have a common trait: the recipient of the Lord's command is always a person who performs a prophetic function.

In the history of the Chosen People, the role of Moses is so significant that the reli-

ability of every future leadership of the people must be measured against him (cf. Dt. 34:10). The order to *arise and go* is immediately followed by a specification of what Moses must do, namely: take charge of the People of Israel and lead them to the land God had promised them. From this, it can be deduced that Moses is not being ordered to go to a particular place but rather to take on a specific role and assume responsibility for the people entrusted to him.

In the Book of Numbers, the order to *go/set out* is addressed to Balaam, who is not a prophet of the Chosen People. On the contrary, from the Pentateuch's point of view, the role of prophet does not apply to him at all. Balaam is a seer who was probably consulted frequently by the kings of Moab before their military campaigns. This time too, he is consulted by Balak, King of Moab, who expressly asks him to curse the People of Israel, who were migrating to his territory and setting up camps there. Although Balaam does not belong to the People of Israel, he acts under the action of their Lord and God by refusing to satisfy the emissaries of the Moabite king with a favorable oracle. The order to *arise and go* is addressed to Balaam in a nocturnal vision in which God commands him to accompany the king's emissaries.



Ravenna - S. Vitale, Profeta Isaia

But what Balaam is told to say and do corresponds to the will of the God of Israel, not to the will of the Moabite king.

In the First Book of Kings, the one who receives God's command is a full-fledged prophet—none other than the glorious Elijah. The wider context of the story reveals that God had struck the country with a drought, followed by a famine. Elijah, who had withdrawn to the Wadi of Cherit, is given the command to *arise and go*. He is sent by the Lord to Zarephath in Sidon, where he miraculously intervenes in the fate of a poor widow and her son.

By Milina Anton



Jeremiah, the fourth biblical personage to receive the order to *arise and go*, is also a genuine prophet. In fact, no other Old Testament prophet had to endure so many outrages<sup>1</sup> from his listeners—a very stubborn people, who refused to accept his message. The immediate context of the order, which is expressed twice in the same form, describes the symbolic action that Jeremiah is to perform with his belt: first he is told to bury the belt near the Euphrates River and then go back and unearth it after several days. The state of the rotted belt illustrates the destruction looming over Judah because of its great pride and obstinacy.

Even though the Book of Jonah probably does not recount historical facts, the story

<sup>1</sup> Even though the Suffering Servant in the Book of Isaiah is also a person subjected to many outrages, identification of that figure with the prophet Jeremiah should not be taken for granted.

of this particular prophet is immensely rich and offers us a lot of food for thought. The command to *arise and go* marks two key moments in the curriculum of the tragi-comic figure of Jonah. The first occurs at the beginning of his career, when he is told to take God's message to the great city of Nineveh. Unfortunately, he reacts to the order by running away. The second time he receives this command marks a new beginning for the obstinate prophet, who finally decides to do what he is told.

What can we learn from the stories of these prophets?

What suggestions can they give us about the path to take?

Each episode cited above illustrates that the destination of the divine command to *arise and go* is not a geographical location. Instead, God is informing the person addressed of a specific role/duty he must assume. *Moses* is to serve as a point of reference for God's People; *Balaam* is an instrument that makes it clear everything is in the hands of God; *Elijah* is a sign of salvation in a situation of shortage; *Jeremiah* is the spokesperson of God's insistent warning, and *Jonah* is a paradoxical instrument of salvation for those who seem to have no right to it.



Foto: Pixabay

For us too, as Daughters of St. Paul, the command to *arise and go* should not be linked to a geographical location. What God wants us to do is serve as prophets for his people. As was true of the individuals cited above, this service can take different forms: to be a point of reference, of consolation, of concrete help, of warning, of challenge, of questioning, of example, of encouragement....

In all these cases, the common denominator is the salvation of those to whom we are sent.

Anna Matikova, fsp

## MY EXPERIENCE WITH MAESTRA THECLA



**A**pril 1952: I was thirteen years old and had just entered the Congregation. The FSP community of Porto Alegre, in the State of Rio Grande do Sul, was bursting with young girls, the majority of them from big Catholic families descended from Italian, German and Polish immigrants.... Everyone wanted to become a nun, even though most of the girls returned home before realizing what this truly involved. At that time, the formation groups in the Porto Alegre community lacked just about everything. Nevertheless, we were all very happy and enthusiastic about the Pauline vocation. We worked, studied and played a lot. That year, our happiness increased exponentially when our mistresses told us that we had to be on our best behavior because someone very important would be coming to see us. In the following days, the suspense as to who this mysterious visitor might be ensured that we tried very hard to behave better, be more orderly and act more generously.

