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Making investments is the strategy of one who is aware of possessing values that can increase and spread in an exponential way. We, who have the entrustment of an educational charism, invest energy, time, and resources in a precise direction: young people. It does not matter if we are always among them or if we dedicate ourselves to other services, or if we are not able to be on the playground, in a classroom or in a youth group. As Salesian educators we invest our very existence in the young people. We do everything to “make them happy in time and in eternity”, as Don Bosco taught us.

We believe in the young people; we take a chance on them. We do not consider them a social category to be analyzed so that they may be classified into categories or to multiply debates. That might be useful. We commit ourselves, certainly to get to know the young people and to understand them in their expressions and in their context. But we consider the young man or woman especially as a person, because we hold that there are many important things in life, but the person is the by one continues top fascinate us and to mark our educational commitment. It is enough for us that “they are young” for us to love them and to stand at their side.

From Don Bosco and Mary Domenica Mazzarello we have learned the symbolic language that speaks of our way of being close to and with the young people. We speak of gardeners to indicate this special care, to express the competence, the wisdom, the attentive glance for their growth and their future. And as a navigator, because frequently the young people give importance more to the journey than the experience itself and our task, therefore, is especially that of “teaching how to navigate, furnishing maps for the guidance of self in the choice of a route.”

The art of accompaniment sums up the two images. This is the fundamental responsibility of each and every Salesian educator. Today more than in other times. The attitude that allows us to make a sure investment is that of placing ourselves at the side of the young person with great trust and a great capacity for expectation and patience. Each young person has a unique value to which we may say: You are worth much. I appreciate you for what you are, for the gifts you have in self, for your qualities and talents and even for those that you do not have, but for that which you can become, gradually as you discover God’s plan for you and you taste the certainty of being precious, loved and cared for.

Frère Roger wrote: “On certain summer evenings at Taizé, under a star strewn heaven, from our open windows we can hear the young people. They seek; they pray. And we say: Their aspirations for peace and trust are like these stars, little lights in the night. For this reason, in my view, I would go to the ends of the earth, if I could, to speak once again of my trust in the younger generations”.

As Salesian educators we can do nothing else but subscribe to this.

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Gardeners
or Navigators
Gardeners or Navigators?
Mara Borsi
Anna Rita Cristaino

By their life testimony the young people challenge us and urge us to find educational responses. They help us to re-think our identity of educators, and they especially confirm in us the certainty of the relevance of the Preventive System.

During a formation encounter with a group of adolescents, the educator invited them to draw their own self-portrait. After having allowed some free time for them to think, she began the conversation. The self-portraits were pleasant, but some expressed their discomfort and made one think.

One girl left her page blank and wrote: “I am invisible! At home my mother and father never have time for me...no one is aware of me.”

Another drew a type of puppet without ears and said: “I don’t need them. Anyway, no one ever speaks to me!”

A boy drew ears on the middle of the chest of a magnificent puppet: “The only voices that I hear are within me!”

These brief testimonies send us back to the educational absence of adults and are linked to what The Guidelines for the Educational Mission tell us in n.23: The great challenge that today’s cultural and youth situation launch to the educating community regards the new understanding of the presence of the adult insofar as he/she is able to work in synergy. This is true to respond to the serious difficulties that the young people express, i.e., the feeling of being abandoned to themselves, of not having a credible point of reference, a guide who will encourage and support them, adults ready to “waste time” with them.”

In a society in which family relationships are in crisis and the phenomenon of abandonment of children, preadolescents, and adolescents is growing, the works of the FMA in every cultural context seek to be a home for those who have no home, committed to carrying out a pedagogy of the environment in which one experiences the family spirit, one of acceptance, trust and co-responsibility.

Being a home for those who have no home to propose reference points, a vision of life and meaningful relationships with educators who are available to help young people and adults to go out of themselves and toward others, to see their own life as a gift of God and as a call to offer it to the service of His Kingdom.

God’s traffic sign

Scampia: the outskirts of northern Naples, land of blood and of hope. This neighborhood is becoming a place where one lives without laws, where three out of four persons are unemployed, it is a neighborhood governed by the “system” as the camorra is called today. The organized crime association in this area controls the market of drugs and other illegal trafficking. organization

Enzo was 15 years old when he was arrested and held in juvenile detention for having sold contraband cigarettes. Adults were waiting for him as he left the jail. He tells us what happened “The bosses embraced me and gave me the three ritual kisses, the last on the lips. I did not understand what was going on, but I felt raised up, honored to be able to work for them. I spent my life for the next few years between drug trafficking, restaurants and pots of money. I no longer had a heart. The camorra teaches you not to have one”.

When he was 22 years old, an encounter changed his life. A small religious community of the Little Sisters of Fr. Palazzolo arrived in the neighborhood. Sr. Monica was courageous and she traveled the streets of the area speaking especially with young people, children and adolescents.

“Sr. Monica embraced us and hugged us. She was not ashamed to hug the dealers, not afraid to get dirty. Hers was a different presence; she was like God’s traffic sign. For a long time I had only heard speaking of drugs, women and money. Now I heard different words, new ones that forced me to think. For me, Sr. Monica was a mirror in which to look at myself, a merciless mirror where I saw myself and had the courage to ask: what am I doing? The battle began. There were two Enzos involved in the struggle, the one who sold drugs and the one who no longer wanted to stay in the game of that type of life. The more I was aware of
the falseness of that life the more I felt the cleanliness that was still deep in my heart. My heart was still there. I changed and started to hope again."

As adults, and especially as educators, we are called to give motivation to resist the temptation of doing and following what everyone else does: running after what is easiest, most useful. We need to give the means so that those who are growing can stand before the world with the attitude of 

**gardeners and not hunters.**

Two metaphors are used by Zygmunt Bauman, a shrewd student of contemporary society to indicate two different ways of being in the world. The first is that which orders, promotes, rationalizes, beautifies and looks toward the future, we create a plan; the second that conquers, loots, exploits, kills, and catches the present moment.

**The gardener**

The image of the gardener was particularly dear to Don Bosco and he used it at various times. For him the success of the educational work depended mainly on the competence of the educator who followed the young people with shrewd wisdom. He himself expressed these concepts during the Spiritual Retreat at Lanzo in 1876:

“You will see how much care a gardener lavishes on a little plant. One could call it a struggle cast to the wind, but he knows that the little plant will, in time grow and give much fruit, and therefore he does not worry about struggle and begins to work and sweat to prepare the ground, digging it up, hoeing it, then fertilizing it, then pulling up weeds, then planting or sowing seed. Then as though this were too little, how much care and attention he uses in seeing that no one steps on the seed or that birds and chickens don’t eat it. When he sees it spring up, he looks upon it complacently:- Oh...there’s a bud...there are two leaves, three...Then he thinks of the grafting, and oh, with how much care he searches among the best, strongest plants of his garden and cuts a branch, binds it up, covers it and sees to it that cold or humidity do not kill it. When the plant
grows and at times starts to bend to one side, he immediately provides a support that helps it to grow straight; or if he fears that the branch or trunk is too weak, that the wind or a storm could knock it down, he places a strong pole beside it and binds the two together so that it will not have the feared danger. Gardener, why do you take so much care of a plant? Because if I do not do this, the plant will not give me any fruit. If I want to have much, good fruit, I must absolutely do this.

And yet, notwithstanding all this, frequently the young shoot will die, and the plant is lost. But with the hope that it will be able to pick up later on, one struggles much.

We, too, my dear friends, are gardeners, cultivators in the vineyard of the Lord. If we want our work to bear fruit, we need to take much care of the little plants that we have to cultivate. Yet, despite much struggle and care, the shoot will dry up and the plant will go bad; but if this care is offered later on, in the greater number of cases, the plant will pick up and all will go well...In case it does not succeed, the master of the vineyard will reward us equally, because He is so good. Keep in mind that there is no value in rage, impetuosity...we need continual patience, that is, constancy, perseverance, and struggle”.

Emilia Mosca, considered to be one of the most faithful FMA interpreters of the Preventive System, in a formative conference to educators, using the same image utilized by don Bosco, recalled the need for a profound study of the girls to be able to support them in their growth: “It is a poor gardener who does not study the plants, from the most showy to the least. If he does not study them to cultivate them in the most suitable soil and according to their nature, what happens? Instead of cultivating them, he kills them”.

