

***The days of tribulation that we are experiencing
have given a central role to communication,
both with regard to tackling the health crisis today
and giving a new shape to the future.***

Paolo Ruffini, Prefect of the Dicastery for Communication



Contents

DEAREST SISTERS...

PAULINE PANORAMA

Calendar of the General Government

The Circumscriptions

Korea: Apostolic Planning During the Pandemic

Philippines: Prayer Cards and Rosaries for Front-liners

India: During the Covid-19 Pandemic

Italy: Brescia: Following the Thread of Memories

Albano: A Time of Testing, Faith and Solidarity

Live Events on Facebook

Argentina: Children's Book Fair

United States: Virtual Story Time

Our studies

Final Papers of the Charism Course Students 2019-2020

ARISE AND SET OUT...

Satellite Navigator DT10-11...User Instructions - [Third Step](#)

MOVING AHEAD WITH THECLA

Three Characteristics of Maestra Thecla

SHARING OUR STORIES

The Courage To Gamble One's Life

AGORÀ OF COMMUNICATIONS

Days of Tribulation

THE PAULINE FAMILY

Italy: A Bible Festival Colored by Today's Situation

IN THE SPOTLIGHT

Window on the Church

Catitabet: Reading the Bible in Local Languages

New Directory for Catechesis: *Living in the Digital Culture*

Window on the World

The Giffoni Film Festival Celebrates Its 50th Anniversary

Laudato Si and Communications

Window on Communications

First Cuban Catholic Radio Station on the Internet

VatiVision: a New Religious Platform

EVENTS AND APPOINTMENTS

New Professions

CALLED TO ETERNAL LIFE

NURTURING COMMUNION: TRINITARIAN LIFE RECEIVED AS A GIFT



Dearest Sisters,

I am always accompanied by a wide range of thoughts and ideas whenever the moment arrives to select a theme to be addressed in my letter for *PaolineOnline*. And, always, the underlying inspiration for the subject I settle on is that at a certain point it was illuminated by an event, an experience, a word. It happened this time, too: my meditation on the excerpt of Matthew 18:15-20, proposed recently by the Liturgy, confirmed the need I feel to focus on, live and nurture—together with all of you with whom I share the grace of our call—*communion*, the beauty of Trinitarian life received as a gift.

From communion springs the community, which reveals the life generated by the Spirit in us. It manifests the mission of Christ in works at the service of life. And the fascination of this communion, so attractive to vocations, sparks in young people the desire to live the same way.

But we are not confirmed in this grace. The “enemy” is always at work, doing everything he can to create division among us.

According to Fr. Silvano Fausti,¹ it is fundamental that we become aware of profound attitudes that, when carefully cultivated, lead to the well-being and growth of a community of life.

He emphasizes that, in each of us, two opposing “spirits” co-exist and express themselves in two inner attitudes: one leading us to unity and the other to division; one to placing our trust in people and the other to de-

nying them our trust. We cannot choose to have these spirits or not, to feel them or not. However we are free to make the decision to become familiar with them and distinguish between what opens us to trust and life, and what locks us into distrust and death, so as to consent to the former and reject the latter. What we cultivate, grows; what we reject diminishes until it disappears.

The difference between these two attitudes is manifested first of all as dislike or like, rejection or compassion, closure or openness, envy or joy. According to what I let prevail, I seek *discord* (I separate my heart from others) or *concord* (I unite my heart to them).

These two “spirits” are, respectively, the spirit of God, which, being the spirit of life, is *sym-bolic* (= brings together, unites), and that of the enemy, which, being the spirit of death, is *dia-bolic* (= separates, divides). If I yield to dislike and envy, I seek discord and, as a result, my words and actions will be polemical—that is, in opposition to others. If, instead, I cultivate a spirit of liking and joy with regard to others, I seek concord and, consequently, my words and actions will be friendly, benevolent, welcoming....



To be a “living” community is possible, but it is a work in progress. Fr. Alberione said that “the common life is a school that serves for life”—a daily space in which we can help one another nourish what unites, what gives life, and reject what divides, what negates life. It is a place in which love must be cultivated, taught and transmitted through daily practice and constant exercise.

One of the highest expressions of love, one of the most genuine tests of it, is the much-feared and misunderstood *fraternal correction*.

¹ Silvano Fausti (1940-2015), SJ, a biblical scholar, was one of the founders of the Villapizzone Community on the outskirts of Milan, Italy—a ground-breaking initiative in which families and a community of religious of the Society of Jesus live in a style of evangelical sharing.

The Hebrew root of “to correct” means “to urge on” and “to educate.” A very suggestive etymological interpretation—and one that I prefer—points out that the verb “to correct” derives from the term *cum-regere* or “to carry together”...the weight of a problem, of a weakness, of a brother or sister’s sin....

How then is it possible and fruitful to practice fraternal correction, a precious tool for growing together in communion?

First of all, by *paying attention to one another* (cf. Heb. 10:24). The exercise of keeping our eyes fixed on the Lord (cf. Heb. 12:2) should enable us to look at our sisters and at daily events with the eyes of God, with his tenderness and mercy. Only a person who has made her own the gaze, feelings and thoughts of Jesus is able to see others as they truly are and help them discern their “transgressions” by means of words that do not wound, do not humiliate, do not condemn, but instead instill trust and serve to build up the other person.

We also need great *humility* so as to avoid falling into the temptation of thinking we are superior to those to whom we lovingly address a word of advice, an urging or a warning. Above all, *fervent prayer* is necessary: we



must beg the Spirit for his light and wisdom to help us understand the other person’s situation more profoundly and offer her words of life, creating within us and around us the truth in charity (cf. Const. 61). The fruit of fraternal correction also springs from prayer.

Sisters, I would be happy to hear what you have to say about what I have humbly shared with you. You might want to get together as a community to exchange your thoughts on the subject and then, if you think it appropriate, make me the gift of your reflections. Thank you.

With affection, in communion of prayer and hope.

Sr. Anna Caiazza
Superior General

PAKISTAN - A JOYFUL RETURN TO THE COMMUNITY

We are delighted to share with you the message sent to us by our Pakistani postulants: Dashi, Rabishna, Maria and Tomsina, who say:

“We are grateful first of all to the Lord for the trust and assistance he gave to our families, friends, the Daughters of St. Paul and ourselves, protecting us from the danger and negative effects of Covid-19. In communion with the whole world suffering from the pandemic, we too experienced the fear, struggle, helplessness and anguish of the Pakistani people and our families, who courageously faced and lived the difficult moments on their path.

“We spent almost five months at home with our families, trying to make good use of our time, enjoy the company of our loved ones, learn to cook, and encourage everyone to pray without losing hope and faith. But at the same time we felt deeply powerless and even a little discouraged in the face of this problem, so much bigger than any of us. Despite this period of intense family life, we missed our community, with its atmosphere of prayer and apostolate.



“The day we received the news that we could return to the community of Lahore, our joy was so great that there were no words to express it. We are grateful to Jesus Master, to Mary Queen of Apostles, to our formators and to all the sisters, for inviting us to resume our formation journey. Our heartfelt thanks once again to the Lord for making this return to our religious family possible.”

KOREA

APOSTOLIC PLANNING DURING THE PANDEMIC



In order to address the pandemic crisis and offer support to people in search of hope, the FSPs of Korea have been concentrating in a special way on the apostolic possibilities of the digital world. Striving to foster the prayer life of social network users, they have produced several videos: on prayer, the Way of the Cross, moments with young people, and biblical/spiritual readings.

In keeping with this orientation, the circumscription’s Special Task Force Planning Team (TF), composed of members of its Mission, Media, Spirituality, Education and Internet Bookshop sectors, recently prepared two new online programs:

Online School of Faith for Adults: a four-week course meant to serve as a springboard for launching people into a life of faith. The content of the course is drawn from two FSP books.