At last we received the eagerly-awaited news: Primo Maestro and Prima Maestra would be arriving in a few days! The house had to be cleaned. There were songs to learn. We had to make sure that our hair was neatly braided. And our clothes? We each had only two dresses and naturally we were expected to wear the nicer one for that occasion and be very careful not to get it dirty.

The big day finally arrived. We all went to the chapel to welcome our two *saints*. A few privileged girls were able to kiss the hand of the Founder and receive a hug from Maestra Thecla. The next day, we gathered in chapel to participate in a Mass celebrated by Primo Maestro, and with infinite joy (and a little fear) we received communion from his hands. Why were we afraid? Because it was rumored that the Founder was able to read hearts and would be able to see whether or not we had a vocation.

Maestra Thecla spoke to us in her kind and maternal way, urging us to be docile and

as open as a book with our mistresses, and to rejoice in the fact that we were candidates to the Pauline life. She also encouraged us to pray more fervently and to love the Blessed Mother because she was the one who would form us to the Pauline life, if that was God's will for us.

The few days that our Founders stayed with us were a feast, a retreat and a blessing that reinforced my desire to continue on a path that was still largely unknown to me. Now, almost 70 years later, I remember that visit as if it had taken place yesterday and those meetings that left all of us, adolescents and older candidates alike, with a deep yearning for God and an intense desire to become holy. Yes, holy, because we sensed the holiness of those two people, who were so serene and attentive to our situation, which lacked just about every comfort, but which filled us with enthusiasm and joy.



In the following years, we were blessed with several other visits on the part of Fr. Alberione and Maestra Thecla. We always looked forward eagerly to those occasions, which strengthened our desire to respond positively to the Lord's call to the Pauline life. But what left an indelible mark on my life was my meeting with Maestra Thecla during her last visit to Brazil. I was a young professed at that time and the Congregation had just opened its first house in Australia.

Two young Brazilian professed sisters—Lidia Dalpozzo and Silvana Candian—had recently left to join the fledgling community in Sydney. My heart burned with desire to follow in their footsteps in order to proclaim

the Gospel to the people of Oceania. But how could I let my superiors know about my yearning? I felt *small, ignorant, incapable and insufficient in everything*. After a lot of pondering and praying, I resolved to take advantage of Maestra Thecla's visit to tell her about my desire, and...who knows?... maybe she would be receptive to my appeal and would send me to Australia right away! Indeed, I felt like my heart was already there.

With trust, but also a little fear, I approached her and in faltering Italian told her about my longing. Maestra Thecla listened to me with the motherly attitude so characteristic of her and then remained silent for a time, while I waited with bated breath. And finally the verdict: "Perhaps it is better that you remain here."

Certain that the words of Maestra Thecla revealed God's will for me, her reply, although negative, did not frustrate my missionary dream. In fact, the Lord fulfilled that dream many years later in a completely different way by calling me to the service of government at the general level.

It was precisely during those years that I discovered and experienced the maternal and wise presence of Maestra Thecla. In her writings, and especially in my "dialogues" with her on my long journeys around the world to visit our communities, Maestra Thecla became to an ever-increasing degree my mother, teacher and friend. In my reflections and internal conversations with her, she taught me to love the sisters and to make my own their concrete situations, without distinctions as to their origins, ages and academic levels.



Recalling Maestra Thecla's many teachings, there are three that stand out in particular for me. Her words, still very relevant today,

were addressed to the Institute's superiors, formators and apostolic-administrative coordinators—all of whom she urged to cultivate prayer and a maternal and solicitous attitude toward the sisters, helping them to assume their duties with freedom and responsibility.

Maestra Thecla was truly a mentor with regard to prayer. Through her example and teachings—which she received from Primo Maestro and also from the great spiritual guides in Christian Tradition—I learned to love the various levels and expressions of prayer: oral, meditative, contemplative, silent, personal and communal. Maestra Thecla was convinced that prayer is the pulse, the breath, of the spiritual life, and it is this that she taught us, saying: "Do you want to know if a soul is making spiritual progress? If a person prays, that is a sign that things are going well spiritually. If a person does not pray, she will not be able to stand on her feet." Speaking to the superiors, she insisted that it was their duty to not only be women of prayer themselves, but also to help the sisters make prayer the first commitment of their day: "The first thing is prayer."