These are strong statements that tell us how important it is from the educational point of view, not to neglect the natural characteristics of the young people.

Don Bosco and Mary Domenica Mazzarello entrusted to us an optimistic vision of the world of youth. On the occasion of Salesian Family Week held in Rome last January, Piera Ruffinatto said in her report: “Without falling into idealism in the furrows of Christian realism, it considers the young person as a depository of latent resources and riches, just as the seed possesses in itself the virtual need to become a plant and to produce fruit.

In the Preventive System, the young person is considered to be the main subject in personal growth, the active protagonist in the educational process, the subject that must be questioned on their freedom, stimulated in the thirst to know, involved in his/her affective strength and the heart’s desires. All young people possess the intelligence to know the good done for them and a sensitive heart is easily open to gratitude”.

The document of the Guidelines for the Educational Mission also confirms that the Salesian charism guards from the precariousness of the younger generations with a positive glance, laden with realism and trust in their possibilities. From here there arises an attitude of hope and of optimism in meeting with them, no matter what their point of departure, and in the conviction that even the experience of difficulty and suffering are useful for the growth of the person because they reinforce them within and make them courageous in facing obstacles.

**Authentic relationships**

“Each person grows if they have dreams. This is what I have perceived in my year of voluntary civil service. I was going through a period of disorientation; my university journey was stalled, sidelined because of a difficult experimental thesis, my decision on what profession to undertake was in doubt. So it was that I chose to dedicate a year of voluntary service to experience the personal capacity that I seemed to feel I had lost, and to establish a direction for my life. I worked in a literacy course, in a listening center, in educational projects for justice and peace.

In my twelve months of service I had the experience of authentic relationships, of acceptance in the struggle of reciprocal confines, of interesting times of formation.

I discovered that I had a capacity and talent that I could put at the service of others. I re-appropriated my destiny in virtue of the feeling of being imagined, understood, and esteemed. Feeling myself to be the object of hope, being aware that my sensitivity, my potential was not
only respected, but valued and encouraged, and it helped me to take my future in hand”.

Elisa’s testimony sends us back to the need for authentic relationships within the educating community where the role of adults, insofar as they are educators, is decisive. It further emphasizes the importance of asking one’s self which model of adult life is presented to young people. “Both Don Bosco and Mary Domenica Mazzarello proposed a true and proper pedagogy of happiness and of love, witnessing to the joy of life, of an existence characterized by faith, optimism and hope, notwithstanding suffering. Adults who want to be a significant presence must cultivate in themselves a trusting and positive outlook toward the growing person. They love and make that love felt. They want to love in a mature way, They encourage involvement and authentic growth; they do not stop at appearances, but know how to go beyond them to allow other people to reveal themselves gradually, for what they are. They help them to express the best in themselves according to God’s plan”

“They’re right”

Isabella is in high school and her cell phone is always on to receive and send SMS. She is in crisis with her alternative family. She lives in a house where the doors are always open. Her parents frequently accept into their home some young mother in difficulty, persons who have been forced to leave their own home and have no place to go. This is an acceptance that her parents join to austerity; what is necessary, yes, but waste, no. For Isabella it is difficult to explain to her companions words such as solidarity and sharing. She frequently says: “Why couldn’t I have been born into a normal family?” Then she took a trip with her father among the people of the Andes of Ecuador and it was no longer easy to be what she had been. Isabella tells us: “It is one thing to hear about something but another to see it when you come up against a type of poverty that especially hits children and young women”. It was a trip that shook her resistance. The diary continues: “I was impressed by many faces. Faces that struck the deepest part of my being. At a certain point, I felt ashamed of my pretenses and I began to understand that my parents were right. I sent an SMS to my sister at home: ‘They’re right’”.

Frequently adolescents and young people try the patience of parents and educators. At times their quarrels, their rebellious attitudes are simply a way of affirming themselves rather than a real opposition. Then all you can do is have great patience, wait and wait even more in the hope of a free, aware choice, with the trust of clarifying the inner depth of the person to values responding to the truest of life’s questions. “The challenge, for the one who wants to communicate love of life and the hope for a better future, is that of committing self personally and constantly to growth in humanity, authenticity and service to the young. It is living among and with young people that adults become capable of learning from experience, reflecting on their actions, organizing and modifying their ideas and behavior with in relationship to the changing of events, the different periods of life and the rise of new developmental needs” (Guidelines for the Educational Mission n. 75).

Hanging out

Another testimony. Maria: “Theater was my opportunity to discover the oratory. Two years ago I found a home because I found a place that was open, welcoming, productive, and lively. I found many persons with whom I could discuss ideas and projects, many interesting initiatives, and friends. I had never had a place where I could ‘hang out’. Hanging out to chat. Hanging out for meetings. Hanging out for supper. Hanging out if someone needed a hand. For this year’s theatrical program, Marco and I helped other groups from a technical point of view. For me this was a truly important exchange. While I was doing a favor for Nick, I got to know other groups that liked theater as much as I did and I also discovered that we had many things in common. In my little way I felt important, useful for others and at the same time I was
enriched by others. I have the oratory to thank for these simple exchanges and for the opportunities that it gives me and allows me to give based on my possibilities. And when I am around, I have a place to go there”.

It is a landing place, a port in which one can refuel so that he/she may continue their navigation.

**Navigator**

Navigation...yes, because today more than ever it seems that the young people are giving importance to the journey. Just as in the designs that they draw, they connect various numbers spread over a page in sequence. They join the various points following the sequence of numbers and at the end they find the meaning of the whole journey.

What is the role of the educator in this case? To teach how to navigate, to provide maps for guidance in the choice of the route while warning against the seductive call of the mermaids. And what does the sea represent?

**To conclude**

Gardeners or navigators? Perhaps the response lies in saying “gardeners AND navigators.” We need to know how to guide and accompany, who know how to look at the swift changes in modern society without losing sight of the goal of their journey. “What will save us will never be the fact that we held to being safe from time, but that we allowed ourselves to change, so that we could reinvent ourselves in new times” (Alessandro Baricco *I Barbari*).

If we think about Google and the world of new technologies where one constructs knowledge and live parallel and virtual lives, this could serve as a metaphor to explain what happens in the world of today’s young people. An Italian writer, Alessandro Baricco, author of *I Barbari* writes: “Google is a movement that seeks after knowledge. In the real world, with computer turned off, it becomes a movement that seeks experience ...Experience is a strong passage of daily life, it is a place in which the perception of the real is clumped together in milestones, memories and stories. It is the moment in which the human being takes possession of his/her own reality. For a moment, the person becomes the master, and not the servant. Having an experience of something signifies saving it for self”.

For the younger generations, experience is something that has form and sequence, a trajectory. It implies a movement that unites different points in the space of what is real. It is as though nothing is more necessary if not within the longest sequences, composed of different “somethings”. But the design must be swift, otherwise it is lost...and this to the detriment of the depth. In a sea of relationships, of rapport constructed at a distance and mediated through defenses in “non-places” it becomes important in the seeking of “rescue ships.”

All of this renders emotions and sentiments to become protagonists.

As a consequence, in this context it is necessary that there be an educational proposal that takes into account the emotional world of young people and helps them to understand themselves, renders them capable of navigating without being dragged along by the current of every type of seduction.
close up

Pedagogical Biblical and Educational Studies
“DO WHATEVER HE TELLS YOU”
Aristide Serra

In the words of the mother of Jesus to the table servers at Cana: “Do whatever He tells you” (John 2, 5), we can see two aspects, one relative to Israel, the other to the Church.

Mary and Israel

It is very probable that the aforementioned counsel of Mary holds in itself the echo of the words with which the people of Israel accepted, the Gift of the Covenant and of
The Law at the foot of Mount Sinai, promising Moses: “We will do whatever the Lord has said” (Ex 19,8; 24,3.7).

The Lord Himself revealed to Moses His pleasure for that prompt declaration of fidelity: “I heard the words that this people addressed to you and what they have said is good. Oh, if they would always have such a heart, to fear me and to observe all of my commands, they and their children would be happy forever” (Deut 5, 28b-29).