Pauline Online Book Club: a reading forum designed for social network users, in which participants can share their reflections and deepen personal experiences, taking advantage of the content of various FSP publications.

PHILIPPINES

PRAYER CARDS AND ROSARIES FOR FRONT-LINERS AND COVID-19 PATIENTS

The Sisters of Regina Apostolorum Community, Pasay City, have been showing their support to medical front-liners and Covid19 patients by sending them handmade cards with messages of hope and assurance of



God’s love during this time of pandemic.

Using colored paper and cardboard, the Sisters created beautiful handcrafted cards and penned on them their messages of hope, encouragement, gratitude and assurance of prayers.

The cards were packed together with rosaries, rosary guides, holy cards, Frontliner’s Prayers and Prayer for Healing, and sent to the Lung Center of the Quezon City Health District 3, including its COVID19 Isolation facility named HOPE 3.

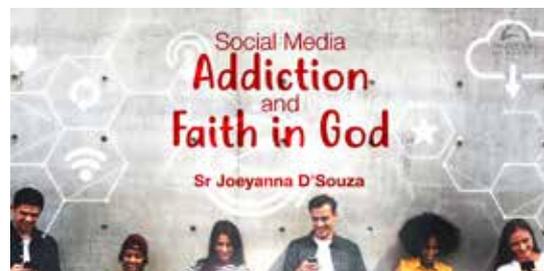
The medical doctors, nurses and health-care personnel who received the tokens of gratitude for their dedication and loving service during this time of pandemic were very appreciative of the gesture. They said the inspirational messages written on the cards encouraged them to not lose hope but to keep going, assuring them that there is God to hold on to. They also said the religious gifts they received led them to prayer.

Among those who supported the community’s project of reaching out to front-liners were some generous benefactors who extended help in spite of the crisis.

INDIA

DURING THE COVID-19 PANDEMIC

During these past few months character-



ized by the COVID-19 lockdown, the FSPs of India have been very active. Besides promoting their publications online and via Amazon, they have been carrying out many initiatives on their PaulinesIndia YouTube Channel. These activities include:

- messages of hope to netizens:
<https://bit.ly/2Yts5VI>
- prayers in local languages:
<https://bit.ly/2Efgin2>
- debates on the pandemic:
<https://bit.ly/3j4ic8G>
- helping people deal with addictions through a series of conferences on the subject:
<https://bit.ly/2QmiwDh>

Many members of the circumscription are preparing WhatsApp poster-messages in English and Hindi (the official language of India), while others, trained in counseling, health and theology, are sharing the fruit of their studies by means of classes organized for the benefit of the sisters of our communities.

And a special joy in this time: Sr Joeyanna, fsp, an expert in communications, was invited by Cardinal Oswald Gracias, Archbishop of Mumbai, to speak on *Social Media Addiction and Faith in God* in the Archdiocesan Online Faith Formation Program: <https://bit.ly/3lgzu4s>

This was a great honor since Sr. Joeyanna is the first woman religious ever to be invited to participate in this program as a guest speaker.

ITALY

FOLLOWING THE THREAD OF MEMORIES



Silence, bells, ambulance sirens, the noise of helicopters, more silence.... The diocese of Brescia suggested that its parish and religious communities make a “wise rereading” of the experiences they lived during the months of lockdown as a result of the Covid-19 pandemic. The title of this initiative was “Following the

thread of memories so as to open our minds and hearts to the messages of the Lord.”

Our community, like everyone else, found itself suddenly living an unthinkable situation that forced us to re-examine every dimension of our daily life, literally redesigning the time and space around us. We ran a gamut of emotions: disorientation, a sense of helplessness and insecurity, the experience of the frailty of human limitations, the lack of freedom and the sudden closure of our book center. We perceived, almost tangibly, the tragedy experienced by so many of our fellow citizens in homes and hospitals just a few hundred meters from our own residence and then the expansion of the virus beyond Lombardy to touch people everywhere. We empathized with the sufferings of the sick, the pain of the countless people who died in solitude, grief at the sight of convoys of trucks carrying away their bodies, the almost super-human efforts of doctors (some of whom we knew) and of all those who channeled their professional training and human compassion into trying to treat each person entrusted to them in the best way possible.... As for our community, we tightened our bonds in a simple and real way around what we look upon as our “roots,” namely: a life of prayer and service of others.

All this helped us rediscover in a deeper way what it means to belong to a community of consecrated persons...a community of consecrated Paulines. We felt that the Holy Spirit was asking us to recover the capacity to rejoice in the small and positive things that society managed to give birth to in this trying time, for instance, the solidarity that springs from experiencing one’s limitations, the desire for interiority, and the rebirth of prayer within the family environment.

We felt that the Spirit was also asking us to get even more involved in the diocese of Brescia, to listen to the paths of suffering it has had to follow and must continue to follow, above and beyond the bewilderment of renewing a pastoral plan of action without yet knowing the “how’s” entailed. Moreover, the Spirit seems to be asking us, as Daughters of St. Paul, to rethink our apostolic service in order to be a more incisive evangelizing presence of hope in this part of the country. Finally, we asked the Spirit as a Pauline community, as consecrated women in the Brescia diocese, and as believers in the Risen Christ, to fill us with his own breath, which is the breath of life–risen life!

ALBANO: A TIME OF TESTING, FAITH AND SOLIDARITY FOR THE GA COMMUNITY



We, the members of the James Alberione community, Albano, made the effort to personally reflect on and share our ideas concerning what we lived during the months of lockdown as a result of the coronavirus pandemic.

We asked ourselves three questions:

Q: What happened to us during that period?

A: We felt almost overwhelmed by the rapid and mysterious spread of this very contagious virus. For all of us it was something completely unexpected and unsettling. It was and continues to be a test that we must live with faith, in a spirit of human solidarity.

Q: How did we feel about it?

A: Most of us lived and continue live in a state of great fear about the possibility of contagion since the virus is still circulating, and at the same time we were bewildered about how it was spread. The pandemic made us more aware of our limitations and vulnerability. It also made us more profoundly aware that we are one body and, as such, that we need one another. The virus has triggered in all of us attitudes of greater attention, respect and mutual support toward each other. It has also helped us participate in the pain of all humanity, so harshly tried in these months.

Q: What is the lesson we will never and should never forget?

A: We will never forget the ordinary people (doctors, nurses, priests, etc.) who gave their lives to care for and stay close to the sick, nor the many people who died without the comforting presence of their loved ones and a religious burial. We also realized in a more concrete way that life holds many surprises, that we live on a sick planet and that we must do our best to respect and heal it. Furthermore, we reaffirmed that this pandemic and other serious global crises must be faced and resolved together.

We are all very grateful to God that no one

in our community or in the FSP Italian Province has been contaminated so far.

LIVE EVENTS ON FACEBOOK



In this time of Covid-19, the Press Office of the FSP Italian province, in synergy with social networks and the managers of the circumscription's editorial sector, organized three events live on the Pauline Facebook page:

A meeting with Father Gaetano Piccolo, sj, the new dean of the Faculty of Philosophy of the Pontifical Gregorian University, who discussed his latest book: *Nascere di nuovo. Un itinerario di guarigione (To Be Born Again: an itinerary of healing)*, in which he proposes a nine-step path to "rebirth." The text is a spiritual journey to help people take their lives in hand again when they are wounded and without hope. "What counts," writes Fr. Gaetano, "is not to come to a standstill, but to realize, instead, that it is always possible to take a new path. No matter where we went off track or how lost we may feel, the good news is that we can start again; we can always be born again."

An encounter with Pierpaolo Piangiolino, author of the novel *Jaap e la collina dei sogni (Jaap and the Hill of Dreams)*, a modern fable about hope, dreams and resilience, for all those who never stop believing in their ideals and know how to look at the world through the eyes of a child.