Something else I learned from her and that I have tried to put into practice in my service of governing is that mutual relationships must be based on respect and goodness, and that if one has the responsibility of governing, the relationships she establishes with others must be more than fraternal; they must express the Congregation's maternity toward its members. Prima Maestra said to the superiors: "You must first of all be motherly toward the sisters." And with great wisdom she showed everyone how to live this in our communities through the example of her own life and also through her writings. Her interest, care and accompaniment of each sister's personal situation was the way she lived her maternity in the Congregation.

I think we can attribute to her what the Apostle Paul experienced in relation to his communities and to the people he generated in faith: "Who is weak and I am not weak? Who is made to stumble and I am not indignant?" (2 Co. 11:29) At Prima Maestra's funeral, Fr. Alberione reminded us that she is the only Mother of our Congregation: "You will have many superiors but your sole Mother is Thecla Merlo." Her way of relating to others, of exercising the service of governing, was a constant example and teaching for me.

Genuine motherhood translates above all into the ability to help a person grow in freedom and responsibility. Under this aspect too, Maestra Thecla proved to be an expert teacher and her advice to the superiors of our Institute has always been a great help to me. Regarding freedom, she said: "It often happens that when we are *ordered* to



do something, we don't want to do it. When, instead, the matter is left to our initiative, we do it with enthusiasm because it seems that everything depends on our good will."

Reading her writings,<sup>1</sup> I find it striking to note how much Prima Maestra valued the words and actions of the sisters. She was convinced that by respecting the creativity and responsibility of each member, the Congregation's initiatives would multiply and the apostolate would develop. I think it was precisely this attitude of trust in the sisters and in their sense of responsibility that Maestra Thecla tried to instill in the superiors. She tirelessly recommended these two "secrets" to them and to those in charge of various apostolic sectors, and these "secrets" helped to fuel the extraordinary development of our Congregation.

<sup>1</sup> The words of Prima Maestra quoted here are from the book, *Un cuor solo e un'anima sola: Conferenze e Meditazioni (1954-1963)*.

Besides suggesting to the superiors that they govern in a way characterized by prayer, a motherly spirit and encouragement of the sisters to freely and responsibly live their vocation and all it entailed, Maestra Thecla's writings, conferences and meditations contain a wealth of other suggestions as to how one can serve God with complete self-donation in whatever service she is asked to carry out. Today too, Prima Maestra reminds us: "Learn continually from everyone and everything." This is what we mean by Pauline *studiosità*. And she adds: "Be smart!" with the wisdom of those who cannot afford to waste a minute of time.

Thank you, Maestra Thecla, for all that you have taught me. Please continue to teach me to live like you did, namely: seeking always and in everything the glory of God and the good of others.

*Sr. Maria Antonietta Bruscatto, fsp*



I remembered my songs  
in the night.  
My heart meditated  
and my spirit questioned.

I will remember  
the deeds of the Lord;  
yes, I will remember  
your wonders of old.

I will consider all your works  
and meditate  
on your mighty deeds.

(cf. Psalm 77)

A CONGREGATION  
TAILOR-MADE FOR ME



The vocational testimonies that I have either read or listen to are always dynamic and stimulating. They tell a story of expectations, desires, anxiety, and struggle—either hidden or manifest. They are moving testimonies that capture the reader’s interest. In contrast, I consider my own vocation story to be a very simple one—the story of a person “born with a vocation.” The religious life was already in my DNA.

From the time I was very young (about 3 years old), I enjoyed paging through magazines—which in my family were always religious ones—and whenever I happened upon a picture of a nun I would stop and not go any farther. When I was asked, “What do you like about this page?” I would point my small finger at the nun and say, “I want this!” Perhaps it was the sisters’ religious garb that fascinated me—I don’t know, but what I *do* know is that those pictures powerfully attracted me and served somehow as a sign for me. The thought of becoming a nun was a very clear within me: I was sure that would be my life. I didn’t consider any other options because nothing else drew me so strongly. What I was unclear about was what Congregation I should enter. On this point, I faced a number of problems:

1. The fact of leaving my family forever was inconceivable to me, while the testimony of all the nuns I knew was precisely this: *you have to leave your family*.

2. I had no interest in working in hospitals—an apostolate carried out by many of the nuns in my region.

3. What I wanted to do was *to teach people about God, to speak to them about Jesus*, but none of the sisters I knew did this as a specific apostolate.