The influence that the promise of Israel at Sinai had on Hebrew spirituality for all generations was incredible. Yesterday and today. In the climate of messianic expectation, so very much alive in the time of our era, the memorial of that prompt declaration of faith brought with it an implicit vow of greeting. That is, when the Messiah comes, the new Moses, each desired that Israel would show itself in its meetings with the same docility with which it gave proof on Sinai when it responded to Moses: “We will do whatever the Lord has said” (Ex 19,8; 24,3.7).

This is exactly what happened at Cana. In the presence of Jesus, the new Moses, Mary expressed the epiphany of her “good and perfect” heart (cfr Luke 8, 15). In her, “woman-mother of Jesus” there pulsed the genuine sentiments of the spirituality of another “woman-mother”, i.e., the community of Israel, “woman-spouse of the Covenant”, whose womb would germinate the Messiah of the Lord. Every true Israeliite woman aspired to “…discern the Will of God, that which was good, pleasing to Him and perfect” (cfr Rom 12, 2).

These rapid notes on the biblical-Judaic ascendance of John 2-5, show that the Holy Virgin lived in profound communion with the faith of the people whose daughter she was. She inherited this faith and became the spokesperson at Cana, before Christ, the new Moses. In her there merge the finest needs of the assembly of Israel, the prophet’s greeting was “woman-people of God”. Mary, therefore, beyond being “Mother of Jesus (John 2, 1.3.5.12), was called by Jesus Himself with the title of “woman” (John 2, 4). In the eyes of Jesus, prophet of the Father, Mary is the compendium of “Israel-woman” of the Covenant.

Mary’s words at Cana-observes Paul VI with prophetic vision in the Apostolic Exhortation Marialis Cultus (2.II.1974), paragraph 57 – seem to be “limited in appearance to the desire to remedy a convivial problem, but in the perspective of the Fourth Gospel, they are like a voice in which there seems to echo the formula used by the people of Israel to ratify the Sinai covenant
(Cfr. Es 19, 8; 24, 3.7; Deut 5, 27), or to renew the commitments (cf.Gs 24, 24; Esd 10, 12; Ne 5, 12)

Mary and the Church

Mary’s exhortation to the servants at Cana has a direct connection also with the Church, with us, the community of the disciples, brothers and sisters of the Risen Lord. Three points are offered for reflection:

1. Mary, before all else, disposes our heart to obedience in the faith in Christ, her Son. Doing this, she introduces us into the sphere of intimacy with Jesus, who tells us: “You will be my friends if you do what I command” (John, 15, 14).

The servants at Cana are figures of all of us, disciple-servants of Jesus (cfr John 12, 26). They become “friends” of Jesus because “they do what He tells them”, following Mary’s suggestion.
“Doing whatever the Lord says” is the requisite that allows one to take part at the table of the Lamb-Christ, Spouse of the New Covenant (Ap 19, 7-9; John 3, 29), inaugurated on “the third day” of Easter (cfr. John 14, 20). It is our wedding garment.

2. The ecclesial pregnancy of Mary’s invitation is revealed also through the ultimate paschal Christophany narrated by Matthew’s Gospel. In fact, the Risen Jesus, appearing to the 12 apostles on the mount of Galilee—true Sinai of the New Covenant (Cfr.Matt 28,19-20 and Ex 3,12) – said to them: “Go, therefore, and teach all nations...teaching them to observe all that I have commanded you” (Matt 28, 19-20). Therefore the apostles, and all the Church, by mandate of the Resurrected One, must proclaim to all people: “Let us observe what the Lord Jesus has commanded us”. Everyone can note the substantial consonance between these words of the missionary Church and those of Mary at the wedding of Cana.

We see, therefore, the continuity between Israel, Mary and the Church. At Sinai, Israel promised: “We will do what the Lord has said” (Ex 19, 8; cfr. 24, 3.7). At Cana, Mary exhorted: “Do whatever He tells you” (John 2,5) The Church that evangelizes proclaims: “Let us observe what the Lord has commanded” (Cfr.Matt 28,20). Israel, Mary and the Church meet in leading humanity toward listening to the one Word that saves. Once again, the Mother of Jesus is revealed in the journey of the people of God of the Ancient and New Covenant.

3. Also in relation to the cause of Christian unity, Mary’s commandment preserves intact its perennial freshness for all the days of our pilgrimage toward the Risen Lord. He has promised: “They will listen to my voice and will become one flock with one shepherd. (John 10, 16). The preliminary condition so that the flock of disciples may realize their unity is, therefore, the “listening to the voice” of the one Shepherd-Teacher. The Holy Virgin exhorts each of her sons and daughters to accept the Word of Christ-Lord “Do whatever He tells you”, incarnating it (John 2,5). Then He will be able to gather the dispersed children of God” into the house of His Father (John 11, 52; 14, 2-6), i.e., into the celestial temple constituted by the union of the Son with the Father (John 10, 30; Ap 21, 22).

A proposal for our times …

At the prayer of the “Angelus” of Sunday, July 17, 1983, John Paul II brought the presence of Mary up to date with the words: “Dear brothers and sisters, today it is we who are the servants at the wedding in Cana. The Virgin does not cease to repeat to us, her sons and daughters, what she said at Cana. That advice could be called her spiritual testament. It is, in fact, the last word that the Gospel attributed to her, our Holy Mother. Let us welcome it and guard it in our heart!”

That is just the way it is! The lot of the Marian question in the Church of all times depends on the responsible understanding of Mary’s testament…Even in the Third Millennium!

Aristide Serra
You don’t have to have lived a long time to know, at least in part, the uneasiness of delusion to know what it is all about. When one is aware of a disappointing situation, he/she feels the need to share the fact with a trustworthy person, to meet, to understand, to find comfort. In the narration, there come forth sentiments of dismay, anguish and disorientation, and at times, even of hatred. Confiding the disappointing episode to a friend, to a person in whom we can confide, helping to see the event with greater objectivity and to rediscover the strength to go on. But not always. It happens at times that someone, especially if they are weak and/or are going through difficult times, tend to emphasize or totalize the event and is impeded from seeing possible outlets. They could then pass from delusion to desperation to depression. It is not rare that under the burden of delusion there emerge also somatic or psychosomatic disturbances, frequently rejecting normal medical cures.

The names of delusion
A reflection on the causes and dynamics of delusion could help us to avoid it or rather to handle it better. Through surveys from groups of her patients, Elizabeth Lukas arrived at discovering that delusion is not the opposite pole of hope, but that it is contained in hope, is present in hoping. In her interesting study she notes four categories of delusion which, if examined close up, allow us to glimpse the real possibilities that favor the psychosomatic illness.

First: one has invested much in something in which they hope and then they are disappointed. It happens that one invests time, money and struggle for a work, a house, a business that ends up being a failure or very inferior to expectations.

Second: a person has trusted another who then leaves her in the lurch. This is one of the most frequent sources of delusion, one of the first experienced and most difficult to process and overcome.

Third: one depends greatly on something that never comes. It could be the hope to obtain an award or a promotion, a prestigious role, a well-deserved recognition.

Fourth: one remains disappointed in self. Self-delusion is particularly evident in the world of sports, of spectacle, of economy and in politics, but it is not lacking even in the little world of everyday life.

An athlete who does not arrive at the level aspired to cannot succeed in forgiving self for the eventual oversight; but also an adolescent who seeks to be the best in everything and who uses time and energy to achieve it, or an educator who, though desiring to interact serenely does not succeed in establishing satisfactory rapport, or a person who, desiring to be perfect, finds herself with the same defects, could feel deluded with themselves. Self-delusion, when it is heavy, could lead to self-hatred, or a despising of self that frequently manifests itself in despising others and/or in a feeling of discontent and general lack of satisfaction.

What is important is the meaning
As with other indispositions, even in that of saving self from delusions or of preventing them there are different paths and interesting suggestions offered. Some scholars advise not investing too much, but keeping hopes to a minimum and living them only in the present, at the time when they present themselves. Whoever hopes for little will be less deluded. The suggestion is logical, but does not seem to be adequate. The person does not live only in the present: he/she is a being that is spiritually free, capable of embracing with one sole glance past, present and future. They need to dream, hope and be able to invest energies in them.