Time out for Music: Antonella Mattei presents her *Balla tutta la foresta (The Whole Forest Dances)*, a project featuring giraffes, monkeys, parrots and other forest animals. The work consists of playful and rhythmic texts, much loved by children, which teachers and animators can use for entertainment and psychomotor education.

The live broadcasts were viewed with great interest and participation, confirming once again that the world of social media opens new frontiers to the Pauline apostolate.

ARGENTINA
CHILDREN'S BOOK FAIR



From 20-31 July, Argentina's *Fundación El Libro* held a virtual edition of its annual Book Fair for Children and Youth—an initiative that contributes to the cultural and educational formation of the younger generation by encouraging them to develop early in life a positive relationship with books in an atmosphere of joy and fun. Due to the Covid-19 pandemic, this 2020 edition of the Fair was held 100% online for reasons of safety but with the same quality content that has always characterized this important cultural reunion, which features a program designed to help children become more familiar with the incredible world of books by means of stories and literature seminars, theatre and puppet shows, music and cinema. In keeping with tradition, the Fair also offered activities and proposals for the teachers and professionals participating in it. The Daughters of St. Paul took part in the event as they do every year, offering their publishing and educational proposals to online viewers.

UNITED STATES
VIRTUAL STORY TIME



The sisters in our book center in St. Louis, Missouri, held a virtual story hour to reach out to children and families. The event lasted a week, Monday to Friday, from 10:30-11:15 a.m. The sisters report: "We used

a combination of Zoom and YouTube, reading stories here in St. Louis as well as using our Storytime videos on YouTube that had been produced in Boston.

"About 25 mothers registered for the initiative: they sent us their email addresses and received a link. About 15-20 children tuned in each day. We invited them to draw a picture from their favorite story, bring it into the book center (via their parents' phone), receive a gift, and meet the sisters in person."

Our sisters in St. Louis are thinking about using this format again in the Fall (unless they can meet in person) for the program *Praying with Our Pets*, for the Feast of St. Francis. (Children can bring their pet or stuffed animal, pray for their pet, and listen to the story of St. Francis.)

VENEZUELA

10TH ANNIVERSARY OF RADIO NATIVIDAD



The diocese of San Cristobal, Venezuela, launched Radio Natividad ten years ago, offering listeners programs centered on catechesis, reflections on a variety of subjects, sermons and Lectio Divina by Bishop Mario Moronta, who said in a recent testimony:

"We use radio to evangelize and to spread the message of God to countless people, many of whom need the love and consolation of the Lord especially in this moment of crisis. The work of this broadcasting station is significant because it brings

people hope and strength in the midst of the current pandemic, in continuity with the mission it has already been carrying out for many years due to the difficulties generated by the profound economic and political crises in which our country is immersed."

Radio Natividad's 10 years of evangelization have been a great blessing for the Church because, through its ministry, the Word of God and Christian formation have reached even the most distant parts of the country. The station also brings people the message of Pope Francis, whose words of encouragement and support are always a comfort and blessing to everyone.

**COURSE OF FORMATION ON THE CHARISM OF THE PAULINE FAMILY
2019-2020
Final Papers**



**THE VOCATION AND MISSION
OF WOMAN IN THE CHURCH**

SR. CATIA CAPPELLARI, BRAZIL

My paper focuses on the binomial “woman” and “Church” from a specific perspective, that is, it seeks to re-examine Fr. James Alberione’s book, *Woman Associated to Priestly Zeal*, written in 1915, in the light of Vatican Council II and the teachings of Pope Francis regarding the role of woman in the contemporary Church.

The mission of the Church is to be the Mystical Body of Jesus Christ today. Therefore a baptized woman, in union with the whole Church, carries out the same mission as Christ, namely, to concretize the Kingdom of God in present-day history. In virtue of her baptism, woman is already a promoter and co-operator in this mission, which she lives in the world and in the community of faith in which she is inserted.

Recognizing the role of woman in the Church and in the Pauline Family and her contribution to evangelization is part of the process of becoming adult in the Faith. It is not a question of the status of women or of allowing them to become priests, but rather a process of Christification, in which there is no room for discrimination or power games. Instead, it is a chance to reflect on humanity, created in the very image of God.

**SPIRITUAL RENEWAL
FOR AN INTEGRAL LIFE**

SR. JENNY VEIRA, COLOMBIA-ECUADOR

I took the title of my final paper from the book of Primo Maestro’s *Opera Omnia* entitled: *For a Spiritual Renewal*—a collection of meditations he guided for the FSPs of Rome from 1952-1954, a time during which the Crypt of the Queen of Apostles Sanctuary was built and consecrated. The meditations are part of the spiritual heritage passed on to us by our Founder and can lead us to a Christocentric experience.

Primo Maestro says: “The secret of spiritual greatness and abundance is to model oneself on God by living in Christ. Therefore, let it be very clear that we must think, live and work in the Church and for the Church; that we must be grafted like a wild olive branch onto the life-giving ‘olive Tree’ that is Christ in the Eucharist, and that we must ponder and nourish ourselves on every phrase of the Gospel, in the spirit of St. Paul. May all our thoughts, words and actions be in harmony with God and his Spirit so that we can reap the fruits of eternal life day after day.”

Our Founder sketched out a vast project for the spiritual life of the Pauline Family: to attain holiness by means of a progressive journey leading to unity of life: “The whole person—mind, will and heart—rooted in God.”

Mary is the gate of heaven because in her fidelity and availability to the plan of God; she taught us that his favorite “workplace” is the silence of a heart immersed in an ocean of prayer.

THE FORMATION OF THE MIND ACCORDING TO BLESSED JAMES ALBERIONE

SR. MARIA CORAZON MERCURIO, PHILIPPINES

The theme I chose for my final paper is *The Formation of the Mind According to Blessed James Alberione* because I am convinced that the teachings of Fr. Alberione concerning the formation of the mind are very timely in this era in which our thinking is being shaped—for better or worse—by the technologies, languages and various forms of communication. In developing this theme, my main references were the Alberionian texts *The Apostolate of the Editions* and *Body and Soul for the Gospel*. With regard to the teachings of the Church, I rejoiced to discover that the thoughts of our Founder are very much in tune with the Magisterium of the Church.

Today forming the mind to embrace what is good, true and beautiful is very difficult because of the noise and the many attractions that surround us. These obstacles are powerful and seem to be invincible. But everything is possible with the grace of God and our sincere desire to allow him to shape our minds according to his truth. Writing this paper helped me discover on a more profound level that I want to experience this formation in my daily life in view of the Pauline mission, especially with regard to the young people who frequent the Web and the world of social networks.

AN INTEGRAL FORMATION THAT DRAWS ON AN INTEGRAL PIETY

SR. MARIE LORAHDAWN NIRO, SOUTH AFRICA

This paper is a simple presentation of what I have learned from the teachings on integral formation and piety contained in the book *Ut perfectus sit homo Dei*. The motivation that guided me in this study was my desire to discover and become more familiar with our Founder’s orientations concerning integral human formation. His teachings clearly reveal that human formation is very important for our life and for the Pauline mission, and that this can only be achieved through a solid life of

prayer. Primo Maestro was convinced that, through faithful observance of prayer, study, the apostolate and poverty, we could achieve, with the grace of God, the goal of integral formation, which is configuration with Jesus Master, so that, at the end of our journey, we will be able to say with St. Paul: “It is no longer I who live, but Christ who lives in me.”

