

VOICES

MAGAZINE FOR ALL YOUNG PEOPLE AROUND THE WORLD

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Disagreements often start from differences in opinion, whether at school, home, or social gatherings. These differences can lead to conflicts that, if not managed thoughtfully, may harm relationships. For me, discussing important topics is necessary, especially when they address big issues. However, for these discussions to be productive, it's crucial to listen to others' perspectives openly. When people prioritise being heard over listening, discussions can quickly turn into conflicts and misinterpretations can happen easily.

I believe people are brought up differently and can believe in different things. We meet these people in our own families, among our friends, neighbours, coworkers, teachers, and even strangers. They have access to different facts and have had different personal experiences growing up, such as believing that knowing less about a subject makes them less worthy. In other words, they only care about being right and proving that they're not clueless. Also, online platforms make disagreement even simpler, it allows people to state their opinion without facing any real consequences compared to face-to-face interactions.

Being a good listener is a way of showing that you respect and understand the other person's perspective. That makes it more likely he or she will do the same for you. When the other person is talking, try to stop yourself from thinking about why you disagree or what you'll say next. While disagreements can sometimes create tension, and discussion, when done at the right time and in the right way, can help us understand our views and those of others more deeply.

Nina Pel

Несогласувањата честопати започнуваат поради разлики во мислењата, сеедно дали се на училиште, дома или на друштвени собири. Овие разлики може да доведат до конфликти кои, пак, ако не се изменазираат внимателно, може да наштетат на релациите меѓу луѓето. Според мене, неопходно е да се разговара за сите теми, особено кога се однесуваат на важни прашања. Сепак, за овие дискусии да бидат продуктивни, од клучно значење е отворено да ги слушате туѓите ставови. Кога на луѓето им е приоритет да бидат слушнати, наместо да слушаат - дискусиите бргу може да се претворат во конфликти и лесно може да се случат погрешни толкувања.

Верувам дека луѓето се воспитуваат различно, а различностите може да ги видиме во нашите семејства, кај соседите, пријателите, колегите, наставниците, секако и кај странците. Тие имаат пристап до различни факти и имале различни лични искуства додека растеле, како што е верувањето дека тоа што знаат помалку за некоја тема ги прави помалку достоини. Со други зборови, тие се грижат само да бидат во право и да докажат дека не се без знаење. Исто така, онлајн платформите го прават несогласувањето уште поедноставно, бидејќи им овозможува на луѓето да го кажат своето мислење без да се соочат со какви било реални последици во споредба со интеракциите лице в лице.

Да се биде добар слушател е начин да покажете дека ја почитувате и разбирате перцепцијата на другата личност. Тоа ја прави поголема веројатноста дека тој или таа ќе го направи истото за вас. Кога другата личност зборува, обидете се да се спречите да размислувате зошто не се согласувате со кажаното и што ќе одговорите во врска со тоа. Несогласувањата создаваат тензија, а дискусијата, кога се води во вистинско време и на вистински начин, може да ни помогне подлабоко да ги разбереме нашите и ставовите на другите.

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Erasmus+

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GOOD THINGS *don't* LAST



Have you ever wondered why we hold on so tightly to the things and people in our lives? We tend to think that if something is good, it's supposed to last forever. But what if that's just a story we tell ourselves? Our society magically puts an equal sign between quality and longevity, but I'm not sure if I can agree on this. Yes, there's something special about life-long friendships, but sometimes it's a single conversation with a stranger that changes your life. Erasmus+ projects are a great example – after spending just a week with people you've just met, you often find deeper connections than with people you see every day.

Perhaps you've come across a trend going around Instagram – posting your “museum of failure”. After years of observing picture-perfect lives on social media, it was like a breeze of fresh air to see people openly sharing what didn't work out for them. Call me mean, but... it felt oddly comforting. I have my own “museum” as well.

I randomly gave up on drawing after a few years because it felt like too much pressure. I used to read books all day as a kid, but now I struggle to read even one a year. I stopped learning Japanese after a year in language classes, and now I barely remember anything.

I believe that a big part of this mindset comes from people's fear of change. “Don't quit your job, you've been working for years to get this position”. “You should finish your degree, you've already invested so much time in it”. We're so afraid of potentially failing, that we give up our chances of something much greater happening. If you want to hear a more psychological explanation, maybe it's because our brains are wired to associate familiar things with “good” and “safe”. Or perhaps, as a bias called “loss aversion” suggests, we're more afraid of losing than excited about gaining.

We all have these things that we tried and failed, stopped doing even though we were good at them, or maybe dedicated years of our life to, but realised it's not what we want. This simple social media trend didn't bring us only the feeling of relatability. People quickly pointed out that maybe these are not the museums of failure, but galleries of trying. For example, I enjoyed drawing at the time, but over time found new hobbies that bring me more fun at the moment. Some experiences in life teach us useful skills, some are valuable lessons, and some are just meant to give us joy at the moment, as simple as it is.

But what if it's consumerism speaking through me? This fear of change contrasts with our culture of instant gratification. We're so used to thinking that we can always get something more, better, faster... as if something new will always bring greater satisfaction. We got greedy. Maybe one true love, one fulfilling career and a single hobby we're truly passionate about are enough. No need for all the adventures and constant overstimulation. The truth is probably somewhere in the middle. I genuinely believe in living through exploring, though.


One thought that I like to live by is that all of my experiences – no matter if they were good or bad – created the person I am now. Honestly, this saves so much time, because I'm not overthinking the past. Change is inevitable and accepting that things, people, and feelings in our lives may not last forever is actually freeing. There's no need for permanence. Good things come to the end too, but I promise you, there are new ones waiting.

So, what's in your own “museum”? And was it really a failure?

Anna Wojdziak

Feeling at home abroad





At my home, I feel free and I don't have to live up to big expectations. It's like a safe space. I'd probably say that the people you meet, like and care about are your home. That's because you feel welcome with them and can just relax around them. But there are locations that are home too. For that, I think the memories you made, make your home- your home. Being in the places where you accomplished a lot can feel like home. Also, a place where you often meet with people that are your home can become your home. Additionally, the fact that you know places (like cafes or stores) to go to, that you like and where you feel comfortable is a part of home. So, when you go to a new place and don't know any people or don't have memories yet, how do you make it your home?