4. Furthermore, I was a fanatical reader, passionate about books, and while the sisters I knew talked about schools and training to be a teacher, they never spoke explicitly about *working with books*.

What to do? I was only ten years old, but I was in a hurry and wanted to make a decision as soon as possible. I could give up something, if necessary, but *wanting to teach others about the things of God and help them* was definitely what I wanted most.

And the Lord, well aware of my “fixation,” brought the right Congregation to my doorstep. I didn’t go looking it: the Congregation came looking for me!

One day, without any advance notice, two of my cousins, Ester and Tarcila, who were Daughters of St. Paul and whom, by the way, I had never even met, came to see my family and they told me about their Congregation. What they had to say resonated deep within me. The life they described was exactly what I was looking for so I didn’t need much time to think things over. Like a famous proverb says: *food and the desire to eat hooked up with each other*.

When my cousins told me that their mission was to communicate the message of Jesus with the means of social communication and that they made books, magazines, etc., I was in seventh heaven. As a matter of fact, I too was “making” catechism texts at that time because my mother was a catechist in our parish but there were not enough catechism booklets to go around. I had pondered the problem and concluded: why can’t I make copies of the text for the children? I knew





nothing about copyrights but my family had a typewriter so I decided I could handle the matter myself. This was my first experience as a “publisher.” I spent my afternoons making copies of the *Little Catechism of Christian Doctrine* to give to the children.

My meeting with Ester and Tarcila made me realize that I could be a nun and at the same time carry out this service. Was it really possible that there was an Institute that used machines to make books and magazines, and that I could enter it and do the same? That I could speak about Jesus by means of radio programs? My joy knew no bounds!

All this took place in the 1950’s and even though at that time the Daughters of St. Paul accepted girls as young as 12 years old, I was only 10.... My mother was very pleased with what I wanted to do with my life; my father, less so. But two years later, he was more reconciled to the idea, especially after some people advised him: “Let her go. She’ll be back home within a week.”

I didn’t know what to expect in the religious life. My first months with the sisters were very, very hard: I cried every day because I was so homesick and I wrote several letters to my parents, asking them to come and get me. They wrote back to me, but I was very surprised that they never said they were coming to take me home. When they came to visit me six months later, they told me with surprise that they had never received any letters from me in which I said I wanted to go back home. Many years later, when I myself was involved in formation work, I came to learn that the formation mistresses at that time read the letters of the aspirants to their families before mailing them, and since the mistresses were very familiar with the girls’ reactions to their new life in the convent, they

would do some clever editing of the letters to help nurture a fledging vocation. It was this cleverness on the part of my own formation mistress that saved my vocation.

Out of personal experience, I can say that a vocation is a gift of God that grows and matures day after day. There are joyful times, when the Lord leaves us breathless with the manifestations of his love, and there are darker periods when it seems he is playing “hide and seek” with us so as to help us cultivate an even more profound and personal relationship with him.

I am convinced that the Pauline vocation is a marvelous gift and that it contains all the elements needed to fulfill us on both the human and spiritual levels. If I had to start all over again from scratch, I would make exactly the same journey, with only a few corrections to the “first draft.” In all these years, along with a multitude of joys, successes, conquests, challenges and wonderful apostolic adventures, I have also experienced crises, problems and dark moments, but I have never had any doubts about my vocation. In two years I will be celebrating my 60<sup>th</sup> jubilee of religious profession, so those who predicted that I would stay in the convent for less than a week have lost their bet. Perhaps I have disappointed a number of people, but not God and not my mother!

*Natalia Maccari, fsp*

**CALENDAR  
OF THE GENERAL GOVERNMENT**

**FORMATION VIA  
VIDEO CONFERENCING  
FOR RECENTLY-APPOINTED  
GOVERNMENTS**

<b>BRAZIL</b>	<b>9-12 March</b>
<b>COLOMBIA</b>	<b>16-18 March</b>
<b>EAST ASIA</b>	<b>6-8 April</b>
<b>S. AFRICA</b>	<b>15-17 April</b>
<b>USA</b>	<b>4-6 May</b>
<b>KOREA</b>	<b>25-27 May</b>
<b>INDIA</b>	<b>3-5 June</b>

## THE CORONAVIRUS ERA: ENCOURAGING THE COMMUNITY TO BECOME SOCIAL



The Catholic community has become social: a community with a specific identity; a community that does not deny or exclude its faith but instead lives it to the point of self-giving, and that always looks to its hub: the Lord Jesus. Social media has enlarged, extended and amplified this community.