THE PACT OR SECRET OF SUCCESS

SR. PAULINA LEE, KOREA

During this year of study, I felt the fatherly presence of Fr. Alberione in a powerful way. The Centenary of the *Pact or Secret of Success* (1919-2019) gave me the very precious opportunity to rediscover this covenant, which I too have made with the Lord. In the *Pact*, our Founder has handed down to us the vibrant experience of his covenant with God. A person needs great faith to make a pact with God. Fr. Alberione’s covenant with him is summed up in the statement: “By myself I can do nothing, but with God I can do all things.” The study of the Founder’s works, particularly *Donec Formetur, Abundantes Divitiae, and Apostolato Stampa*, helped me to see and appreciate the wealth of the PF’s spirituality and of our charism as a whole. Fr. Alberione’s covenant with the Lord, and our special vocation, are not just promises or covenants committed to paper. Instead, they are ways of life, experience and mission for all Paulines as apostles of the Word who utilize all the means and languages of communication. The *Secret of Success* is more than just a prayer; it is the Lord living in each one of us. It is the fruit of a living faith that strengthens our trust in the God of the Covenant as we journey through life.

CALENDAR OF THE GENERAL GOVERNMENT

- 10-12 August** Formation via video conferencing for the new government of Spain
- 18-24 August** Spiritual Exercises
- 7-9 September** Formation via video conferencing for the new government of Australia
- 22 September** Meeting with the circumscription superiors of Europe

THE TEACHING NATURE OF THE FSPS IN THE MEDITATIONS OF FR. ALBERIONE

SR. VILMA DE LOS ANGELES OSTO BALAGUER, VENEZUELA

In this paper, I chose to study a text found in the Opera Omnia work, *To the Daughters of St. Paul 1950-1953*. In a meditation guided by Fr. Alberione in 1952, he says at one point: “*Yours is a teaching Institute,*” insisting that, through their apostolate, the FSPs must always study and communicate (preach) to everyone the Gospel, the doctrine of the Church and the catechism.

The Pauline apostolate is a formation apostolate. It cannot be reduced to its technical and diffusion aspects; instead, it must move ahead in step with progress. The Daughters of St. Paul are teachers by the very nature of their vocation because through their witness they show people how to lead good lives by adhering to the teachings of Jesus Master in the Gospel. Thus we belong to a teaching Institute—one that forms its members to pursue this mission in a responsible and dignified way, and to be useful to themselves and others by offering everyone formation on the human, Christian and religious levels.

THE PAULINE WAY-TRUTH-LIFE METHOD IN DONEC FORMETUR CHRISTUS IN VOBIS

SR. YVONNE SAFI KANYABUZIGE, GHANA

The Pauline Method is based on the trinomial “I am the Way, the Truth and the Life.” This method, which draws on the experience of St. Paul, integrates all our human faculties in view of striving toward the Christification of the whole person: mind, will and heart.

Fr Alberione wanted and sought a method of totality inspired by traditional spirituality and the Magisterium of the Church. In the mass media apostolate, formation should not only be “Christocentric” (i.e., centered on Christ) but should help the formandee to become “another Christ,” that is, to reproduce in him/herself the true image of Christ in order to lead the masses to him.

Blessed James Alberione said over and over again that the Pauline Family is called to live the whole Christ. His understanding of the Master as Way, Truth and Life is the treasure, the “pearl of great price” that he discovered. In fact, he told us: “I do not have either silver or gold, but what I have I give you: Jesus Master Way, Truth and Life.”

ITALY

100 YEARS OF LIFE AND 80 YEARS OF PAULINE RELIGIOUS CONSECRATION



On 18 July, Sr. Santina Dell'Aquila celebrated her 100th birthday, surrounded by the affection of her companions (the members of the James Alberione community, Albano, Rome) and neighboring FSP communities, together with the Institute's Superior General, Sr. Anna Caiazza, and Provincial Superior, Sr Annunciata Bestetti.

The solemn Eucharistic Celebration was presided over by the Superior General of the Society of St. Paul, Fr. Valdir José De Castro, who expressed his closeness to Sr. Santina and the joy of all the participants on this festive day. Although not physically present because of the security measures in place due to the pandemic, Sr. Santina's relatives (nephews, nieces and their children and grandchildren), participated in the event

spiritually from Puglia in southern Italy, in anticipation of the moment when they would be able to embrace their aunt and great-aunt personally and commemorate this milestone together with her.

Sr. Santina, born in Volturino (Foggia), Italy on 18 July a hundred years ago, entered the Congregation of the Daughters of St. Paul in 1935 and made her first religious profession on 3 March 1940—eighty years of fidelity to the Lord, who called her to communicate the *good news* that he loves all people and wants everyone to be truly happy. Sr. Santina witnessed to the Pauline mission through her apostolic activities in various communities in Italy, carried out with simplicity, consistency of life and a perpetual smile. Her sweet and gentle personality continues to enrich all those who meet her, despite her illness.

Sr. Santina is a great gift to all the Daughters of St. Paul throughout the world who, together with her, thank the Lord for the Pauline vocation, convinced that, in every stage of life, he accompanies us with his promise: “*Do not be afraid. I am with you.*”

SATELLITE NAVIGATOR DT10-11

USER INSTRUCTIONS – THIRD STEP



Balaam, Jonah, Jeremiah, Moses, Elijah—the activities of these five prophetic figures reveal to us the destination hidden in the divine command “*Get up and go!*” In the previous issue of *Paoline Online*, we pinpointed the goal to which the slogan of our Chapter can lead us. We saw that our destination is not a geographical location but a specific role/duty (that is, a prophetic mission) to fulfill. Having therefore defined the *direction* in which we want to head, we must now answer the question: *How do we get there?*

The third page of our “instruction manual” reads:

CHOOSE THE BEST ROUTE

The route options proposed by road navigators are normally based on the criteria of speed, distance, traffic density, fuel consumption and toll costs. What, instead, are the factors to keep in mind on a spiritual journey? In other words, if we are called to become prophetic figures, how do we fulfill this mission?

Let us take a look at the routes traced out by our “travel guides”: Balaam, Jonah, Jeremiah, Moses and Elijah.

We know nothing about the personal life of Balaam. Nevertheless, this enigmatic figure provides us with some helpful information. In his reply to the king’s emissaries, he says: “Even if Balak were to give me his house full of silver and gold, I could not go against the order of the Lord my God in anything, great or small.”

It is not very hard to connect Balaam’s message to our lives. An excellent “translation” of his message can be found in n. 19 of our Constitutions, which states that we are *to offer others a selfless service, rejecting the temptation to transform the means of the apostolate into instruments of power, profit and ambition.*

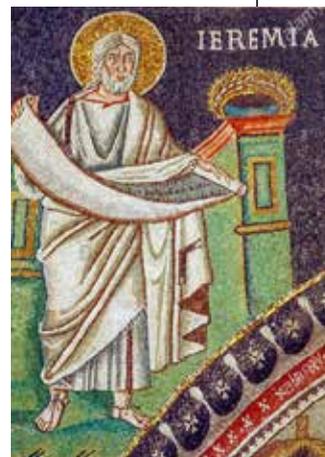
But greater scrutiny is needed when we turn to the Book of Jonah. What route can this obstinate little man, who refused to take the path indicated to him by God, point out to us? The opening of the book directs our gaze to the wickedness of the great city of Nineveh (cf. Jon. 1:2).

We are immediately struck by the fact that the Lord seems to care very much that his message to the wicked Ninevites be delivered because to attain this goal he does not hesitate to call into play even nature. And when his reluctant messenger finally reaches the people, their conversion is immediate. At this point it is obvious that the true battle against evil does not take place in the streets and squares of Nineveh but in the human heart. The sea and the heavens were not thrown into tumult because of the *great* city of Nineveh but because of the *small* heart of the prophet Jonah.