Of course, the obvious answer is to try and meet new people that eventually can become friends and make memories with them. You can explore the city and find your new favourite places. That is extremely important. But this will take some time, so when you arrive, I think there is more to it, to feel at home quicker. Let's do a quick mind travelling.

Imagine that you are coming home and entering the place. You're home alone, but for me, it still feels like home. You go to your kitchen and get some food. And then you go to your room, sit down at your favourite place and just chill and eat. Think about how you're feeling. Hopefully, it feels like

home.

T h i n k about the things that made that place home, apart from people or memories. I was thinking about the magnets on the fridge, my blankets and pillows, as well as my plants. So for me, another aspect that matters to feel at home is the decoration. When you go abroad for some time, think about what decorations are important to you and either take them with you or buy new ones abroad. I brought my pillow to feel at home and I'll definitely go and buy a plant here in Skopje. In my view, people and memories are the more important thing, but I feel like the decorations and a nice place to move to, can help at the start.

What can also help in the start is building some routines. You can do similar things that you did at home if you want to and it can give you safety. For me, relaxing for some time immediately when I come home, like in the mind travelling, is a routine. With that I can get relaxed for a second before doing other stuff and it's a nice routine I'm gonna implement abroad.

Another important aspect of a home becoming a home is your mindset. It sounds simple but has a great impact. You have to imagine yourself in your new home doing the stuff you like and achieving your goals. By that, you connect with the place in your mind. In your childhood home

you grew up and automatically did these things there, so for a new place maybe try to imagine it until you do it.

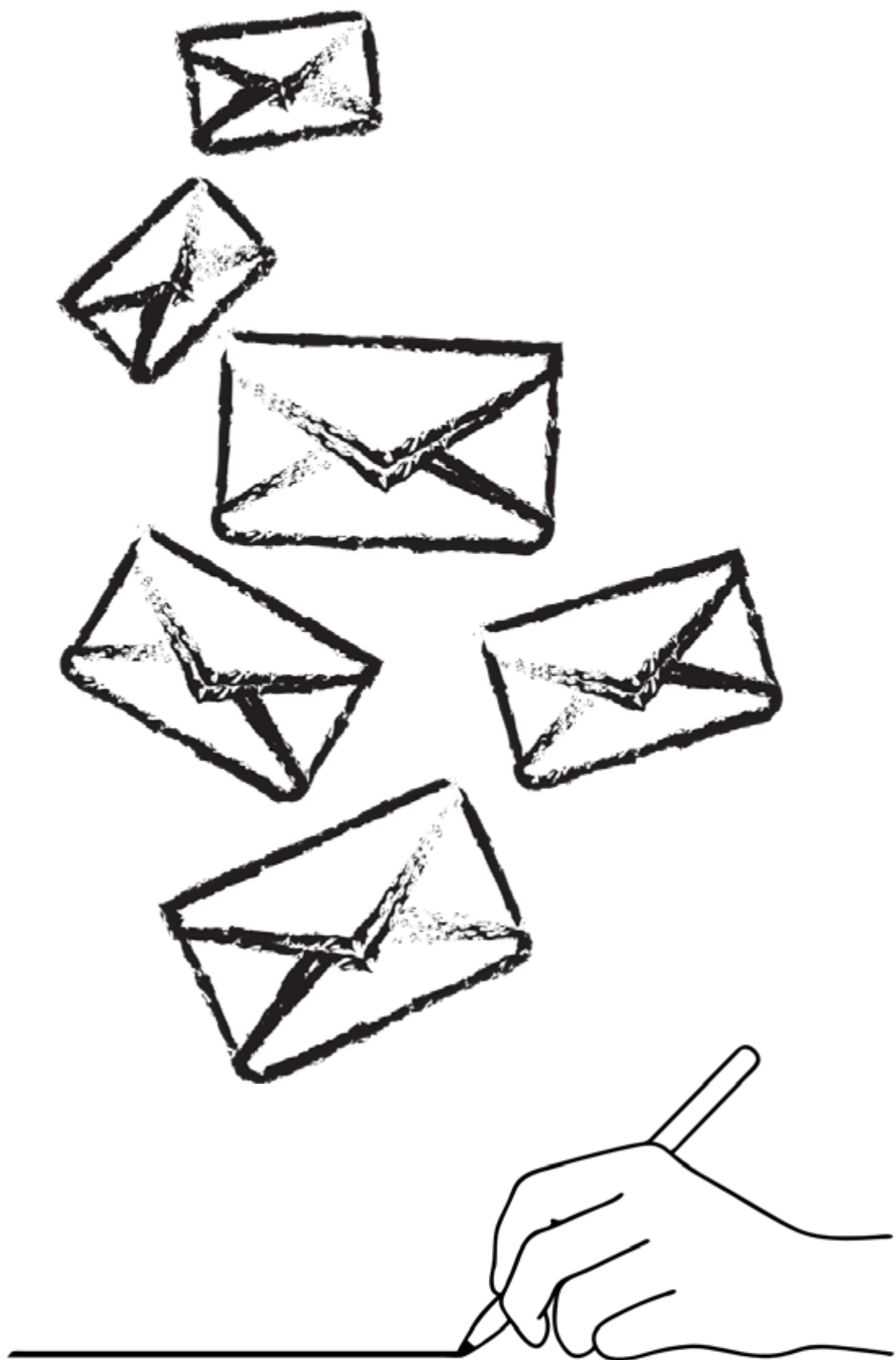
Also sharing can really make your home a home. Let's go back to the mind travelling. You are sitting in your home at your favourite place and then you probably are gonna text someone. You should also do it abroad. Text your friends and family about your new home. They can be part of it if you want them to. With that, you won't feel lonely and a bit of the people that are your home can be abroad with you. Moving doesn't mean leaving your human home like family and friends. It's more like leaving a place with memories that you can somehow take with you and you're gonna build a new, second home. So don't be afraid of leaving your home. Going abroad means widening your home, not completely leaving one.

Making your home, your home means something else for everybody. So in this article I just talk about some aspects that are important for me or some of the people I talked to about this topic. Just discover what makes a place a home for you and I'm sure you can make a place abroad another home for yourself.

Maïke Seuffert



КОМУНИКАЦИЈАТА ВО 21-ВИОТ ВЕК



Од писмо, па до денешниот телефон со емаил и други апликации за праќање пораки... Како луѓе - имаме голем технолошки напредок во последните сто години. Но, како што се покажало многу пати во текот на историјата, колку што напредокот има позитивни аспекти, толку има и негативни.