Today, like yesterday and perhaps even more than yesterday, the Web and its social and streaming channels have focused our gaze on the new digital age, confirmed by the prophetic foresight that inspired St. John Paul II to write words counselling prudence but also encouragement regarding the digital world.

Pope John Paul II called the world of communications “the first Areopagus of the modern age” and declared: “It is not enough to use the media simply to spread the Christian message and the Church’s authentic teaching. It is also necessary to integrate that message into the *new culture* created by modern communications” (*Redemptoris Missio*, 37). It is very important to do this today because the media not only have a powerful influence on how people perceive life, but also to a great extent “human experience itself is an experience of media” (*Aetatis Novae*, n. 4).

In order to dispel some assumptions and prejudices, it would be useful to read the document *The Church and Internet* (2002), which already in pre-coronavirus times pointed out the new possibilities offered by the world of communications: “Even though the world of communications can at times seem to be at odds with the Christian message, it also offers unique opportunities to proclaim the saving truth of Christ to the whole human family. Let us consider the positive capacity of the Internet to transmit religious information and teachings across barriers and frontiers. Those who have

preached the Gospel before us could never have imagined such a vast audience.... Catholics should not be afraid to open the doors of social communications to Christ so that his Good News can be proclaimed from the rooftops around the world!”

Christian and Catholic communicators are very familiar with this golden rule: never betray your identity and always proclaim Jesus Christ—this is the mission of the Church.

Our hub (center) is Jesus Christ: a person of authentic and true relationships. We must proclaim and witness to him and his Word through the gift of the Holy Spirit, and we know that the Spirit blows where he wills, as he will and to whom he wills—even to those caught in the existential drifts of the Web. By means of the Web, many people have found meaning in life and how to live it genuinely—and I guarantee this statement. They have lived moments never before experienced in their families. To cite just one of these: the blessing of families via social media, when the parish priest asked parents to bless their children, sitting beside them, and to let themselves be blessed in return by them: each one tracing a sign of the cross on the forehead and over the heart of each person. It was so moving to see even the toughest and most reserved fathers perform this blessing. It was the Spirit at work, making use of the Web.

An encounter with Christ generates community in a powerful way in today’s world of global insecurity. The need for community is the antidote to anti-communities, to the cult of singularity, to the exaltation of the god of the algorithm, to the “humanization” of technology. The Internet has been and continues to be a revolution, and technological research is advancing at a very fast pace, without giving us time to assimilate its innovations and their effects on human beings, thus increasing *digital discards* and new forms of *poverty*. In addition to the complex but fascinating world of the *algorithm self*, new challenges are already appearing in the technological and digital world: a social but nevertheless real community, under the wise guidance of shepherds who do not use the Internet as a time-filler or to put themselves on display, but who use it instead to make Christ and his love shine. Because Love passes through even a bit—transcending distances and differences so as to build communion: a community rich in identity, transparency, solidarity and love. This is a real gift *from* and also *for* the Web.

Fr. Fortunato Di Noto

Founder and President of *Meter Onlus*

**ITALY**  
**REACHING PEOPLE**  
**WHERE THEY LIVE AND WORK**



“That you may tell your children and grandchildren” (Ex. 10:2): *Life Becomes History*—this is the theme of the 54<sup>th</sup> World Communications Day.

This year too, the event found the FSPs and SSPs of Italy eager to organize initiatives aimed at helping people get to know the importance of storytelling, memories and the human, cultural and pastoral value of communication, in response to the Holy Father’s rich Message for the Day.

However, the global health emergency triggered by Covid-19, including the closure of book stores and the many restrictions and bans imposed as a result of the pandemic, compelled a change of programming. But this did not mean surrender!



In fact, the members of the SdC Commission (SSPs and FSPs) immediately decided to take advantage of the technological wealth offered by the various platforms available today to create small videos through which to give the floor to various people (representatives of institutes, journalists, authors, teach-

ers, leaders in the communications field) who could highlight from their points of view or spheres of competence the many facets of the Pope’s Message. And that’s what happened!

Thus both Communications Week and its culmination in World Communications Day took place this year too, with events organized in different ways, naturally: all broadcast online and via streaming on the Pauline WCD website and social media::

**Website:** [www.settimanadellacomunicazione.it](http://www.settimanadellacomunicazione.it)

**Facebook:** @SettimanadellaComunicazione

**YouTube:** [settcomunicazione](https://www.youtube.com/settcomunicazione)

Starting 4 May, with the opening address of Sr. Anna Caiazza, Superior General of the Daughters of St. Paul, various voices are alternating throughout the month to reach and accompany many people with proposals for reflection and words of encouragement and hope.