This is where the Lord’s attention is focused. The text does not reveal to us whether or not God finally managed to win the heart of this petty little person. Instead, it shows us what he wants from his prophet: *you are the first one who must be converted!* “Translated” into language familiar to the Pauline Family and laden with charismatic overtones, the directive can be read: *Live in continual conversion!*

The prophetic route of Jeremiah is very complex. His book (the longest in the Old Testament) tells us how his story begins (cf. Jr. 1:4-19) but we do not know how and where it ends. We know that he rebuked the people, warning them and their leaders to submit to the Babylonian empire instead of seeking refuge in Egypt, and it is in that country that we

lose trace of him (cf. Jr. 43). Jeremiah starts out by urging the inhabitants of Judea to convert themselves (cf. Jr. 2-3), but his message is not well received. Then he announces that, because of Israel’s stubborn infidelity to its covenant with the Lord, the Babylonian empire will destroy what they confidently consider their security (i.e., Jerusalem and its Temple) and the people will be led into exile (cf. Jr. 7 and 25). But according to the prophet’s preaching, it is precisely in Israel’s submission to this disaster that the promise of a new beginning and a new covenant is hidden (cf. Jr. 30-31). In all this, Jeremiah does not try to secure his own safety even as he warns the people of their impending misfortune. Indeed, he experiences only suffering and abuse at the hands of those to whom he has been sent (cf. Jr. 36-38). He mysteriously foreshadows the story of Jesus and all those who would



Profeta Geremia - San Vitale, Ravenna

follow in his footsteps without reductions or compromises. Here then is the route this prophet points out to us: the proclamation of the Gospel is authentic only if its messenger is *configured to Christ in his Paschal Mystery* (cf. Const. 57).

The “professional curriculum” of Moses is much more detailed than that of Jeremiah. Moses starts out as a great natural leader: he does not hesitate to take the initiative and intervene against injustice (cf. Ex. 2:11-19). But he needs to become gentle and docile. At the outset, he thinks that he is the one who must take the lead, but he will have to learn that he is not the protagonist of the story God is “writing.”

In his dialogue with the Lord present in the burning bush, Moses reveals himself (despite his apparent humility) to be a self-centered person (cf. Ex. 3:1-4, 17). Although the Lord repeatedly explains to him that the project to liberate the Israelites depends completely on his own divine action, Moses continues to focus on himself, emphasizing that he is unfit to collaborate with God. When he finally accepts the divine proposal, not only does the liberation of the people from Egypt begin, but also his own radical transformation.

The episode of the golden calf (cf. Ex. 32) illustrates that Moses let himself be shaped by God. In fact, while he is on the mountain speaking with God, who tells him what the Israelites back in the camp are doing, Moses does not accept the divine assurance that the Lord will make him the father of a more worthy people. Instead, he intercedes on behalf of the sinful people he is leading, without considering them as belonging to him (cf. his use of the term “*your people*” in Ex. 32:7 and 11).



Marc Chagall

Another episode also confirms the route he is following. When Miriam and Aaron begin to criticize him, the biblical narrative states that Moses was “extremely humble, the humblest man on earth” (Nm. 12:3). What happened to that presumptuous leader who had not hesitated to kill an aggressor?

His story teaches us that the “career” of the Lord’s prophets is very different from the usual route followed by important world leaders, who normally start from scratch and gradually acquire authority and prominence. The prophetic path of Moses can be described as operating in “reverse gear”—*from taking it for granted that one is important to humility and docility in the service of God.*



Profeta Elia - Icona

Elijah’s story seems to confirm such proceedings. He too starts off as a renowned leader who in his zeal commands even the heavens to hold back their rain (cf. 1 Kg. 17:1) and who dramatically devastates the prophets of Baal (cf. 1 Kg. 18:20-40). But later, a threat from the wicked Jezebel is enough to plunge him into disillusionment and depression, to the point that he yearns for death (cf. 1 Kg. 19:1-5). The Lord teaches Elijah too who the true protagonist of the divine story is and that he does not manifest himself as a strong wind, an earthquake or fire, but as a gentle breeze....

Here, then, is the itinerary that Moses and Elijah both trace out: from personal protagonism to trusting surrender to God’s action, or—translated into Pauline terms—*when I am weak, then I am strong* (2 Co. 12:10).

It is obvious that when planning trips, the choice of an *ipso facto* route excludes all other options. On our spiritual journey, we have a big advantage because we don’t have to limit ourselves to just one option. All four of the routes described above can be followed simultaneously and it is highly recommended that we do so!

Anna Matikova, fsp

THREE CHARACTERISTICS OF MAESTRA THECLA



Like many Daughters of St. Paul of my generation, I got to know Maestra Thecla through her writings and the testimonies of FSPs of the “first hour.” A particularly precious moment for me in this journey of discovery occurred in

1994 when, among the initiatives organized to celebrate the centenary of her birth, an international contest was held and the provincial government of Italy asked me to write a short biography of Maestra Thecla.

In doing so, I was struck by 3 of her characteristics that I think are essential for a religious and especially for a religious to whom divine Providence has entrusted the responsibility for the formation and orientation of a Congregation, as was true in her case:

1. *A motherly spirit.* I regret that I never knew Prima Maestra personally because I believe she was a great gift to the Daughters of St. Paul who were able to meet her and experience her maternal welcome and benevolence, her concern for small things (including attention to the situations of their families), her attentiveness and diligence in providing for necessities, and her example of humility and fervor.

She witnessed by means of her life to the truths she affirmed and taught, showing us a style of leadership (to use a modern term) modelled on the heart of God. “Although the FSPs do not speak from the front of a classroom,” she said, “it is our duty to teach and we do this more than anything else by means of our example: that of prayer, piety and observance of community life. We must be an example to everyone” (CSAS 147). “Welcome the sisters when they return home tired after a day of propaganda or when they have been away [from the community] for a long time. Make sure that they feel warmly received and that they have returned home.... They should feel that there is a heart that loves them and is looking after them” (Ibid.).

2. *Trusting (not blind) obedience* toward the directives of Fr. Alberione. The relationship between M. Thecla and Fr. Alberione illustrates how true it is that, many times in the history of the Church, a great man has had at his side a great woman. Prima Maestra was a woman of strong faith, ready to follow what at times was probably an unclear path, to participate in and assume the charism gifted by the Spirit to Pri-

mo Maestro and certainly to a good extent also to her. And she expressed this through her role as an intermediary, characterized by a wisdom, simplicity, clarity and decisiveness that offered direction to many sisters in diverse situations: “It is Primo Maestro who gave us life and so we must accept his words the same way we accept the words of the Gospel,” she declared. “If we do what he tells us, we can rest assured that we are not making a mistake, even though at times it might seem to us that [a directive] might not be quite on target. Who knows how much Primo Maestro prayed about it!” (CSAS 23)

3. *Her acceptance and appreciation of every diversity* and her openness to all peoples, which she translated into esteem for every gift, every human characteristic, every culture. She welcomed everything under the gaze of God, reading every event and every encounter from this perspective. In each situation, she recognized the presence of a human and Christian value that could be highlighted; an expression of good that could be cultivated, promoted and made known:

“Let us big-hearted,” she urged. “Let us hold all people in our hearts and recommend them to the Lord. [...] We must really love souls more! [...] Let us feel the responsibility to help and pray for the many unfortunate people who do



not yet know the Lord, and let us ask him for the grace to bring them the Gospel” (CSAS 38). “If we are to do good to souls, we must become holy. Our apostolate is to do good, so we must feel an insatiable thirst for souls!” (CSAS 143)

My hope for myself and for all the Daughters of St. Paul is that we may be, on a daily basis, the “thousand lives” for which Maestra Thecla yearned, so as to put them all at the service of the Gospel, proclaimed through the most modern and effective means, urged on by the desire to reach every culture, aware that we have received a precious gift to share: the grace of the marvelous Pauline vocation.

Gabriella Collese, fsp

THE COURAGE TO GAMBLE ONE'S LIFE



« Religion is the opium of the people and of the Church. With its prohibitions and the bogeyman of hell, it holds entire populations hostage. Learn to use your heads—don't put your brains in storage!»

I was still a teenager when, at school, I listened with fascination to my literature professor, a convinced Marxist atheist, who invited us to reject passive conformity and instead to question everything and courageously stand up for our own ideas... I liked his lectures but at the same time they threw me into crisis. One day, I went to the priest in charge of our parish youth group. "Father," I said in a challenging tone, "was the universe created by God or by the Big Bang? What do you have to say about it?"