Во времето кога комуникацијата не можела да се одвива во живо, таа се одвивала преку праќање на писма. Но, за писмото да стигне до посочената адреса поминувале од неколку часа до неколку месеци. Во писмото надолго и нашироко се раскажувало за ситуацијата за која се комуницирало. Така, оној кој го добива писмото може да ја разбере подробно ситуацијата, а потоа да одговори соодветно. Денес, она што ќе го испратиме во форма на емаил или порака може да стигне до својата дестинација во истиот момент и поради тоа се појавуваат проблеми како очекување на моментален одговор и многу непотребно толкување.

Истражување извршено со две илјади учесници, спроведено од „Индепендент“, дошло до заклучок дека четири од десет возрасни поминуваат часови во анализа на тонот и зборовите искористени во нечија порака, со цел да утврдат дали испраќачот им е лут или се шегува. Иронично е тоа што сиот овој напредок се постигнал со цел комуникацијата да се одвива на побрз начин, но многумина се заглавуваат на тоа како да ја испратат совршената порака, односно пораката која нема да доведе до недоразбирање. Оној кој ќе ја добие пораката, пак, исто така е заглавен. Ја добива пораката, но не ја отвора. Ја чита, но не одговара веднаш штом ќе ја прочита. Зашто се чувствува неподготвен. Поминуваат неколку часа и веќе почнува да се чувствува виновно, зашто, нели, сите имаме телефони и доколку немаме интернет во моментот, сигурно имаме во наредните десет часа. Кога веќе конечно ќе одговори на пораката, ќе се потруди да не дојде до недоразбирање, но и покрај сиот труд, тоа е неизбежно. Затоа што оној кој прв пратил порака веќе чекал десет часа, уверувајќи се дека е игнориран.

Најстрашното нешто коешто може да се случи, убедливо е оставањето на пораката на „видено“. Колку кавги се случиле поради она: „Зошто ме остави на ‘seen’?“. Пред сто години кога некој ќе добиел писмо, не се појавувал знак за „примено“ пред очите на испраќачот. Постојаната достапност ги создава овие кавги настанати од ништо. Зашто, различни се моментите кога секој од нас се чувствува дека може да комуницира. Некогаш, едноставно не е моментот за тоа. Зашто можеме да избереме кога ќе напишеме писмо без нечији чувства нужно да бидат повредени, а истото не можеме да го направиме на вибер.

Најлесен начин да се избегне недоразбирање е со користење на емотикони. Додека комуницираме со некогаш преку пораки, ние пред нас гледаме осветлен екран и букви. Тоа ни го отежнува толкувањето, бидејќи голем дел од комуникацијата која ја остваруваме во живо е невербална. Доколку добиеме порака во која пишува: „пак доцниш?“, ние не би знаеле дали испраќачот е лут затоа што можеби ќе задоцниме или се шегува, бидејќи често доцниме. Но, доколку испраќачот користи емотикон, не би имало потреба од толкување, или барем толкувањето не би било толку мачно и опширно.

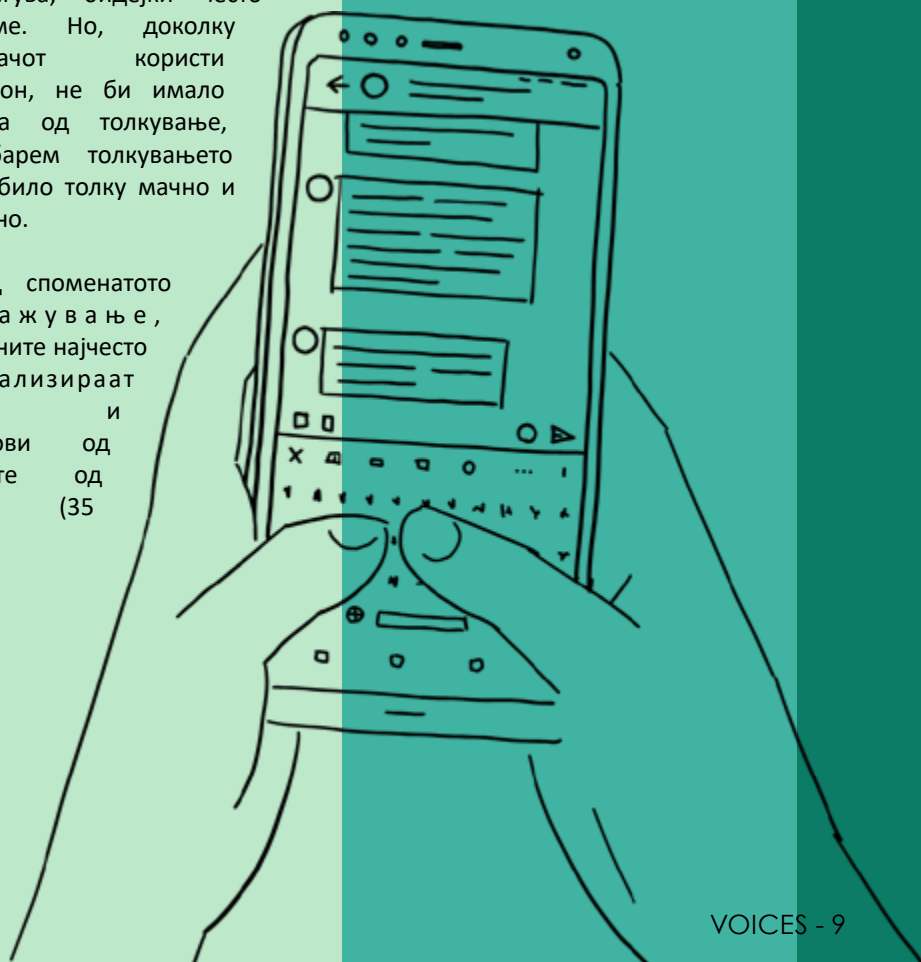
Според споменатото истражување, возрасните најчесто преанализираат пораки и емаилови од колегите од работа (35

проценти), потоа од партнерот (20 проценти) или од љубовен интерес (13 проценти). Велат работата да се остава во работните простории, и не е дека тоа некогаш и било лесно, но денес, благодарение на интернетот, тоа е невозможно. Дали работата ни е служење кафе или програмирање, на секој од нас му се случило во дванаесет навечер да се свери во телефонот грижејќи се за распоредот на келнерите (кој менаџерот го пратил пред две минути) или за базата која треба да се рекодира (за којашто не известила колешката пред малку).