Another current of thought suggests that one stick to the least, not the hopes, but the evaluations with respect to reality. If one does not aim too much for the subtle, being aware that some hopes are illusory, there will not be much danger of delusion. Often a perception that is not very objective with regard to one’s capacity and performance and the esteem enjoyed, could be accompanied by indicators of psychic health, such as a positive affectivity, absence of anguish, awareness of one’s own value. Even according to the current of “positive thinking” the knowledge of the truth is not necessarily useful, nor is it consoling. It could be horrendous. But then we may ask ourselves: “Should hope be conserved at the cost of the integrity of truth?” Do we deal with the proverbial sand in which to stick
our heads when we don’t want to look reality in the eye?

**There is a third way rediscovered.** integrated and proposed by Viktor Frankl in psychology and psychotherapy, but it could help in daily life. According to this author, hope does not direct itself solely according to the preceding definition, toward something uncertain and desirable, but it pervades both and surpasses them in lightness, exploring with its very fine antennae the luminous sense of the entirety that dominates every conceptualization. 

*Hope is not the conviction that something will go well, but the certainty that something has meaning, without bothering about the result* (98).

Holding to this affirmation, the “hope principle” no longer includes the “delusion principle” because from the uncertainty on which one bases hope in something, one passes to certainty and to the desirable that one selects, and it doesn’t matter how it turns out. This is not abstaining from hope, nor reducing to the minimum the evaluation of how the things that save us from delusion are going, but it is feeling and believing what one does and lives has meaning independently from success and recognition. This is possible only if it is connected to the great values of life: love, honesty, courage, forgiveness, the good of humanity, and the dignity of the person, faith and other.

If one believes that gain, success, reaching a prestigious role, recognition are undeniable values, faced by economic failure, defeat, the loss of a desired role, to lack of recognition and its commitment and struggle, the person will remain bitterly deluded and can easily fall into depression. Who, instead, believes what he/she has done has meaning, which they have fought for a just cause, that the service given to persons, to the community, to the group, is a good forever and is therefore a value. The delusion, if it exists, will be lived as a possible event and not in a pathological form. Recognition has it value, gives satisfaction, helps to accept the meaning of life, but they are not indispensable. What is important is being aware that life has meaning. Many suicides among the young and not so young come about because after bitter delusions, incidents and debilitating illnesses the person no longer succeeds in finding a reason to live.

Delusion can be overcome by turning to these values which, in turn, according to Frankl, converge toward the supreme value, toward the ultimate meaning that allows for entire trust. Frankl, a Jew who survived the concentration camp, did not speak of God, but of Mystery, he does not speak of faith, but of a meta-level.

For us, the supreme value, the ultimate sense that allows for full trust is the God who loves, knows and follows each of His creatures, not taking away suffering, but helping to live it with dignity, giving meaning and therefore, drawing good from it. According to Frankl, hope thus understood is proper to the human person, flows from the depth of his/her being. He, after having saved his life from the concentration camp and approached and helped many suffering and sick people, believers and non-believers, affirmed that their hope to the end is not an illusory hope for an impossible cure, but the profound understanding that life has meaning even as it moves toward its completion, toward the Mystery.

**A competence to be assumed**

It is important to look life in the face for what it is and to pull out of it even negative aspects, on the contrary, precisely because of these, something of significance, transforming it in some positive way: suffering into work, guilt into change, death into a stimulus for responsible action. Even in confronting with tragic aspects of our existence there is the possibility to draw out the better, the best, called by Frankl “tragic optimism” It is difficult to think that there is nothing intact on which to rely. In the face of a difficult or disabling situation, even though it might be easier to see what has been lost, it is necessary that we also train ourselves to take an inventory of the competence that remains to use it for the best. Delusion itself could become an opportunity for personal growth; one could discover other possibilities in self and before self; one could acquire a greater wisdom and freedom in relationships with persons and situations, a more profound understanding of limitations present in every human reality, the availability to forgive and to make peace with self and with others.

It is also important to train one’s self to “know how to lose”. In every game one must know how to lose. Who loses with resignation and desperation deprives self of the joy of the game, of the exercise of the sport, they feel that they are the victim, they harbor rancor, hatred toward others, they marginalize themselves and “die”. Knowing how to lose is a competence that should be optimized. Whoever sets out on the third way, beyond that of delusion, is saved also from its consequences that are something worse than death, i.e. a life that drags along without joy or full of rancor, of hatred, a life without meaning.
“Thinking about it well we must admit that joy is a key word in the Christian lexicon”. This was recently said by Fr. Jesus Castellano, a connoisseur of spirituality. The whole Salesian tradition confirms the fundamental importance of this attitude to carry out the pedagogy of happiness in our everyday life.

We learn in a special way from Mary Domenica that Salesian spirituality of joy which gave rise to the spirit of Mornese in the first community, was made up of cheerfulness, feeling one’s self loved by God and in community with the Sisters.

Is it still possible to fulfill this vow? The climate of our communities is frequently one of low profile. The times of encounter are becoming shorter and shorter, and there are, instead, distances between generations, phases of solitude and of sadness.

It is a matter of going back to the school of our founders. In the discourse at the close of the centennial year of the death of the Saint, John Paul II said of Mary Mazzarello: “One of the characteristic notes of pedagogical Salesian charism integrally assimilated by Mother Mary Domenica is of much joy and with absolute fidelity and personal intuition. She, in fact, was always preoccupied with the joy of her daughters, almost as the main proof of their sanctity”.

Perfect Joy
Madeleine Delbrêl, a woman of our times who, like us, lived the struggle of the contemporary, prayed: “Grant, O Lord, that from this lesson of happiness/from that fire of joy/ that you light each day on the mountain,/ a few sparks may touch us/bite us/invest us/invoke us./ Grant that they may penetrate us like “sparks in the stubble” we run through the streets of the city/accompanying the wave of the crowds/ infected with the beatitudes/infected with joy”.

We find stories of joy not only in Madeleine’s diary or in the Fioretti of St. Francis. Leafing through the Biographical Memoirs of Don Bosco, the Cronaca of the Institute, the pages of Let Us Remember and frequently the actual lives of our Sisters who are still living, we find luminous examples of joy, and at times, at a high price. Frequently it is a joy that flows from suffering, like that of our communities in Timor and Lebanon, open to the welcoming of refugees and working, notwithstanding everything, to recreate that serene educational environment so that life may continue.

Good practices for happiness
Recreation: “Times of recreation and relaxation have a notable influence on personal and community life and help to maintain a serene equilibrium and nourish the spontaneous union of hearts... Let us participate with a lively sense of community and sisterly joy” (C55). This article of the Rule of Life expresses a need which, from Mornese on has become quite urgent to help maintain the family climate, even more so when the communities become larger, more complex, when the apostolic works outside the religious house have multiplied, and the rhythm of life has become exhausting and unnerving. Certainly, the way of recreating is different according to the age, type of community in which one lives, or the various times in which we live.

There are those who recreate by communicating with others speaking of the events of the day. There are those who like to move around or play games together and there are also those who like to listen to music or read the newspaper. The aim of recreation is personal relaxation, but is also communication and community joy.

The Sacrament of the table: the Lord Jesus carried out the most important part of his message at table
for us, too, the moments we spend together at breakfast, dinner and supper could become strong signs of sharing and of joy. There are without doubt a few requirements to be respected to act in such a way that these times will be occasions of serenity.
- to favor communication, whether it be by telling about entertaining events or listening to others
- showing care and attention for those who are close to us foreseeing any needs.
- not leaving in haste, if there is not a real need, but waiting until all have finished.
Certainly, this behavior cannot always be lived with the same intensity, but it is necessary that we be present frequently and in particular during the days of greater activity.

**Celebration:** Being with young people, the Daughter of Mary Help of Christians has the task of “putting on a festive garment” each day. And not only this. It is also important to put on this garment in community. There each one of us has the right to feel serene and at the same time has the duty to guarantee a climate where one feels at ease, joyfully.
For this reason we enter into the ascetic of participating in the various celebrations (liturgical those of Salesian tradition, birthdays, feast days, etc) with that contribution that each can give and especially to favor community harmony.