That's how I lived my teenage years: caught between two fires. In the mornings I listened to uni-directional explanations of historical and socio-political events, and in the afternoons I listened to the Christian view of things. Fortunately for me, my faith developed in the dynamic years following Vatican Council II—a time in which I was deeply involved in my parish youth group. We carried out a lot of social, recreational, spiritual and charitable activities by means of our summer camp programs: recitals and concerts (in which the legendary songs of the Gen Rosso Movement featured prominently and which we performed in various local venues and nearby tourist resorts), collaboration with the *Mani Tese (Outstretched Hands)* organization in collecting rags and old iron, Sunday music performances in care homes for the elderly referred to us by Caritas; long peace marches, vigils under the stars... All were unforgettable and emotionally-charged experiences that forged bonds of solid friendship among us and prompted us to make concrete commitments. It was an atmosphere in which faith was closely connected to daily life.

In this context, I gradually developed the desire to carry out meaningful initiatives not just part time but instead to dedicate myself full-time to others, according to the Gospel of Jesus. If what I did for a few hours a day gave me so much joy and made me and others feel good, then why not dream about living my whole life like that? I wanted to give my entire being to God and to others! But where, how?

Thus began my search to discover my vocation. I had only a few ideas about what I was seeking, but they were very clear: I wasn't interested in Institutes involved with schools because I didn't like teaching. I wasn't interested in hospital work either because I couldn't stand the anti-septic smell that pervaded those environments.

I loved life and the modern world with all its opportunities! So I entrusted myself to my parish priest who, knowing me well, said: "If you like, I'll introduce you to the Pauline Sisters. They live in communities that carry out a very up-to-date apostolate: that of proclaiming the Gospel with the modern means of communication."

At that time, I was collaborating with three friends in my parish youth group to produce radio programs, so my pastor's suggestion appealed to me. "OK," I replied. "I'd like to get to know the Sisters...but you tell my parents!"

Mine was not the classic family of practicing Christians and so my parents did not take the news well. "You've let yourself be deceived by the priests!" they accused me. "Why can't you do here what you would do in the convent? What's missing? Here you have everything you want and there you will have to ask permission for everything!" Very true, but I had lived such strong and transforming experiences that, to me, any other choice in life seemed to be colorless and mediocre, and so I left home for the convent.... It was only after my first profession that my family finally accepted my decision, although I think they were still baffled by it.

I entered the Congregation in the community of Bologna, where I was a complete stranger to the sisters because I was not the fruit of their vocational activities in that area. And, in the same way, they were complete strangers to me. I lived with them for a few months and then returned home to reflect on the decision I needed to make. And my answer turned out to be a resounding yes. Yes, I wanted to enter the Congregation of the Daughters of St. Paul and begin my formation journey because I had breathed the fraternal atmosphere that pervaded the Bologna community, witnessed the joy and serenity of the sisters, participated in their various apostolic activities and experienced their way of praying.

Now, many years later, I can say that I have not been disappointed. I have always cultivated within me the search for Truth and Beauty. I am challenged by the needs of my contemporaries and by the urgency to proclaim the Gospel to them with their own languages. Above all, I rejoice at the opportunity to concretely live in my community what I "preach" to others.

It makes me smile whenever I recall how the decision to undertake this alternative way of life blossomed. I owe it to my atheist professor of literature, who urged us to refuse to be conformists and reminded us that there is a price to pay for every choice we make. I never told him that I had taken him seriously but I think he would have been happy to know it. What was important to him was to form free and responsible people who would have the courage to gamble their lives for an important cause. In my case, I think he succeeded!

Nadia Bonaldo, fsp

DAYS OF TRIBULATION



The days of tribulation that we are experiencing have given a central role to communication, both with regard to tackling the health crisis today and giving a new shape to the future.

We can only imagine what isolation would have been like without the possibility of communicating!

Let's imagine what the world would be like during this pandemic if the Network that keeps us united over distances were to collapse—a Net that allows the scientific community to share its research, the political world to compare ideas about what measures to take, the economy to question itself about the limits of development and about new and more equitable economic models, and all of us to see and speak with one another, to work and pray, laugh and smile together, to share our knowledge and emotions via computer or smartphone with relatives and friends wherever they are.

Digital communication has become the social infrastructure of these new times, the main place of relationships, of shared thought and of common action. In these days, we have blessed the digital civilization for the sharing it has allowed us to engage in and for the distances it has eliminated.

But how can we avoid the risk that virtual reality might replace physical proximity? That neighborly relationships will be reduced to zero? And how can we transpose physical encounters consisting of shared thoughts, work and prayer, to the virtual dimension?

In this period, we applauded the flowering of spontaneous initiatives capable of uniting what was previously divided and of gathering together people of good will.

We also shuddered in the face of the emergence of festering grudges that have never been eliminated, the rebirth of prejudices, the resurgence of the temptation to resolve everything by pointing a finger at this or that scapegoat.

We worried about theories springing from the idea that we can start afresh from the same mistakes. We found ourselves at a crossroads: to either rely on technology alone or else give it a soul; to lose ourselves in an inability to communicate or else to re-discover communion. Each of us should feel the responsibility of searching for the truth so as to avoid becoming a channel for spreading fake news. We can seek to understand the signs of the times or deny them. We can communicate despair or hope. But everything depends upon what we base our hope. It depends upon our ability to live in the present reality without being corrupted by it. We need a change of pace: a different attitude, greater trust and faith, a pure gaze, in order to give a new form to the things of yesterday, ensure that isolation does not become loneliness, respond to the unhealthy union of the pandemic with the healthy union of good will. Finding a new and sounder balance between the local and the global calls for creative witness, intelligence and above all faith and works.

Looking back to pre-pandemic times, we also need to make an examination of conscience.



Foto UNSPLASH

Did we really communicate back then? Or is the communication we regret losing like the onions of Egypt mourned by the Israelites in the desert? To what degree did our communication build community? To what degree did it build closed groups?

And, like the Exodus, can this journey through the desert help us become more sincere when we finally meet again in streets, public squares and churches?

Paradoxically, the impossibility of getting together with one another during the quarantine period, and the prospect of once

again interacting with one another in the foreseeable future only if we observe social distancing, has revived our yearning for genuine relationships with others. It has helped us rediscover the importance and beauty of our bodies. It has helped us look with a new gaze at our next-door neighbors, our streets and our neighborhoods. It has made us understand how big a responsibility we have as believers to help build welcoming and supportive communities.

We can already see the signs, the seeds, of this. But those seeds have to take root in good soil. It is up to us, in our local areas, to offer others a network of meaning, work and sharing. As Pope Francis said on the afternoon of 27 March in an empty St. Peter's Square, but with all humanity virtually present in that epochal moment of prayer, it is up to us "to find the courage to open spaces in which everyone feels called to participate and that allow new forms of hospitality, fraternity and solidarity to emerge."

This is the communication we must offer. A communication based on relationships that combat the virus of division. A communication based on a network that is both global and local, digital and real, and that is meant to unite, not divide; to give, not to sell or buy. A communication capable of giving technology a dimension that transcends it. If social distancing should continue, if the coronavirus becomes endemic, it will be up to communication to take on an antiviral role that concretizes the "we/us" rendered impossible by distance. To separate isolation from solitude. If social distancing ends, it will depend on how we have learned to build "togetherness"—the way in which we reconnect with one another.

Contrary to what we often think, "communicating" means not only transmitting information (which can be either false or true). Communication (also of information) means not only making sure that what is said by the "center" reaches everyone. Ecclesial communication is not a matter of "catechizing" from on high. Communication, we are discovering, is more than that. Much more than that. Without the truth of an encounter, there is no communication.