Да го цитирам Шекспир, комуникацијата во 21-ви век може да се опише со насловот на неговата драма „Much ado about nothing“ („Многу врева за ништо“).

Дафина Веселиноска

Студијата која ја споменувам во текстот:
independent.co.uk: A third of adults have fallen out with someone after misreading text messages, according to research





Travel, create, connect and make memories that last

Forget about just taking photos of popular landmarks and checking off tourist hotspots. There's a new way to experience the world, and it's called creative tourism.



Creative tourism is a sustainable form of tourism that has become a key player in the global market. It allows travellers to develop their creative potential through active participation in learning experiences at their destination, strengthening the link between culture and tourism. According to UNESCO, creative tourism offers authentic, participatory experiences in areas like art and heritage, going beyond traditional sightseeing to meet the desires of modern travellers seeking authenticity.

As a form of cultural tourism, creative tourism opens opportunities for small-scale businesses and emphasises local uniqueness, cultural sustainability, and social inclusion. Nowadays, travellers seek meaningful, quality experiences, which in turn can positively impact local communities and socio-economic development of the visited area.

This type of tourism has grown popular because it's the perfect mix of cultural adventure and personal growth, rather than just traditional sightseeing. Travellers are increasingly drawn to alternative vacations, including culinary tours and adventures that challenge them physically and mentally.

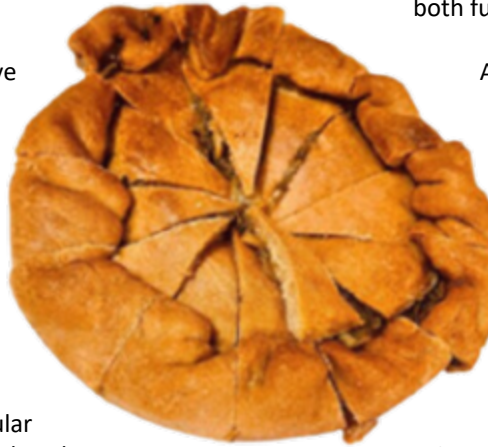
Hotels offering creative childcare services further improve the family travel experience. For instance, creative tourism programmes for children integrate fun and education by offering activities that blend creativity with local culture. In my city's cultural club, for example, we recently hosted families from Germany, taking them on a tour of

the city and nearby villages. Families participated together in planting trees in local forests, painting vases, and filling them with local herbs from Kirki, a village 25 kilometres from Alexandroupolis. In addition parents and children tried local delicacies and danced traditional dances with the traditional dance groups of the area. These services improve family-oriented hospitality, allowing parents to relax while their children engage in art workshops, games, and interactive programmes that promote both fun and learning.

Additionally, creative tourism aligns with the growing "Do It Yourself" trend, encouraging tourists to create items like ceramics and jewellery. This not only promotes personal engagement but also benefits local communities by preserving cultural traditions and supporting creative workshops that educate visitors about the area's heritage.

Creative tourism is more than a trend. It's a new, sustainable way to explore the world. It's travel with purpose, letting you discover the local scene, connect with communities, and learn skills you didn't know you needed. So next time you plan a trip, try something new and make memories that last.

Tania Karaouli



How love and dedication shape the world

We can assume that you have often heard that one person alone cannot do much. And that this statement is not entirely true is proven by teacher, Ramona Babos, from the city of Arad, Romania, who is a true heroine - not only because she is our interlocutor in this interview, but because she manages to give many small children a second chance for a happy childhood through various activities at the Curcubeu complex, where the love and dedication of many local and international volunteers meet the happiness and smiles of many children. This is certainly a story that greatly interests us, and we had the honor to converse with Ramona, who, through this interview, will take us on a journey into the joyful and happy world of the Curcubeu center, allowing us to briefly feel the happiness that reigns there.

We often hear many positive words, opinions, and experiences about your day center Curcubeu. Can you tell us more about Curcubeu?

The Curcubeu complex is a day center for children through which the Directorate for Social Assistance offers services for child protection. The mission of the center is to prevent abandonment and institutionalization of children by providing free meals during the day, care activities, education, recreation and socialization, counseling, the development of independent living skills, as well as school and professional orientation for the children. We also provide support, counseling, and education for parents or legal representatives. The number of children benefiting from the Curcubeu complex is 76.

You collaborate with the non-governmental organization Ofensiva Tinerilor, whose volunteers conduct activities with children at your day center. Can you tell us more about that and how long has this collaboration lasted?

We have an excellent collaboration with the non-governmental organization Ofensiva Tinerilor for many years; together with their volunteers, we conduct many beautiful activities. The collaboration is fruitful due to the good communication between the center's coordinator and the organization, as well as between the coordinator and the volunteers.



How many volunteers have passed through your center so far, and what activities do they conduct with the children?

Since 2013, we have been collaborating with associations that send us volunteers, allowing us to work with hundreds of volunteers with whom we have conducted wonderful activities. The activities with the volunteers have included informal educational programs, interactive intercultural programs, handcrafted activities, and fun games.

If you look back before the start of this collaboration and compare it to the current situation, do you see a difference in the children, and if so, what exactly does it involve?

Yes, there are certainly noticeable differences in the children, as the collaboration with volunteers has a positive impact on them. First, they learn about the culture of the volunteers, which is a significant contribution for them, as they gain valuable information about the countries of origin of the volunteers, customs, and traditions. They also deal with language barriers, initially using nonverbal communication and then acquiring new words in English or in the volunteer's native language. Socialization is also an important factor, enabling beautiful relationships to be formed between the children and the volunteers.

Surely, throughout this process, volunteers from many countries and different cultures have passed through. How do the children react when they first meet a volunteer from a country or culture they have not encountered before?

When they first meet a volunteer from a new country, the children are very curious to learn where they come from, what it's like in their country, and what is specific to it. Younger children, right from the first introduction, throw themselves into the arms of the volunteers, as if they have known them their whole lives, and communicate with them very naturally.

And what about the end of the collaboration? Usually, children form a bond with the volunteers. How do they react when some of these volunteers leave and do not return?

The children know that the volunteers are not from their country and that at some point they must return home to their families who are waiting for them. We say goodbye, and we always welcome them back with joy when they return to the city.