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**Our prayer must be simple, essential, capable of influencing daily life, of expressing the sense of “celebration” and involving the young people in the joy of the encounter with Christ (From the Rule of Life, #38)**

**SMS**

**For the things we receive freely, there is no other thank you than joy.** (Cristina Campo)

To be cheerful we proceed on with simplicity (M. Mazzarello)

**In life, nourish only that which makes you happy** (St. Augustine)

The happy heart is like medicine (Proverbs 17: 22)

Courage...and always have great cheerfulness. This is the sign of a heart that loves the Lord very much. (M. Mazzarello)

We speak to you of joy when we have learned from the cross where we should find our love. Our joy has such an exorbitant price that we must sell all that we possess and all or ourselves to acquire it. (Madeleine Delbrêl)
LIFE

Euthanasia...Good Death?

Euthanasia is a Greek word that literally means *good death*. Today when we hear the word “euthanasia” we understand every action or omission carried out to end the life an incurable or terminally ill invalid, of an elderly person or a handicapped or malformed person with the aim of ending physical or psychological suffering.

Those who support this practice hold that it is a right to safeguard a *naturally dignified death*. Defining a dignified death as natural does not mean abandoning the patient to the natural state of the event, but refers to human dignity with adequate medical, human and spiritual assistance. In fact, the pathologies may be incurable, but the patients are always “curable” (to be taken care of).

Presenting Euthanasia as a more “human” response to a serious situation alters the very concept of humanity that cannot deviate from the defense and promotion of the human person. The palliative discourse, therefore, remains sterile if one is not aware of the fact that suffering is an experience that involves the human being in its entire dynamic and, therefore, suffering must not be supported and alleviated, but primarily accepted. We do not deal with resignation, but with giving a meaningful response to suffering through psychological, religious, family and medical support, of relationships first and then also the pharmaceutical-therapeutic.

There are those who say that the *dignity of life*, i.e., the fact that it is worth the pain of having lived, is a subjective evaluation linked to the judgment of the *quality* of life itself: an individual could, therefore, hold that being in the condition of lack of self-sufficiency is not worth the pain of living, or that a newborn with *spina bifida* is in too much danger to be born, or that a patient is in a vegetative state must not be nourished and hydrated at the expense of the contributor.

But it is clear that a way of crushing the weak is not a world of freedom, but rather a totalitarian world. It is evident that it is necessary to render the passage from life as serene as possible for the patient, through the correct use of pain management.

The exact time of the beginning and of the end are unclear, indeterminate and certainly escape the confines of the experimental method. What happens if that it is something profound and interior that *one sees* when it has already happened, on a non-physical level when the eye of the intellect can understand even if it cannot see. Here the transcendent comes into play...Here only the One who has our life in hand can intervene.
25 Years of Project Africa
ANGOLA (ANG)

The pre-province of “Rainha da Paz” (ANG) was instituted on January 22, 2004. The foundation of the first community in Angola came from the promotion of Project Africa and the first Sisters arrived from 4 Brazilian Provinces. At the beginning, therefore, they were connected to the St. Catherine of Sienna Province of São Paolo, Brazil.

In 1992 the three houses of Angola became part of the Province of St. John Bosco, Mozambique, and they have remained us for 12 years.

Angola is a nation that was in a state of war from 1961 to 2002.

The people of Angola are very welcoming and open despite much suffering. The greater part of the people live with the hope of better days, and therefore they do not lose hope and continue to struggle to survive.

THE FMA

The FMA who presently make up the pre-province number 26, 10 native Sisters and 16 missionaries. There are five communities: Luanda (1983), Cacuaco (1988), Kalulo (1991), Benguela (1999), and Luena (2002), that carry out the following activities:

- 2 nursery schools; 5 elementary schools and 2 high schools, 1 Institute for higher studies, 4 elementary schools in the villages.
- Professional courses: pastry chefs, decoration, typing and secretarial, informatics, shoe repair, baking, sewing and manual arts, English, free time activities
- 5 Oratories – Youth Centers with groups and associations
- Catechesis is carried out in all centers and in the parishes where the FMA are entrusted with the formation of catechists. Thousands of children, adolescents and young people are thus reached.

Thanks to the help of benefactors and the government, the schools are gratis and so they can work with the poorest children. In 1992, while the nation was at war, the Center for the youngest and neediest was opened with the PAM program, (World Alimentary Program)-Caritas that feeds 200 children who, for the greater part, suffer malnutrition. This lasted until 1998 when everything was transformed into a more formal educational work, with programs proper to nursery school. The children continued to receive two meals a day. Even today the professional courses continue to function. Presently there are courses in informatics, typing and secretarial skills, English and sewing. On Saturday, Don Bosco Center fills with approximately 3000 children and young people for catechesis. The present community is composed of 5 Sisters and three young people who are discerning their vocation. What characterizes the community in Cacuaco is the serene welcome of many children and young people and the collaboration with the laity. The greater part of the young people feels that the Center is their home.
Cacuaco is a town of approximately 500,000 inhabitants and it is about 15 Km from the capital, Luanda.
The FMA house was established during the years when the people were leaving the area because the war and arriving in the capital and its outskirts.
The house of St. John Bosco was founded during the centenary of the death of Don Bosco, in 1988. The FMA presence was requested by the local bishop to promote pastoral work in the area through the Institute Beginnings were difficult, especially because it was during wartime. The first Sisters, however, were courageous and immediately began with catechesis and the oratory.
When the situation of the country changed, they began a professional center for literacy and the training of young people for work. The first literacy group was constituted in 1991. At the request of the local scholastic authorities, they began an elementary school and the Center was transformed into Don Bosco School, recognized by the government in 1998. During the same year, the school was officially recognized by UNESCO for the education to peace.
As time passed, they could not respond completely to the needs of the children, so classes were open also in the villages.
Today, with the help of benefactors, they have been able to build two classrooms in 4 villages where the children have regular classes and, with the help of the local people, all the chapels of the villages have been rebuilt.
So it is that the Don Bosco School is extended also to the surroundings of the city of Cacuaco and has 1400 students from the first elementary to the third year of high school.
in search of

Events, facts and ideas from throughout the world
Underground world

Forced Labor

by Maria Luisa Nicastro – Mara Borsi

“Forced labor is every kind of work or service imposed under some threat of sanction or for which the person has not spontaneously offered himself (Convention 20 of the International Organization of Labor).”

For many the word slavery is linked to the trafficking of slaves abolished during the early 1800’s. However, still today there are millions of men, women and children in all parts of the world who are forced to live as slaves sold as objects they are forced to work for free or at the mercy of their “work providers”.

Twenty million people throughout the world have been reduced to slavery because of debts incurred, at times through trickery, after having asked for very small loans, at times only to acquire medicine for a sick child. To pay these debts, they are then forced to work many hours a day, seven days a week, 365 days a year. In exchange for their work they receive the minimum to feed themselves and provide shelter, but they can never pay off the debt that is passed on to successive generations. In the islands of the Caribbean, for example, there are still serious forms of slavery. In Haiti we find the restavek. The Creole word comes from the French and is literally translated as remain with. Remaining with another family to work without pay and without rights. In other words, the restavek are little slaves. It is estimated that the number of children involved in this practice are between 25-30 thousand. Girls are in the majority because they are more docile and may be used as concubines by their masters or their sons. According to UNICEF approximately 10-15,000 children coming mainly from Mali, Benin, Togo and the Central African Republic who work on the cacao plantations. No one knows exactly how many minors are trafficked in West African nations. According to the United Nations, there are more than 200,000 thousand children who work as slaves in the region.

The work of minors

The work of minors is the worst form of forced labor. Tens of thousands of children in the world work full time and are therefore deprived of instruction and play. The children are exploited for their commercial value through prostitution, buying and selling and pornography. They are frequently kidnapped, bought or forced to enter into the sex trade. The International Organization of Work estimates the number of workers between the ages of 15-17 to be approximately 246,000 thousand. 111,000 minors under 15 years of age work in extremely dangerous conditions and should “cease work immediately. 8.4 thousand children are victims of slavery, of the trafficking in human beings, of indentured servitude or other forms of forced labor, from forced recruitment in armed conflicts, prostitution, pornography and other illegal activities. Girls are particularly
wished for domestic work. Approximately 70% of underage workers carry out work unpaid activities for their families. The work of minors is a product of poverty and contributes to its reproduction. Many children who work do not have the possibility of being able to go to school. Instruction costs and many parents hold that their children might learn what is not useful for everyday life and for their future. In many cases the school is objectively inaccessible and lessons are given in a language the child does not know. So it is that they become unqualified adults, trapped in ill-paid work and, in turn, they ask their own children to contribute to the family income. Organized crime that exploits minors has transformed the most serious abuse to human dignity into a productive model.