Communicating means establishing relationships. It means *being with*. Communicating means listening. For us, as Church, this means generating a vibrant environment



Foto PEXELS

where Christ is present in the ability of all the baptized to listen to others and offer them their witness to him.

Turning our thoughts to the "post-pandemic" period, the theme of communication concerns, as the Pope said, another virus—the social virus of division. And this is where communication once again plays a decisive role.

The question is how to use mobile devices and the Net to keep alive relationships established among people. To build an economy of sharing. To profile people not according to their consumer capacities but according to their capacity to make a gift of themselves. This gifting can take many forms: the gift of one's time, skills, money, prayer....

But people are willing to make this self-donation only when they feel that they are collaborating with one another to build mutual values. It is time to create collaborative projects that assess, refine and classify the communicative surplus characteristic of human beings.

The time has come to organize communication around communities subdivided according to "wharves of content" so as to redistribute surplus materials, knowledge, love.

This will allow us to bear witness to the Church as an opportunity for upright relationships between people, and between people and regions. In a different world. A radically different world. Today, more than ever before, strength is found in union. Even if the opposite might seem to be true.

Paolo Ruffini,

Prefect of the Dicastery for Communication

ITALY

A BIBLE FESTIVAL COLORED BY TODAY'S SITUATION



This year a special online edition of the Bible Festival was organized so that, in spite of the coronavirus pandemic, the Festival could still put ordinary people in touch with the Word of God and answer their questions about it.

The idea to hold an annual Bible Festival was born 16 years ago as an inspiration of the diocese of Vicenza and the Society of St. Paul, and the initiative is still in the vanguard today because it brings the Scriptures to public squares and other secular contexts so as to revitalize them through the lens of culture



Foto PIXABAY



Foto PIXABAY

and read the Word of God in the light of the contemporary world situation. The Festival does not focus attention on Sacred Scripture as a book of faith and absolute truth. Instead, it centers attention on the content of the Bible so as to answer or provoke questions concerning the contemporary world.

Because of the Covid-19 emergency, this year's Bible Festival offered its loyal audience a rich program of online initiatives in which they could meet, listen to, question and meditate with the many guest speakers and animators involved in this Special Edition, which does not replace the customary and irreplaceable live event, as its organizers emphasized.

The Festival's website, www.festivalbiblico.it, offers material pertaining to the various initiatives held throughout the month of May, starting from the theme of logos (to speak, to think, to act), addressed and updated in the light of this particular time of difficulty and disorientation that everyone is currently facing. The input of the guest speakers was subdivided into three categories: *The School of Thinking*, *Meditations* and *The Words of the Bible*, each of which gave online followers the chance to interact with the speakers.

FIRST PROFESSIONS 2020

SÃO PAULO BRAZIL, 5 JULY

Suzane dos Santos Marques

(Province of Brazil)

Marianny Arrieche Olivera

(Delegation of Venezuela)



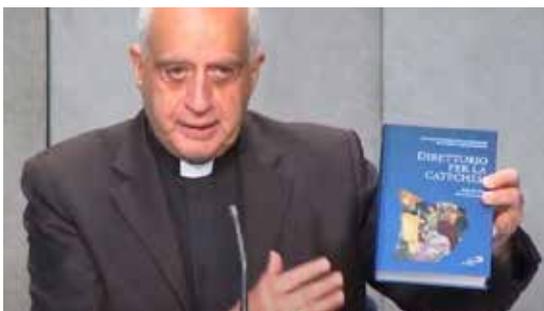
WINDOW ON THE CHURCH

**CATITABLET: APP FOR READING THE BIBLE
IN LOCAL LANGUAGES**



Catitablet is an initiative launched by the Catholic Church of Angola during the Covid-19 pandemic to enable people to read the fundamental texts of the Church not only in paper format but also on mobile devices. On 4 August, the Local Church presented to the public its latest project, entitled *The Catechism via Tablet*—a version of the Bible and the Missal translated into the Tchokwe, Luchazes, Lunda-Ndembo and Luvale languages, which are spoken in the eastern part of Angola. The faithful are responding positively to the new app—a valuable tool for evangelizers and catechists working in these remote parts of the country, where more than 7,000 people of different ethnic groups live. “With this new app,” explains Bishop Jesús Tirso Blanco of the Lwena diocese, “we now have a specific instrument to preach the Gospel to different tribes and indigenous peoples. Obviously, evangelizers can spread the Word of God in a more complete way when they have mastered the local languages in the regions in which they live and work.” This latest initiative to translate sacred texts is not the first to be undertaken by the Church in Angola. In fact, in 2019 it translated the *Catechism of the Catholic Church* into Umbundu, the second most-spoken language in the country after Portuguese.

**NEW DIRECTORY FOR CATECHESIS:
LIVING IN THE DIGITAL CULTURE**



Twenty-three years after the publication of the *General Directory for Catechesis* (1971) and 15 years after the *Compendium of the Catechism of the Catholic Church* (2005), the updated *Directory for Catechesis* has now been released. The purpose of the text is to confront the new problems the Church is called to live. For the Daughters of St. Paul, the *Directory* is a challenging document, particularly concerning what it has to say about the phenomenon of the digital culture and the globalization of culture. “The need for training that pays attention to the individual person often seems obscured in the face of the imposition of global modes,” reads the presentation of the book signed by Msgr. Rino Fisichella, president of the Pontifical Council for Promotion of the New Evangelization. The document’s distinctive feature is the way it seeks to highlight the close link between evangelization and catechesis, starting from the first announcement. Among the priorities of the new *Directory* are the catechumenate of adults, the training of catechists, and the urgent need to identify new languages with which to communicate the faith.

“The introduction and massive use of digital tools has caused profound and complex changes at many levels, with cultural, societal and psychological consequences that are not yet fully evident,” reads the part of the document relating to the relationship between catechesis and the digital culture. “In a culture often marked by immediacy, the instant, and the weakness of memory” and characterized by “a lack of perspectives and an overall picture,” media education is urgently needed because “we are faced with a form of digital illiteracy.”

The thesis of the new *Directory* is that “in the immense digital production, today’s illiterates will be those who do not know how to perceive the qualitative and truthful difference of the different digital contents that lie ahead.”

WINDOW ON THE WORLD

**THE GIFFONI FILM FESTIVAL CELEBRATES
ITS 50TH ANNIVERSARY**

The original program of the 2020 Giffoni Children’s Film Festival included a series of initiatives set to begin as early as this past February. But Covid-19 obliged Festival planners to divide their calendar into three parts,



distributing over the course of the whole year the films and events dedicated to #Giffoni50. The first part of the Festival was held from 16-31 July. During this annual event, children and teens from all over the world watch the movies sent in for the film contest, learn about the filmmaking process, judge the entries submitted and award the best ones with prizes. In faithful compliance with health regulations, the 2,000+ young people who usually attend the Festival have been reduced to 100 this year, representing millions of Italian and foreign jurors. Also planned is the presentation of a video that will cover the main stages of the Festival's development over the past 50 years, with a focus on the testimonies of past jurors and many Italian and international guests and talents. The long journey, the organizers explain, will also serve to remember and thank the many people who have contributed, bit by bit, to the development and growth of the Festival—an event that began in a small Italian community and has now attained highly-acclaimed international dimensions.

LAUDATO SI' AND COMMUNICATIONS



To make the Pope's encyclical a springboard for building a professional future based on respect for nature and creation so as to guide the younger generations toward safeguarding and protecting our common home: the Earth. This is the call that 9 carefully-selected young communications professionals accepted when they gathered

together in India for a 3-month-long *Global Fellowship Program* organized by SIGNIS, the World Catholic Communications Association, in collaboration with Jesuit-run Xavier University in Bhubaneswar. The course focused on the meanings, messages and proposed action strategies found in the *Laudato Si'* encyclical.