What is your opinion about volunteers? Can they bring change to the community, and if so, how? Or is it simply a waste of time?

I am happy to collaborate with volunteers! They are wonderful young people who bring joy to the children every time. They are dedicated and invest themselves in everything they do with the children, and the children, in return, feel their love and commitment. Volunteers bring smiles to the faces of the children.

What are your future plans?

As for future plans, I hope for more volunteers who will bring as many smiles as possible to the children's faces and who will love their work! That is the most important thing! I thank you, dear volunteers, for the love and dedication you show towards the children and the coordinators for this wonderful collaboration! We hope and believe that many past and future volunteers have had and will have many beautiful moments in the "Curcubeu" center filled with love, creating smiles and happy moments for many children.

Daniel Shikoski





Traditional Latin Mass in the past and present

Traditional Latin Mass (Tridentine Mass) was the official rite of the Roman Catholic Church from the time of Christ up to 1969. Over the years, the Mass naturally evolved with the addition and modification of certain elements. However, from 1962 to 1965 the Second Vatican Council took place and changed many things. Pope John XXIII called it the “updating” of the church. The most important adjustment happened in 1969 when Pope Paul VI changed the rite of the Church into a new Mass. After making a new Mass as an official rite of the church, the traditional Latin Mass hasn’t been banned officially but except a few places hasn’t been celebrated.

New groups

One of the results of changing the Mass and doctrine was the creation of new groups of people called “traditionalists”.

The Fraternity of Saint Pius X (FSSPX) was established by Abp Marcel Lefebvre against changing the rite of the Mass and doctrine. While the society acknowledges the Pope and is part of the Church, it lacks formal canonical status. When Lefebvre consecrated four bishops without the Holy See’s approval, both he and the newly consecrated bishops were excommunicated. Officially, the FSSPX remains within the Church, and Catholics may attend Mass or receive sacraments there in certain circumstances but its status remains unregulated.

“Sedevacantist” is the group that is not united with varying views, but they generally hold that there is currently no valid Pope in the Catholic Church. Sedevacantists reject all teachings and changes introduced by the Second Vatican Council and afterward, maintaining the Mass, sacraments, and doctrines as they were before these reforms.

Status of Traditional Latin Mass

Until 2007, Tridentine Latin Mass was celebrated only with permission from the local bishop. Huge revolution happened with the decision of Benedict XVI, called “Summorum Pontificum”. In this document, the Pope confirms that the traditional Latin Mass was never banned and explains that what was sacred to previous generations cannot be considered wrong. For the first time in history, the Pope introduced the concept that there are not two separate rites but rather two forms of the same Roman rite. The traditional Latin Mass became known as “Extraordinary Form of Roman Rite.” The Holy Father wanted to point out the continuation of the old rite and the new rite, but not everyone agreed with this.

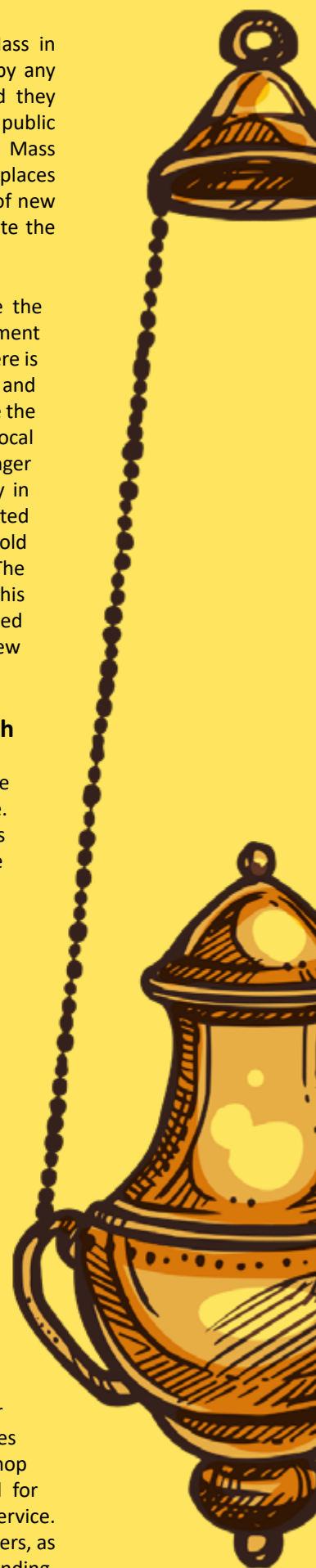
According to this document, the Holy Mass in the traditional rites could be celebrated by any priest without prior permission, provided they had the approval of the parish priest for public Mass. For 14 years the traditional Latin Mass grew enormously and there were many places where it was celebrated. A large number of new seminarians expressed a desire to celebrate the Extraordinary Form of the Roman Rite.

In 2021, Pope Francis decided to change the status of the old Mass with the document “Traditions Custodes”. He declared that there is only one Roman rite and it is a new Mass, and stipulated that anyone wishing to celebrate the old Mass must obtain permission from the local bishop. The traditional Latin Mass can no longer be celebrated in parish churches but only in designated places. New priests consecrated after 16 July 2021 can only celebrate the old Mass with permission from the Vatican. The Holy Father stated that the purpose of this document is that all faithful who are devoted to the old Mass have to return to the new Mass and accept all changes.

Differences in the look of the church

The changes to the Holy Mass have significantly influenced church architecture. The most important visual differences that every person can notice and were obligatory in the past are the altar and celebration of Holy Mass. The priests were turned backwards to the people and faced the crucifix which was always in the middle. The altar was required to have six candles, three linens, and to be elevated on three steps. The presbytery had to have balusters because Holy Communion was only received while kneeling. The ambo, used for delivering sermons, was typically located outside the presbytery, as the sermon was not considered part of the Mass rite.

Modern churches that celebrate new Mass, can also look like in the past but some of the parts are not obligatory. The altar shouldn’t be positioned next to the wall, but a bit away from it - because the celebration is facing the people. The crucifix can be in the middle or nearby the altar, and the number of candles can vary (typically 2, 4, 6, or 7 when a bishop is celebrating). A pulpit is also provided for reading the Scriptures and leading the service. There is no longer a requirement for balusters, as Communion can now be received while standing.