Living in the digital world, in contact with the anxieties, hopes and expectations of billions of interconnected people, is for us, as our 11<sup>th</sup> General Chapter reminded us, a commitment to “respond to the demands of the new evangelization in fidelity to our teaching ministry.” We want to be up to the challenge!

25 APRIL 2020

**FIRST PROFESSION**



**TAIWAN**

Teresa (Thi Hoan) Tran

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## WINDOW ON THE CHURCH

### ITALY. WHO WILL SEPARATE US: CEI'S NEW DIGITAL PLATFORM



The Italian Episcopal Conference (CEI) has set up a new digital platform to help the faithful meet the challenge of the coronavirus pandemic.

Practical advice and a variety of articles, reflections, news and pastoral material can be found at <https://chiciseparera.chiesacattolica.it>. The initiative, says a CEI press release, wants to offer signs of hope for rebuilding the future to those who are experiencing difficulties because of the Covid-19 virus.

The purpose of the new web site, continues the statement, is to witness to the commitment of the Church to weaving threads of solidarity in communities, guided by the conviction that this critical situation, bringing with it bewilderment and fear, cannot be permitted to break the thread of faith, but should instead bind it even more firmly to hope and charity. The celebration of Mass in churches open to the public was suspended by government decree to avoid contagion. Because of this, the new CEI web site aims to be a point of reference in helping the faithful rediscover a deeper sense of what it means to belong to the Church.

In fact, the name of the platform, taken from the Letter of St. Paul to the Romans (Rm. 8:35), underscores the certainty that even when we are surrounded by threats and danger, nothing can ever separate us from the love of God, which unites us to each other as siblings and makes us a community.

### E-BOOK OF PRAYERS FOR COVID-19

In these days of quarantine, social desolation and terror triggered by news of the Covid-19 pandemic being broadcast by TV and the Internet, the Holy See is offering an aid to all believers in the form of a book enti-



tled *Forte nella tribolazione (Strong in Trials)*, available free of charge on the Vatican Publications website. Conceived and promoted by the Holy See's Dicastery for Communication, the purpose of the text is to help people discover God's closeness in a time in which pain, suffering, fear and loneliness seem to reign.

In addition to prayers, rites and supplications for difficult moments drawn from Christian tradition and the directives of Church authorities as to how to live the sacraments in this particular situation, a large part of the book is composed of the Pope's morning reflections. The volume also includes the *Angelus* and various extraordinary interventions of Pope Francis on the theme of the virus starting from 9 March. Among these is his beautiful prayer in St. Peter's Square on the occasion of his special *Urbi et Orbi* blessing.

The book, which is available only online and not in paper format, will be updated several times to enrich it with new content.

The volume can be downloaded by clicking [here](#).

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## WINDOW ON THE WORLD

### FROM ORTHODOX CHURCH TO POETRY BOOKSHOP

The Russian Orthodox Church located in the Huangpu district of Shanghai, China, has not been used as a place of worship for many years. Over time, the edifice was utilized in various ways until it was finally entrusted to the Shanghai Historic Building Protection Affairs Center in 1994.

In allowing the building to be transformed into a book shop, the Center set down guidelines that prevented the designers from altering its façade, structural system and original interior features. Its naves, dating from the



early 20<sup>th</sup> century, were the focus of a restoration project that has created a “church within a church,” containing thousands of books of poetry in almost every language of the world. The texts are artfully arranged on shelving that emphasizes and echoes the soaring height of the dome, under which 1880 volumes, including 600 foreign titles, are displayed—the artistic treasures of one of the most impressive bookshops in the world.

#### FROM CHAPEL TO BOOK STORE



Located in the 13<sup>th</sup> century Gothic chapel of the former Dominican Monastery in Maastricht, Holland, the *Boekhandel Dominicanen* (Dominican Book Store) retains the mystique of its origins, even though today it is a blend of the sacred and the secular, with more than 45,000 books distributed among its stone capitals, crosses and frescoed vaults. The chapel served as a place of worship until 1796, after which it was put to various uses. A large renovation and restoration project, launched in 2005, transformed the edifice into a new reality that combines its original Gothic structure and style with the modernity required by a digital-age book store. When the project was completed, the 750 square meters of floor space had increased to 1,200

square meters thanks to mezzanines and raised floors where steel book shelves are artfully arranged between the chapel’s columns and frescoed vaults.