**Storie**

I became an indentured servant 20 years ago after I married. My husband’s family was bound to the same master for 3 generations. They had contracted debts for marriages, illnesses, and school and therefore continued to be in debt. I began work in the master’s house at 6 AM. I cleaned, went to the well for water...then I went to work on the farm...cutting, threshing until 7PM or beyond. Sometimes I had to return to the master’s home to clean and wash everything. I could go home to feed my family only after I had finished. My master never allowed us to work for anyone else. If we did so, he threatened us or beat us. If we fell ill, the master would come to us and say that we were lazy, etc. As for us, women, we worked more than the men because we also had to work in the master’s house in addition to the farm.

And even after having worked on the farm, we had to return to work at the master’s house…”

Leelu Bai, Adivasi (native) slave of the Thane district in India, 1999.

To avoid the repetition of these stories of rape civil society has only one defense: to work so that all Nations respect the UN Convention on the Rights of Children.

Children should not be exploited! For any reason! They should not have to do work
That impedes their going to school and their growing well”
*New York, November 20, 1989.*

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In recent years, much attention has been given to the problem of poverty in developing counties and various solutions have been proposed. Perhaps the topic of child mortality has drawn less attention. However, it is widespread and has grave consequences. It is sufficient to think of the impossibility of a generational exchange.

In Sub-saharan Africa the tax of mortality for children under five years of age is doubled in comparison with that of the world median and thirty times higher than the median of high income nations of the OCSE (Organization for Cooperation and Economic Development).

Poverty, along with HIV/AIDS and armed conflict reduces the life span. A child born in 2003 in Sub-saharan Africa can expect a life span of 46 years in comparison with 78 years for those in high income nations.

Malnutrition, prevalent in south Asia, not only places obstacles to growth, but negatively influences cerebral development, impeding children from reaching their full potential. Furthermore, it is a factor that contributes toward mortal or debilitating illnesses.

In nations in state of emergency such as Sierra Leone, 18% of the children will not reach their first birthday.

Analyzing the situation, it is legitimate to ask ourselves what has been done to control this harmful problem. In the decade 1990-2000 some progress was made, but it was highly inferior to that of the preceding 30 years. In 2000 alone, a good 10 million children under 5 years of age died because if illnesses that could have been prevented with adequate old vaccines. Because of AIDS and malnutrition, 140 million children died.

Polio was decreased in 110 Nations, thanks to the use of obligatory immunization.

The cost estimated by UNICEF for the vaccination of children is 187million dollars, a mere .02% of global military spending. If hardly .5% of this expense was to be used for vaccinations, every child in the world could be immunized for the next 10 years.

The world could be in condition to finance basic health services in underdeveloped nations only if we would have the will to do so. How? In Sub-saharan Africa the annual cost for paying the foreign debt is approximately $80 per family, almost half of the median sum (173 dollars) that each family spends in a year for health and instruction. The implications are evident: accelerating and broadening the conversion or cancellation of the debt of the poorest nations would render available resources to be used for social expenditures, and this would be a great help in the struggle against poverty.
Fourth Objective: diminish rate of infant mortality

In the three decades from 1960-1990, it was almost possible to cut infant mortality in half. During the 90's progress continued. In developing countries mortality of children under 5 years of age was reduced by 11%. In Latin America and the Caribbean, 30% and in south Asia 25%

Yet, during the same time, the situation in Sub-saharan Africa where the rate of infant mortality is the highest in the world, the situation did not improve much. To succeed in reaching the objective established for 2015, Sub-saharan Africa would have to lower the tax of actual mortality of 171,000 children of to that of 59,000.

The goal
The goal we must reach is the following: “Between 1990-2015 the goal is to reduce by two-thirds the tax of infant mortality for those under five years of age.”

The relative need and operations regard a series of interventions that must be concentrated in the areas of nutrition, infective and parasitic diseases and vaccinations. This must be carried out through a system of reinforced basic health assistance. The responsibility to eliminate the poverty that afflicts children and that threatens survival, health, instruction and potential, falls upon the whole world.

Every nation must do more to face up to this challenge. Every society must mobilize the necessary resources to reduce the privations that children suffer every day. However, it is necessary to keep in mind that in an era of global economic interdependence, the wealthier economies have greater responsibility. Their political priorities do not influence only the children of their nation, but have repercussions also on the children of other nations.

I am also there...
Speaking of infant mortality indirectly, bringing out the consequences of the problem also shows the other face of the coin: supernutrition. This, typical in opulent nations, is the result of overeating in relation to nutritional needs.

Problems connected to overeating represent a growing threat to health. To put an end to hunger, it is necessary for each of us to assume an austere lifestyle even from the nutritional point of view. Leading a healthy and active lifestyle is a useful ingredient for one’s equilibrium and could become an ulterior educational teaching.

“Welcoming a child means accepting a promise. A child grows and develops. So it is that the Kingdom of God is never a complete reality on this earth, but rather a promise, a dynamic and an incomplete growth.”

(Taizé Community)
Mary Help of Christians Academy is a secondary school in North Haledon, New Jersey frequented by many girls who are daughters of immigrants. They range in age from 14-18. Sr. Louise Passero asked them to speak to us of love. What did they think and what were their experiences?

When I hear the word “love” I think of...
... sentiments of goodness, compassion and protection. *Kialynn*
... God and my family. *Sarah*
... a sentiment of loving kindness that I have for a particular person, one of gentleness and benevolence that I don’t have toward anyone else. *Amy*
... persons who love one another. I think of persons who help others when they are in need or even only when they need someone to be close to them. *Jeanine*
... respect and consideration. *Jamirca*
... unity. It is a bond between two persons who love one another. It is shown by good actions and words. It is unique and special... *Priya*

What idea of love is proposed by the society in which you live?

For many young people, love is equivalent to sex and therefore you can have it with anyone. Sex, in reality, is a gift of God that must be shared between two persons united in marriage before God. *Jamirca*

Love is something serious, even though many young people frequently say that they love someone not even understanding what love is. *Sarah*

Many believe that it is giving money and other things to the people of the world who are less fortunate or who are in need. *Jeanine*

Love is the sentiment that you have for another person. Today, love is frequently confused with attraction. We must have a correct idea of love. How will we be able to meet our one, true love if we don’t know what it means? *Priya*

**What is your idea of love?**

Love exists when you are truly united to another person. You feel safe and you have a unique bond with them. It must be trusting and respectful. *Sarah*

It means respecting someone in a special way. It is an emotion that develops gradually; it cannot happen in an instant. It cannot be explained in words, but you can feel it when you receive or give love. *Amy*

It means having the good of the other person at heart. Being ready to make any sacrifice for the person you love. *Jeanine*

It is something that shows having the good of the other person at heart and treating them with great respect.
It is not all hugs and kisses. It means being present in a deeper way. It is a gift of God that we must use with all to unite the world. Jamirca

It is a strong bond. It exists on different levels. There is the love for parents and relatives, love for peers and love for a special someone. Priya

Do you believe that today, in the facet of the breakup of so many promises of love, even in marriage, it is still possible to love a person “forever”?