Differences in High Sung Mass

High Sung Mass, is the Mass where the priest is singing everything that is outloud and the choir is singing proper parts in Gregorian chant. In the Traditional Latin Mass, only Latin is used, with the exception of some regions in the Balkans, where Slavic language may be allowed. When the Mass is sung, the defining characteristic is the use of Gregorian chant, an ancient style that everyone can recognize. It is obligatory that parts called “propria” which are different in every Mass have to be sung. Gregorian chant is also similar to Byzantine and Coptic chant, having the same roots. At the same time there are more gestures and prayers. During the Mass the priest makes a sign of the cross 16 times, blesses the gifts 31 times, kisses the altar 8 times and much more.

The Old Mass includes many additional prayers and Bible passages. For instance, the prayers at the foot of the altar incorporate Psalm 42, and during the hand-washing rite, the priest recites Psalm 25. The Mass contains only one Eucharistic Prayer, known as the Roman Canon, which is the oldest and longest anaphora in the liturgy. However, this prayer is recited silently by the priest to preserve its profound sense of mystery, with the congregation hearing only bells and observing the actions at the altar. The most important thing is that priests have to strictly follow the rubrics, with no allowance for commentary or alterations, as he acts “in persona Christi”—in the person of Christ.

In the new Mass, Latin language can still be used, but most celebrations today are celebrated using native languages. Gregorian chant is permitted and encouraged, though it is rarely used. Simpler hymns and religious songs are more common. Following the reforms, most gestures were simplified, leaving only a few, and while additional Bible readings were introduced, many traditional prayers were removed. The new Mass is also more flexible. The priest, under certain guidelines, may choose from five new Eucharistic Prayers and has options for other parts of the liturgy. There is less rubrics and obligation so the priest has much more choice to make additional comments or speech beside the sermon. Another change includes intentional moments of silence, as part of the reform aimed to make the Mass less focused on mystery and more accessible to the faithful.

The aim of the Second Vatican Council and its reforms was to “open the doors” of the Church to bring in fresh air. However, some say that through those open doors everyone went through and left the Church. Most of the Eastern rites and Orthodox Church haven’t changed anything and preserved their tradition so why did the Roman Church have to do it? As a result, traditional groups within the Church are growing, while newer ones are seeing a decline. Despite strict regulations, the Traditional Latin Mass will continue to be celebrated and endured, as it is seen as a means of leading people to salvation.

Jakub Pokuciński

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what is a home

a place
a feeling
a person holding a space where
you can dream freely

where being alone doesn't feel lonely
where I can rest my head

someone told me it's okay to wander
to keep the question in the air

am I there?

yet I found
that making a home out of my own skin

filled my hands with warmth
filled my face with the sense that

I have already been

.....

Lukáš Sabol





ДОБРИТЕ РАБОТИ не ТРААТ





Сте се запрашале ли некогаш зошто толку цврсто се држиме за луѓето и за работите во нашите животи? Се стремиме да мислиме дека ако нешто е добро, тоа треба да трае вечно. Но, што ако тоа е само приказна со која се залажуваме себеси? Нашето општество магично става знак за еднаквост помеѓу квалитетот и долговечноста, но не сум сигурна дека можам да се согласам со ова. Да, има нешто посебно во доживотните пријателства, но понекогаш е доволен само еден разговор со непознато лице што ќе ви го смени животот. Проектите „Еразмус+“ се одличен пример – откако ќе поминете само една недела со луѓе кои штотуку сте ги запознале, често наоѓате подлабока поврзаност од онаа со луѓето кои ги гледате секој ден.

Верувам дека голем дел од ова размислување доаѓа од стравот на луѓето од промени. „Не давај отказ на работа, со години работеше за да ја добиеш оваа позиција“; „Треба да дипломираш, веќе вложи премногу време во ова“... Толку многу се плашаме од потенцијален неуспех што се откажуваме од шансите за нешто поубаво да ни се случи. А ако сакате да слушнете психолошко објаснување, можеби ова е затоа што нашиот мозок е „наштелуван“ да ги поврзува познатите работи со „добро“ и „безбедно“. Или можеби, како што сугерира пристрасноста наречена „одбивност кон загуба“, повеќе сме уплашени да изгубиме отколку што сме возбудени да добиеме нешто.

Но, што ако конsumerизмот зборува преку мене? Овој страв од промена се спротивставува на нашата култура на моментално задоволство. Толку многу сме навикнати да мислиме дека секогаш може да добиеме нешто повеќе, нешто подобро, побрзо... како нешто ново секогаш да носи поголемо задоволство. Станавме алчни. Можеби една вистинска љубов, една кариера која нè исполнува и едно единствено хоби за кое сме навистина страсни се доволни. Нема потреба од сите авантури и постојана прекумерна стимулација. Вистината е веројатно некаде на средина. Сепак, искрено верувам во живеење преку истражување.

Можеби сте наишле на еден тренд кој кружи на Инстаграм – објавување на својот „музеј на неуспех“. После долги години набљудување на совршени животи на социјалните мрежи, беше освежително да се видат луѓе кои отворено ги споделуваат своите неуспеси. Наречете ме зловна, но... беше зачудувачки утешително. Имам и јас таков „музеј“.

По неколку години цртање, одеднаш се откажав, бидејќи ми претставуваше преголем притисок. Како дете, по цел ден читав книги, но сега се мачам да прочитам дури и една годишно. Престанав да учам јапонски после една година посетување часови, а сега едвај се сеќавам на нешто.

Сите ние ги имаме оние работи кои сме се обиделе и не сме успеале да ги направиме, сме престанале да ги правиме иако сме биле добри, или можеби сме им посветиле години од нашиот живот, но сме сфатиле дека не се она што го посакуваме. Овој едноставен тренд на социјалните мрежи не ни донесе само чувство на поврзаност. Луѓето веднаш потенцираа дека можеби ова не се музеи на неуспехот, туку галерии на обиди. На пример, уживав во цртањето еден период, но со текот на времето најдов нови хобија кои ми носат повеќе забава во моментот. Некои искуства во животот нè учат на корисни вештини, некои се вредни лекции, а некои се тука само да ни донесат радост во моментот, колку и да е едноставно.

Една мисла според која сакам да живеам е дека сите мои искуства – без разлика дали биле добри или лоши – ме направиле личноста која сум денес. Искрено, ова заштедува многу време, бидејќи не размислувам премногу за минатото. Промената е неизбежна и прифаќањето дека работите, луѓето, и чувствата во нашите животи можеби нема да траат вечно – всушност е ослободувачко. Нема потреба од постојаност. И на добрите работи им доаѓа крајот, но ви ветувам, има нови кои ве чекаат.