Coming from Italy, India, Philippines, Africa and Latin America, the participants were trained to utilize the encyclical's communication strategies concerning integral and lasting human development in order to create a public and popular culture around *Laudato Si'* over time and across faiths.

The objective of the course was to sensitize young communications professionals to the critical challenges facing the Earth today so as to shape action strategies aimed at nurturing our common home. The subjects treated in the 3-month program included the social teachings of the Church at the basis of *Laudato Si'*, input concerning the stance of different religions to preserving the earth, conferences on the foundations of communication, alternative communication paradigms and sustainable communication design. The result of this intensive experience was the group project *Unfold Nest*—an interactive, multi-narrative, transmedia flip book that gives the public the chance to listen to *the cry of the earth and the cry of the poor* and undergo an *eco-conversion* leading to the conservation and protection of our planet. At the end of the course, the participants received a certificate in *Compassion and Social Communication*.

WINDOW ON COMMUNICATIONS

FIRST CUBAN CATHOLIC RADIO STATION ON THE INTERNET



Radio El Sonido de la Esperanza, launched by the Catholic Youth Network (RCJ), is the first Catholic radio station in Cuba to broadcast online 24 hours a day, thanks to the commitment of a group of young communicators to spread the message of the Church via the Internet. It was born recently as an online and permanent broadcaster of various radio programs produced by the Church in Cuba and other parts of the world. Founded with the support of the Catholic Bishops' Conference of Cuba, the RCJ is a virtual community with a presence on social networks such as Facebook, Twitter, Instagram, Telegram and Whatsapp.

The initiative aims to train and inform the Cuban Catholic community through social networks, build bridges to connect its members in the Caribbean and abroad, as well as encourage young people to make a concrete commitment to Christian life, according to the teachings of the Church and its social doctrine.

VATI VISION: A NEW RELIGIOUS PLATFORM

VatiVision, a new on-demand religious platform offering cultural, artistic and religious content inspired by the Christian message, is now a reality. It is something new in the field of religious communication, but not from a media point of view. The project, in fact, is inspired by the realities that dominate the market, from Netflix to Disney+, and is aimed at a potential audience scattered throughout the world.



VatiVision is the result of the union of two realities: *Officina della Comunicazione*, an Italian film production company that collaborates with various Vatican agencies, and *Vetrya*, an Italian technology company that deals with the development of services, platforms and digital solutions. The main thematic areas of the project are Culture, Art and Faith.

Paolo Ruffini, Prefect of the Holy See's Dicastery for Communication and one of the promoters of this new initiative, says: "I think that a multimedia religious distribution platform characterized by the verticality of its offerings can certainly respond to the widespread need to give Internet users the chance to access quality works that would otherwise be difficult to find, scattered and forgotten. I am happy for this reason that *VatiVision* will also distribute some products realized in collaboration with Vatican Media."

The service is available worldwide in multi-screen mode, via browser or app on smartphones, tablets, smart TVs and set-top boxes.

Link: www.vativision.com

PERPETUAL PROFESSIONS 2020

Italy, Generalate, 28 June

Sr. Aucilene De Moura Lima
Sr. Daiane Aparecida Dias Abreu
Sr. Gizely Mendes Pinheiro
Sr. Mery Elizabeth De Sousa
(Province of Brazil)

Lahore, Pakistan, 30 June

Sr. Sophia Mehoob

Warsaw, Poland, 15 August

Sr. Sylwia Skonieczna

Boston, USA, 15 August

Sr. Khristina Galema





*"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. M. Gigliola Caterina Tonni, age 94 - 04.06.2020 - Alba, Italy
Sr. Cornelia Colosio, age 79 - 07.06.2020 - Rome (Hospital), Italy
Sr. Maria Rosario Demetria Contador Solis, age 82 - 09.06.2020 - Santiago, Chile
Sr. M. Carmine Carmela Pellicano, age 81 - 16.06.2020 - Albano, Italy
Sr. Ivana Notturmo, age 80 - 26.06.2020 - Albano GA, Italy
Sr. M. Bertilla Yoshiko Yonetake, age 87 - 27.06.2020 - Tokyo, Japan
Sr. M. Thecla Carmel Caruana, age 90 - 30.06.2020 - Sydney, Australia
Sr. Janice Odila Bernardis, age 75 - 07.07.2020 - São Paulo, Brazil
Sr. M. Federica Agnese Baronchelli, age 77 - 19.07.2020 - Albano GA, Italy
Sr. Giuseppina Antonia Formaglio, age 95 - 21.07.2020 - Alba, Italy
Sr. M. Ida Kazuko Hoga, age 88 - 27.07.2020 - Nagoya, Japan
Sr. M. Antonietta Domenica Sala Tenna, age 86 - 30.07.2020 - Alba, Italy
Sr. M. Imelde Enrica Felicani, age 78 - 05.08.2020 Rome (Hospital), Italy
Sr. Angela Evangelista, age 74 - 06.08.2020 - Grottaferrata (Hospital), Italy
Sr. M. José Hermelinda Pegorer, age 90 - 06.08.2020 - São Paulo, Brazil
Sr. M. Michelina Fidencia Brondial, age 82 - 08.08.2020 - Pasay City, Philippines
Sr. M. Leontina Giuseppina Serusi, age 90 - 12.08.2020 - Alba, Italy
Sr. Maris Stella Gemma Menegat, age 91 - 21.08.2020 - São Paulo, Brazil

PARENTS OF OUR SISTERS

Sr. Clara Gabji Seo (Father, Dong Myong). of the Seoul-Miari community, Korea
Sr. Gabriella Collesei (Father, Paolino), of the Rome DM community, Italy
Sr. Anawin Kang (Father, Paolo), of the Seoul-Miari community, Korea

PAULINE FAMILY

Br. Peter Ignatius Lyne, ssp, age 75 - 14.05.2020 - Staten Island (NY), United States
Fr. Pankaj Kandulna, ssp, age 49 - 22.05.2020 - Allahabad, India
Sr. M. Lourdes Maria Isabel Gonzalez Valenzuela, pddm, di age 77 - 31.05.2020 - Santiago, Chile
Br. Kouji Carlo Borromeo Agostino Makiyama, ssp, age 46 - 31.05.2020 - Tokyo, Japan
Fr. Guglielmo Agostino Ardizzi, ssp, age 88 - 22.06.2020 - Rome (Hospital), Italy
Br. Maurice Dismas Beique, ssp, age 84 - 29.06.2020 - Canfield (OH), United States
Br. Tarcisio Bernardino Caron, ssp, age 93 - 09.07.2020 - Rome, Italy
Sr. Maddalena Teresa Floris, sjbp, age 84 - 10.07.2020 - Negrar, Italy
Br. Gesualdo Marco Sanna, ssp, age 89 - 13.07.2020 - Verduno CN, Italy
Fr. Achille Angelo Vagnoni, ssp, age 92 - 18.07.2020 - Caracas, Venezuela
Br. Pedro German Alberto Dolzani Feresin, ssp, age 81 - 19.07.2020 - Buenos Aires, Argentina
Sr. Giuseppina Maria Grazia, sjbp, age 96 - 21.07.2020 - Negrar, Italy
Fr. Antonio Giovanni Ugenti, ssp, age 74 - 27.07.2020 - Rome (Hospital), Italy
Fr. Meliton Mark Fonseca, ssp, age 88 - 02.08.2020 - Mumbai, India
Sr. M. Clemens Candida Geronima Torres, pddm, age 85 - 04.08.2020 - Cordoba, Argentina
Sr. M. Gabriela Luz M. Fiesco Cuellar, pddm, age 67 - 10.08.2020 - Bogotá DM, Colombia
Sr. Maurizia Giustina Flaim, sjbp, age 78 - 12.08.2020 - Negrar, Italy
Fr. Socrates Eustaquio Bernard Montealto, ssp, age 69 - 14.08.2020 - Pasay City, Philippines