Yes. I see it when I see my parents together! Jeanine

I believe that it is possible. You must choose a person carefully. Gradually. If the person is right for you, you must work together to guarantee success in your relationship. You cannot love one person after another if the relationship is true. Amy

Yes, if a person is entirely dedicated to his/her partner and has found love, it is possible. I believe that the persons must be ready to fight against anything to conserve their love. Jamirca

Yes, it is possible. If you follow your faith and confide in the grace of the Lord, your marriage will be successful. Children are an important part of a marriage so that love may increase. Priya

Can you give us a phrase on love, one that you like in a special way?
There is only one happiness in life: to love and be loved. (George Sand) Sarah

Never give up because you are loved. (You are loved by Josh Groban) Jeanine

I want to find my soul in your eyes. You have opened my heart and raised me up. (Whenever you call by Mariah Carey) Priya

Love is the key to happiness and joy; love is something that colors your life! , Jamirca

May our hearts be God’s temple, eros and agape. May our educating communities be workshops where one experiences love. May our consecration and our relationships tell the young people: It is still possible to love, and He has loved us.
EXPLORING RESOURCES

The IPOD at five years

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Originally, it was supposed to be a sort of kiosk for a person to connect to the Internet (that’s why there is an I in the name) whose design reminded one of a pod to protect the computer and user from bad weather.

When the president of Apple, Steve Jobs presented it to the public on October 23, 2001, the short, and easy to remember name iPod indicated a white, compact object, about as big as a pack of cigarettes that had nothing to do with the Internet. The old Walkman was relegated to the attic the CD was retired because the music consumers had chosen the iPod, the little, very light digital recorder created by Apple. It was the coolest object of the moment and with it one could listen to music, see animated cartoons or watch preferred TV series.

How does the iPod work?
Substantially, the little MP3 reader functions as a portable hard drive. It connects to a computer and transfers the music that has been previously copied from a CD or downloaded from the Internet. It allows one to have a personal, portable musical archive, as flexible as it is extensive.

Its ample memory allows the user to carry all his/her disco in a pocket: preferred songs, best-love albums, all to be listened to with CD quality and it also allows one to create a personal play list, making it a personal radio without wires or publicity. It is a captivating formula for social categories for different ages, and not only the youngest.

Ipod video comes in black and white and has various versions going all the way up to 80 gig. It measures 2.4x4.1x.55 inches weighs 5.5 ounces and has a 2.5-inch color display. It has the capacity of playing real time programs and MPEG 4. It can be connected to a TV set.

A commercial phenomenon and a technological icon, its success is due to the integration between hardware and software and the service in a closed system, where songs and video files are acquired online. It is a handful of electronic components in a case that hides a treasure of songs, images and words. So it is, finally, for a posthumous revenge of the word over the object, the iPod offers protection and isolation from the outside world...in the city or at the beach, at Shanghai as in Milan.
COMMUNICATING

Information news events from the world of media
THE FACE OF PEACE

Bruna Grassini

There is a man in the ancient land of Israel who debates between the bite of fear and that of disorientation. He has great trust in a God who saves, but his life has reached a time of dramatic difficulty. Overcome with anguish, he begins a prayer, a dialogue within himself, especially with His God:

“Listen, Lord, I cry out, have pity on me! Answer me. My heart has spoken to you: seek your Face. Your Face, Lord, I seek: do not hide it from me. Show me Lord Your way, guide me on the right path... I am sure that I will contemplate the goodness of the Lord in the land of the living” (Psalm 27).

THE DIALOGUE OF LOVE

Day after day Benedict XVI is sowing a strong, universal message throughout the world: “God is love”. It is awareness, a gesture that reaches the heart, it is faith and reason, a Word that opens the soul to peace, to joy in the Lord. There is in every person a disquieting question: “Who will make possible this impossible love?”

The Holy Father answered: “It is the love given by the Most High that makes us capable of loving. This love, accepted, lived and communicated, is the truth that frees and saves us.”

For this reason he insists on the need for dialogue among religions, “respecting the differences, recognizing the values that they contain. This is what it means to be brothers and sisters in the Face of God who is the Father of all.”

“Only if the disciples of the Savior are united”, says the theologian Bruno Forte, Archbishop of Chieti-Vasto, “will they be able to favor dialogue for peace among the believers in the one God.”

At the Congress of the Italian Church in Verona the Holy Father launched a challenge: “Make visible the great ‘yes’ of faith. The Christian is called to proclaim the great ‘yes’ that God has given to the world in Jesus Christ. Live the Good News in the love of God for life and the freedom of all, with the force of the love that is the actual Face of God in Jesus Christ.”

Bishop Teissier, Bishop of Algiers, suggested to the faithful how they should express a greeting when they meet a Muslim: it must be that of Peace. The Christian is already working for this in reconciliation. It means already proclaiming the God that we want to serve, who gathers in His love all His children, no matter where they are dispersed. “There is no reconciliation without the respect of another, in his/her personal and community identity.”

Christ invites us to see Himself in the face of every person.
**The splendor of beauty**

In an exhibition of exceptional value, in a corner of the lower ancient Church of the Cathedral of Turin, there are 2,000 icons of the Face of Christ exposed in the same place where the Sacred Shroud is kept. It is a fascinating “encounter” with the spirituality of Eastern and Western Christianity that arouses a strong desire of contemplating the beauty of the Holy Face and it reports to us the origins of the Church when it was still “one and undivided.”

During his visit to the Holy Face in the Sanctuary of Manoppello, Benedict XVI told us that “it is necessary to enter into communion with Christ to recognize the Face of the Lord in that of our brothers and sisters.” This is the experience of the true friends of God: “to recognize and love in our brothers and sisters, especially the poorest and those most in need, the Face of that God whom we contemplate at length and with love in prayer.”

Ecumenical dialogue comes from an encounter with persons, with peoples, with their lives; it is born from their problems, from their hopes. The other must not be seen as a stranger, but rather as a guest on our journey of faith.

An Islamic mystic delicately narrates the story of four wanderers who met by chance in the desert and who quarrel because one wanted the azum, another staffi, and a third pretended the inab, and a fourth the angur. The discussion degenerated until the arrival a Sufi (wise man) who knew languages and understood that all were seeking the same thing, i.e., “the grape as red as the petal of a fragrant rose.” From then on, a mystical peace reigned.

There is always someone who says that peace is an illusory dream, the dream of people incapable of looking reality in the face. But conflicts are not a destiny. The great task of religions is to build “peace in hearts.”

The icon of the Lord’s Face, writes Bishop Guido Fiantino, is an open window of the beyond that introduces into the mystery of God. Its perennial and universal language helps us to understand that trace of the divine world that it reveals and communicates to us.

This is how Ali Ben Husayn, poet and mystic of Islam prayed: “My God, if on my journey toward you I use up all my provisions, the best thing for me to do would be to leave all in your hands.

If my disobedience separates me from You, the Good News of Your indulgent forgiveness restores me to your love. I implore you because of the majesty of Your Face and for Your sanctity. I implore you for Your great mercy and for Your compassionate mercy to allow me to draw close to You.

Allow me to enjoy Your vision. I knock at your door asking for help and seeking Your Face, Walking toward the place of Your Beauty.

By your Mercy, O most merciful One.
Outskirts

Maria Antonia Chinello
Lucy Roces

“If it bleeds, it leads”
Looking for objectivity in a world piloted by profit.
“The press” wrote Ryszard Kapuscinski, journalist and Polish author, “having become celebrated throughout the world for news from the most turbulent areas of the planet, is more and more like television and is running the risk of losing its soul. Quality information is substituted by news that is screamed out, made gigantic and is spectacle.”

It is spoken of often. We know it. We perceive that the avalanche of news that rains down on us each day is not only of low quality, but is, primarily, dictated by getting the scoop. Frequently, behind the noise and clamor, there is nothing. It is only bloated information.

The world in VIP format

Thanks to Madonna and the adoption of “little David” the media of the world has spoken of Mali. We owe our awareness of Namibia to the choice of two Hollywood starts, Brad Pitt and Angelina Jolie, for the birth of their daughter. We needed George Clooney to have the world become aware of the drama of Darfur and the genocide of a people because of famine and war. It was thanks to their visit and the TV crew that followed them that the world received the news. Where do we find news? Is it in the programmed death of a people in the middle of the 21st century or rather in the fact that an actor was interested in a nation of the so-called “third world”? The questions could continue. We are certain that every nation has its stories of information that was lacking or absent, of news always on the lookout for spectacle and to the shallowness, to the generic and the sensational, so that they can sell copies and gain listeners and readers.