Па, што има во вашиот „музеј“? И, дали навистина беше неуспех?

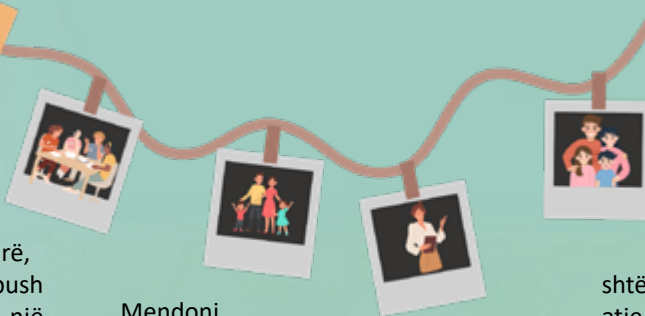
Ана Војцак

Превод: Теодора Димитријевска



*Të ndihesh
si në shtëpi
jashtë shtetit*





Në shtëpinë time ndihem i lirë, dhe nuk kam pse të përmbush pritshmëri të mëdha. Është një hapësirë e sigurt. Në fakt, ndoshta do të thoja se njerëzit që takoni, që pëlqeni dhe për të cilët kujdeseni janë shtëpia juaj. Kjo sepse ju ndiheni të mirëpritur me ta dhe thjesht mund të relaksoheni rreth tyre. Por ka vende që janë gjithashtu një shtëpi. Për këtë, mendoj se kujtimet që keni krijuar diku, e bëjnë shtëpinë tuaj - shtëpinë tuaj. Të gjendesh në vendet ku ke përjetuar shumë mund të bëjë të ndihesh si në shtëpi. Gjithashtu, një vend ku takoheni shpesh me njerëz që janë shtëpia juaj mund të kthehet në shtëpi. Për më tepër, fakti që ju dini vende (si kafene apo dyqane) ku mund të shkoni, që ju pëlqejnë dhe ku ndiheni rehat është pjesë e shtëpisë. Kështu që, kur shkoni në një vend të ri dhe nuk njihni njeri ose nuk keni krijuar ende kujtime, si mund ta bëni atë shtëpinë tuaj?

Natyrisht, përgjigjia e dukshme është të përpiqeni të takoni njerëz të rinj që me kalimin e kohës mund t'ju bëhen miq dhe të krijojnë kujtime me ta. Mund të eksploroni qytetin dhe të gjeni vende të reja të preferuara. Kjo është jashtëzakonisht e rëndësishme. Por do t'ju marrë pak kohë, kështu që kur të mbërrini, mendoj se ka disa mënyra për t'u ndjerë si në shtëpi sa më shpejt. Le të bëjmë një udhëtim të vogël imagjinar.

Imagjinoni që po ktheheni në shtëpi dhe po hyni brenda. Ju jeni vetëm, por ndiheni si në shtëpi. Ju shkoni në kuzhinë dhe merrni diçka për të ngrënë. Dhe pastaj shkoni në dhomën tuaj, uleni në vendin tuaj të preferuar dhe thjesht relaksoheni dhe hani.

Mendoni se si ndiheni. Shpresoj, ky vend të ndihet si shtëpi. Mendoni për gjërat që e bënë atë vend shtëpi, përveç njerëzve apo kujtimeve. Unë po mendoja për magnetët në frigorifer, batanijet dhe jastëkët e mi, si dhe bimët e mia. Pra, për mua, një aspekt tjetër që ka rëndësi për t'u ndjerë si në shtëpi është dekorimi. Kur shkoni jashtë vendit për ca kohë, mendoni se cilat dekorime janë të rëndësishme për ju dhe ose merrini me vete ose blini të reja. E solla jastëkun tim që të ndihem si në shtëpinë time dhe patjetër do të shkoj të blej një bimë këtu në Shkup. Sipas pikëpamjes time, njerëzit dhe kujtimet janë gjëja më e rëndësishme, por mendoj se dekorimet dhe një vend i këndshëm për të qëndruar, mund të ndihmojnë në fillim.

Ajo që mund të ndihmojë gjithashtu është ndërtimi i disa rutinave. Ju mund të bëni gjëra të ngjashme që keni bërë në shtëpi nëse dëshironi, dhe kjo mund t'ju japë siguri. Për mua, relaksimi për ca kohë menjëherë kur kthehem në shtëpi, si në udhëtimin imagjinar, është një rutinë. Me këtë mund të qetësohem për një sekondë përpara se të bëj gjëra të tjera dhe është një rutinë e këndshme që do ta zbatoj jashtë vendit.

Një tjetër aspekt i rëndësishëm i një shtëpie që të bëhet shtëpi është mentaliteti juaj. Ngjan e thjeshtë, por ka një ndikim të madh. Ju duhet ta imagjinoni veten në shtëpinë tuaj të re duke bërë gjërat që ju pëlqejnë dhe duke arritur qëllimet tuaja. Nëpërmjet kësaj, ju krijoni një lidhje

me vendin në mendjen tuaj. Në shtëpinë tuaj të fëmijërisë jeni rritur atje dhe automatikisht i keni bërë këto gjëra atje, kështu që për një vend të ri mund të përpiqeni ti imagjinoni derisa t'ia dilni.

Gjithashtu, ndarja me të tjerët mund ta bëjë shtëpinë tuaj një shtëpi. Le të kthehemi tek udhëtimi ynë imagjinar. Jeni ulur në shtëpinë tuaj në vendin tuaj të preferuar dhe më pas ndoshta do t'i dërgoni mesazh dikujt. Duhet ta bëni këtë edhe kur të jeni jashtë vendit. Dërgojini mesazhe miqve dhe familjes për shtëpinë tuaj të re. Ata mund të jenë pjesë e saj nëse ju dëshironi që ata të jenë. Me këtë, nuk do të ndiheni të vetmuar dhe një pjesë e njerëzve që janë shtëpia juaj mund të jenë jashtë vendit me ju. Zhvendosja nuk do të thotë të lini pas shtëpinë tuaj njerëzore, si familja dhe miqtë. Është më shumë si të lini një vend me kujtime që mund t'i merrni disi me vete dhe do të ndërtoni një shtëpi të re, të dytë. Pra, mos kini frikë të largoheni nga shtëpia juaj. Të shkosh jashtë do të thotë të zgjerosh shtëpinë tënde, jo ta lësh plotësisht atë.