The *Boekhandel Dominicanen* is visited like a museum and run like a cultural center. In fact, in addition to offering the public a huge collection of new and second-hand books (not only in Dutch but also in English, French, German, Spanish and Italian), the *Boekhandel* hosts over a hundred cultural events each year. These, together with the fascinating features of the store’s unique ambiance, draw about 700,000 “pilgrims” annually.

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#### WINDOW ON COMMUNICATIONS

#### WORLD BOOK DAY 2020



*World Book and Copyright Day*, promoted by UNESCO, celebrated its 25th anniversary on 23 April 2020. The Day was characterized by many initiatives in spite of the restrictions imposed by the Covid-19 emergency. Among the events programmed were book readings, streaming marathons and activities aimed at relaunching a sector of society severely tested by the lockdown.

The first World Book Day was celebrated on 23 April 1995. The date was chosen by UNESCO to commemorate world-renowned authors Miguel de Cervantes, William Shakespeare and Inca Garcilaso de la Vega, all of whom died on 23 April. World Book Day has its roots in Catalonia where, to celebrate the feast of St. George, patron saint of the region, it was a tradition for men to give a rose to their sweethearts, who would then return the gesture with the gift of a book. Thus it is no coincidence that, in tune with this custom, Catalan book sellers usually give a rose to each client who purchases a book.

This year, due to the measures in force to contain Covid-19, World Book Day was celebrated mainly online. Many initiatives were

promoted to reach readers directly at home and to support the publishing industry, which has been hard hit by the closure of bookstores.

Organizers of the Day emphasized that the pleasure of reading a good book is a wealth to be rediscovered, all the more so in times of quarantine.

“Reading is more important than ever today,” says the slogan on the UNESCO website. “Read and you will never be alone.” Throughout the month of April, the website invited the digital community to express their love for books on social networks through the hashtags #StayAtHome and #World-BookDay.

### ARTIFICIAL INTELLIGENCE

Many experts and prominent individuals recently took part in a Workshop entitled *The “Good” Algorithm? Artificial Intelligence, Ethics, Law, Health*, organized by the Pontifical Academy for Life and held in the Vatican. At the end of the event, the participants were



asked to ratify a Charter entitled *A Call for AI Ethics*. The first signers of this new document were Brad Smith, president of Microsoft, and John Kelly III, vice president of IBM. The Charter is a concrete appeal with an open structure that takes as its starting point a fundamental principle, namely: artificial intelligence must be at the service of humanity, not vice versa. In a speech to the assembly, Pope Francis said: “The digital galaxy and what is called ‘artificial intelligence’ are at the heart of the epochal change we are going through. Digital innovation touches all aspects of life and affects the way we understand the world and ourselves.”

### ITALY

#### TO SERVE AND ANIMATE... IN THE INTERNET ERA



**B**eginning 9 March 2020, the FSP General Government held a series of online formation meetings with our new circumscription governments on the theme: *To Serve Communion and Animate for the Mission*. The members of the new governments said they were very happy about this mode of encounter, from which they drew ideas and incentives for realizing in their turn online meetings with their own communities and apostolic centers. The sessions placed at their disposition not only input and aids useful for launching their service of authority, but also included times of dialogue and mo-

ments of sharing with the Superior General, the Councilors in charge of the animations, and the Secretary General and Bursar General in their respective areas of responsibility. It would not have been possible to accomplish all this in a single, on-site visit to each circumscription.

The move to equip the General Government’s conference room with the technology required for online meetings was already underway before the onset of the coronavirus pandemic, but the decision to invest in the necessary multimedia devices turned out to be truly providential during this period of enforced “time out,” transforming the problem of being unable to travel into an opportunity to explore other modes of presence and sharing.

The sisters of the General Government were pleased with this way of being close to the sisters and their situations, which allows us to imagine new forms of collaboration, participation and synodality, overcoming geographical and time zone differences and travel restrictions imposed for security reasons.