Between the true and the false

What is the process that deforms information? Sometimes, to be the first on the spot and the first with the story, it could happen that journalists and editors do not verify their sources with the necessary attention, and they end up by publishing false news as being true. The factors that contribute toward an adequate control of the news are speed, the appeal of the news: the better it is the less one has the desire to go to verify it; the credibility of the source, by which one holds that if it is an authoritative source, checking it out is not necessary. Even if it is r, at times it could be that someone becomes interested in lying, and in this case there is the spread of news to “hit” the public, the readers and listeners.

It could happen with political ends in mind, with the objective of raising a dust storm (to the detriment of the candidate whom one intends to attack), to increase the number of listeners (or the press run), to get an important scoop, and finally, for marketing purposes: through the so-called “editorials” one could communicate “positive” news on a product or “negative” on its opponents.
“Deformed” news, sadly, does not merely have the tone of sensationalism, gossip or attracting the attention of the public, but through the pretext of an article in a daily newspaper or a magazine, it could nourish racism, spread prejudice, instigate to violence. This is the condemnation of Claudia Stanila, a Romanian journalist accredited by the Foreign Press as a correspondent from Italy and the Vatican for her country.

“I have read articles from my Italian colleagues where I saw the worst and false stereotypes. I asked myself if these colleagues knew what they were talking about...Delinquents do not make up a country. Certainly, a few thieves with Romanian citizenship contribute toward creating an unfavorable image, but are they Romania?

Instead of sterile prejudices, it would be necessary for the press to educate themselves to maintain a high critical judgment. For this reason it is urgent to reverse the tendency to require-as public opinion-that information be written with balance, intelligence and as dialectic.) A first step would be to interest ourselves if in our own nations there is a “guarantee of information” to whom to direct the claim of distorted, false, offensive information.

Later on, one could turn directly to the editors of the agencies, or the transmission that have spread the news, asking for a control of the information or the verification of sources so that they don’t offer homogenous views on the worst common places that are typical of every culture. In every democracy the free press has an undeniable value, because it raises doubts, questions, and does not turn to mere consensus and prestige. Journalism is the daily narration of the lives of men and women.

Mnfiraq (Multi-National Force Iraq) is the latest discovery of the United States Forces in Iraq to attempt to present a less disastrous image of the occupying military in the eyes of public opinion in the world.

The claim is that of the military mission, but it will also indicate the videos posted by soldiers with the authorization of their superiors. Colonel Gary Keck tells us: “The initiative has the goal of making know what is happening in Iraq.” “The idea is that of a true and proper channel on the idea is that of a true and proper channel on You Tube that allows our troops to make known their point of view and their work in the mission.”

You Tube viewers at first felt that this was a commercial for the war. The videos support the mission, but it is also true that the films provided by members of the military serve to clarify an incontrovertible truth: The mission of peace was a tall story. The marines are at war.

(From http://www.peacereporter.net – 11/05/2007)
VIDEO
MISS POTTER

Summary

The true story of the woman who created some of the most beloved characters in children's literature comes to the screen in this drama leavened with elements of comedy and romance. **Beatrix Potter (Renée Zellweger)** is an imaginative but gently eccentric woman living in the socially and intellectually confining circumstances of Victorian England. Potter's wealthy parents are eager for her to marry a successful man and settle down, but she has ideas of her own, and has been writing and illustrating a series of stories for children centered around a character she calls Peter Rabbit. Potter's efforts to find a publisher for her stories prove difficult, but in time she finds a firm who agrees to give her book a chance, and Norman Warne (Ewan McGregor) is put in charge of the project. While Warne is new to the publishing game, he believes Potter has great talent and potential, and throws himself into the work with enthusiasm. A strong personal bond grows between Potter and Warne, and in time he asks her to marry him; however, Beatrix's parents do not approve of Norman, and she is forced to choose between her mother and father and the man she loves. Norman's sister Mille (Emily Watson) urges Beatrix to follow her heart, and she accepts Norman's proposal, but fate has other plans. **Miss Potter** was directed by **Chris Noonan**, who created an international sensation with his first feature film, **Babe**.～Mark Deming, All Movie Guide

Complete Cast:

- **Renée Zellweger** - Beatrix Potter
- **Emily Watson** - Millie Warne
- **Bill Paterson** - Rupert Potter
- **Lloyd Owen** - William Heelis
- **David Bamber** - Fruing Warne
- **Phyllida Law** - Mrs. Warne
- **Lucy Boynton** - Young Beatrix
- **Ewan McGregor** - Norman Warne
- **Barbara Flynn** - Mrs. Potter
- **Matyelok Gibbs** - Miss Wiggin
- **Anton Lesser** - Harold Warne

Director(s): **Chris Noonan**
Writer(s): **Richard Maltby, Jr.**
Producer(s): **Arnie Messer, David Kirschner, Corey Sienega**
MPAA Rating: **PG** (Adult Language, Adult Situations)
Studio: **Weinstein Company**

Awards:

- 2006 - Miss Potter - Women Film Critics Circle - Best Family
- Film (Non-animated)

Running Time: 93 mins
The Mission to Youth

Dearest friends,
It is OK to call you this, right? I don’t know if it happens to you, too, but I’m often overcome by a wild desire to straighten up my stuff, perhaps because with each passing day I feel myself closer to the “end of the line”. For this reason, I speed up my movements and set myself to dusting off the few books I have left.

This is how I found a few texts that I had really forgotten about...Finding them was like diving into the past. Opening them, however, all of the poetry flew away and I found myself in a very real, very demanding situation. I said to myself: “...why the rush to write other books if those that we already have still haven’t finished talking to us?” Perhaps it is because we have not read them enough, leaving them to doze nice and quiet in our private or community libraries! Remember “Pact of Our Eternal Covenant with God” by Fr. Colli? And the “Living Monument” by Sr. Lina Dalcerri? Certainly, these books were written by one person. Today the important books for the FMA are written by groups, as a “choir”...no matter what, those of yesterday still seem to me to be like “unexploded bombs!

So, you know what I did? Since I have more time at my disposition and taking advantage of a favorable time for my eyes, I set out to open all four books at the same time...Which were the other two? The Constitutions and the last born, the now famous “Guidelines for the mission...”!

Not even university professors do this...

I made discoveries that filled my heart with joy and I felt a pinch of regret thinking of how many times I get lost in idle, little, reading, neglecting our Institute texts...

Fine...after this public confession I’ll tell you what I discovered. The title of Chapter 2 of the Guidelines for the mission “The Gift of Preference for the young people” is present in the text of Art. 63 of the Constitutions, the first in a series of articles on the mission, which were, in their time, commented on in a magnificent manner by Fr. Colli.

The reason for which God raised us up in the Church is the youth mission, and this is the very reason for our being and our existing...re-reading this I felt even more chills...OH! If only I were younger! I ask myself: “How can an FMA feel that she was receiving “back payment” at this time? Or loving young people very much, but only those who are in St. Peter’s Square under the Pope’s window, while we really don’t care too much about those who speak, sing or dance under our own?

Listen to when Fr.Rinaldi says about this: “If you lose sight of this truth, you can be anything you want, but you will not be a Daughter of Mary Help of Christians!”
When a people constitutes a minority within a State it has the right to respect for its identity, traditions, language and cultural heritage.

The members of a minority shall enjoy without discrimination the same rights as the other citizens of the State and shall participate on an equal footing with them in public life.

These rights shall be exercised with due respect for the legitimate interests of the community as a whole and cannot authorize impairing the territorial integrity and political unity of State, provided the State acts in accordance with all the principles set forth in this Declaration.

Universal Declaration of the Rights of Peoples

Algiers, 4 July 1976, Section VI, Articles 19-21

Edited by Mara Borsi
IN THE NEXT ISSUE

DOSSIER: The Educating Community
What educating together means

IN SEARCH OF Goal 2015
Stop AIDS

The Underground
A world with ever more ogres

COMUNICATING Outskirts
Beyond the News

Dialogue
Ecumenism

Thoughts on life
Madeleine Delbrel: Each morning God offers us a day that He has prepared for us. There is nothing of “too much” and nothing that “is not enough”, nothing indifferent and nothing useless.

Alexis Carrel: True prayer is a way of living;true life is literally a way of praying.

Send your thoughts on life to dmariv2@cgfma.org