*"I am the resurrection  
and the life.  
The ones who believe  
in me will live,  
even though they die.*

John 11:25

## DAUGHTERS OF ST. PAUL

Sr. Elisabetta Giuseppina Carminati, age 89 - 21.02.2020 - Rome DP, Italy  
Sr. M. Gerarda Gerardina Masala, age 93 - 24.02.2020 - Albano GA, Italy  
Sr. M Chiara Bianca De Toni, age 84 - 16.03.2020 - Albano RA, Italy  
Sr. M. Emilia Carmela Mauro, age 95 - 23-03-2020 - Albano GA, Italy  
Sr. M. Eletta Hatsue Tokutake, age 97 - 27.03.2020 - Tokyo, Japan  
Sr. Mary Bernadette Patricia Sheila Fitzgerald, age 80 - 29.03.2020 - Boston (MA), U.S.A.  
Sr. Maria Carmen Conti, age 79 - 29.03.2020 - Albano RA, Italy  
Sr. Helena Soon Ki Park, age 69 - 06.04.2020 - Albano RA, Italy  
Sr. Margherita Maria Lucia Angelica Baga, age 89 - 10.04.2020 - Rome AP, Italy  
Sr. M. Vittoria Demontis, age 92 - 15.04.2020 - Albano TM, Italy  
Sr. M. Gianfranca Anna Consiglio, age 88 - 16.04.2020 - Albano GA, Italy  
Sr. M. Vicentina Everilda Lopes, age 94 - 16.04.2020 - Sao Paulo, Brazil  
Sr Mary Guadalupe Olga Martinez, age 84 - 24.04.20 - Boston (MA), U.S.A.  
Sr. Maria Cecilia Ustolia Del Carmen Berra, age 88 - 25.04.2020 - Buenos Aires, Argentina  
Sr. M. Bernarda Maria Concilio, age 83 - 25.04.2020 - Rome AP, Italy  
Sr Maria Loreta Vitalia Scano, age 84 - 30.04.2020 - Rome AP, Italy  
Sr Maria Lilia Beatriz Garcia Martinez, age 79 - 01.05.2020 - Mexico City, Mexico  
Sr Maria Candida Gioconda Cominassi, age 92 - 12.05.2020 - Alba DP, Italy

## PARENTS OF OUR SISTERS

Sr. Mary Frances Epplin (Mother, Frances), of the Boston community, U.S.A  
Sr. Magdalena Kim (Mother, Monica), of the Seoul-Miari community, Korea  
Sr. Luz Mary Restrepo Tobón (deceased) (Mother, Elvia), of the Bogotá community, Colombia  
Sr. Adelina Zoé Razafimamonjy (Mother, Ursule), of the Fianazantsoa community, Madagascar  
Sr. Odile Ratiasoa (Mother, Hélène), of the Fianazantsoa community, Madagascar  
Sr. M. Stella Matutina Malosi Gbosi (Mother, Caroline Magay) of the Lubumbashi community, Congo  
Sr. Roveinai Rosemary Poumai (Father, Dazii Philip) of the Bangalore community, India  
Sr. Lucie Nassah Randrianasolo (Father, Maurice), of the Antananarivo SP community, Madagascar  
Sr. Mebita James Cherukarakunnel (Mother, Mercy Sibichan), of the Trivandrum community, India

## PAULINE FAMILY

Sr. Maria Caritas Margherita Marengo, pddm, age 89 -26.02.2020 - Sanfrè, Italy  
Br. Giovanni Capriani, ssp, age 82 – 08.03.2020 - Rome, Italy  
Sr. Arnalda M. Santina Fumagalli, pddm, age 84 - 30.03.2020 - Cinisello Balsamo, Italy  
Fr. Francesco Lino Caponi, ssp, age 94 - 06.04.2020 - Rome, Italy  
Br. John Robert Kevin Cahill, ssp, age 83 - 06.04.2020 - Staten Island (NY), U.S.A.  
Br. Henry Lawrence Schubert, ssp, age 94 - 08.04.2020 - Staten Island (NY), U.S.A.  
Sr. Natalina Elisabetta Fiorini, sjbp, age 89 - 09.04.2020 - Negrar, Italy  
Fr. Gino Giuseppe Spoletini, ssp, age 86 - 10.04.2020 - Rome, Italy  
Br. Francesco Pietro Rossi, ssp, age 99 - 20.04.2020 - Rome, Italy  
Br. Edward Robert Konrad, ssp, age 81 - 22.04.2020 - Staten Island (NY), U.S.A.  
Sr. M. Bernarda Jolanda Barrera, pddm, age 89 - 29.04.2020 - Cordoba, Argentina  
Sr. M. Teofila Carmelina Viotto, pddm, age 93 - 01.05.2020 - Perosa, Argentina  
Fr. Giuseppangelo Felice Mastrandrea, ssp, age 81 - 03.05.2020 - Rome, Italy  
Fr. Marcello Luigi Viola, ssp, age 86 - 10.05.2020 - Rome, Italy