Të bësh një shtëpi, shtëpinë tënde ka kuptime të ndryshme për të gjithë. Pra, në këtë artikull unë flas vetëm për disa aspekte që janë të rëndësishme për mua ose për disa nga njerëzit me të cilët fola për këtë temë. Thjesht zbuloni se çfarë e bën një vend një shtëpi për ju dhe jam i sigurt se mund të bëni një vend jashtë, një shtëpi tjetër për veten tuaj.

Maike Seuffert
Përktheu: Ejona Limanaj





*Social media's
power in the*

**BEAUTY
INDUSTRY**

How often have we gone to a beauty store to buy a product we've seen go viral on social media? That one magical product that can get rid of our under-eye bags or that one lip gloss everyone is going crazy over on the Internet. It's ridiculous how easily we can get influenced by makeup trends or seeing beauty products become more popular.

In the past, cosmetics companies focused mostly on traditional ads, like TV commercials with models with perfect hair or magazine covers with flawless makeup, inspiring women worldwide to try their products. Then, when social media was brought to light, influencers and everyday people were sharing real reviews and makeup tutorials, making beauty feel more personal and approachable. Social media profiles have become a trusted source of information, with their recommendations and influencing the decisions of their followers. Collaborations between beauty brands and influencers have also become a profitable strategy for many companies. By partnering with influencers who resonate with their brand values and target audience, beauty companies are able to increase visibility, credibility, and trust at the same time constantly boosting their sales.

Social media also taps into consumer psychology, using FOMO (fear of missing out) to make limited edition or trending products feel irresistible. The

sustainability movement, too, finds a strong platform here: eco-conscious brands like Lush and Biossance use social media to highlight their ethical practices, attracting consumers who prioritise environmental responsibility.

According to data from the US Influencer Marketing Impact Report, 53% of consumers listen to influencers for product recommendations, and 61% of the surveyed consumers feel that influencers' posts have some influence on their purchase decisions. The most common platforms that have been used for product reviews or have any influence on consumers purchasing decisions are Youtube, Tiktok, Instagram, Facebook, and Pinterest. Each of these platforms have a different strength and companies use them in different ways.

For instance, Tiktok has become quite a big platform because it offers quick, engaging content that's easily shareable, making it great for new trends and brands like e.l.f Cosmetics use there hashtag challenges (#EyesLipsFace) to create viral, user generated content that reaches younger, trend-driven audiences. Meanwhile on Instagram, brands like Fenty Beauty create visually appealing, polished posts, to reach diverse kinds of people through reels and stories about inclusivity.

Beauty brands also rely on real-time feedback from these platforms, using polls, comments, and reactions to quickly respond to shifting trends and consumer desires. However, brands often face challenges such as shifting algorithms and a growing demand for authenticity. To keep up, they are already turning to innovations like AI-driven beauty filters, virtual try-on experiences, and advanced analytics, allowing them to engage consumers in highly personalised ways.

Social media is constantly reshaping how we discover and obsess over beauty products and it's clear this trend is only growing stronger. But as brands push harder to grab our attention, and influencers make every product look like a must-have, it begs the question: Are you choosing these products because they work for you, or just because everyone else is?

Nina Pel

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ALEXANDER AND HIS MENTORS

When we look at the history of the world from where we stand, one of the most important breaking processes is the period of Alexander the Great. What we are going to talk about is not Alexander's conquests, but the story behind this great influence. Because Alexander the Great's conquests were not only the result of the sword, but also as a result of ideas, and this is how the story was written. We will examine the big names behind the story and their relationship with Alexander. First of all, it is necessary to mention Hellenism. In its simplest sense, Hellenism is the introduction of Ancient Greek culture and thought into the West with Eastern culture and religious thought. Hellenism is a dialectical concept that consists of the mixing and merging of currents coming from these opposite

directions. One of its most important consequences for today's world led to the establishment of the Roman Empire. Because after Alexander, this empire became the soldier of the Hellenistic period and reached its most magnificent spread in Roman times.

As a king, he set out to conquer the richest and most precious parts of the entire known world, and what led to the merging of the two cultures, was that Alexander was not a cruel, malevolent conqueror. Alexander's rational character, where people respect him, and act like a true ruler comes from his mentor, Aristotle. Alexander the Great received education from Aristotle at the age of 13. This education, which lasts for 3 years, is an education consisting of the disciplines of politics, philosophy,

ethics and strategy based on raising wise and correct people, which are one of the great virtues of the Hellenistic Period. Aristotle, who became Alexander's mentor after 3 years, gave lessons to Alexander on how to bring prosperity, development and modernity to all the lands he conquered on nature walks and boat trips with Alexander.

Another influential figure in Alexander's life is the Cynic philosopher Diogenes. Diogenes lived in Athens and Corinth and witnessed Alexander's conquests. One of the stories for which Diogenes is famous is his encounter with Alexander. Legend has it that Alexander wanted to see Diogenes one day and told him, "Whatever you wish from me." Diogenes, on the other hand, because he sat in the shadow of Alexander, replied, "Do not cast a shadow, I do not want any other bestowal." While this event emphasized Diogenes' philosophy of simplicity and naturalness, it also led Alexander to understand the necessity of being modest and humble.

Diogenes inspired Alexander in many ways with his lifestyle and philosophical teachings. This encounter shows that Alexander was more than a mere conqueror, he was a leader in search of humanity and wisdom. Alexander, inspired by Diogenes, revealed that behind his conquests was not only his desire to gain territory, but also a greater purpose for humanity.

In conclusion, the story behind Alexander the Great's conquests and achievements was shaped not only by his military genius, but also by the values that thinkers such as Aristotle and Diogenes added to him. The lessons he learned from these great philosophers allowed Alexander to create a cultural unification and richness in the lands he conquered. This story behind Alexander's success is an indication of how a leader who changed the course of history conquered the world not only with the sword, but also with wisdom and humanity.

Ömer Çakmak



Diogenes



Aristotle

Како љубовта и посветеноста го обликуваат светот

Претпоставуваме дека честопати сте слушнале дека „Еден човек сам не може многу да направи“, но доказ дека таа изјава не е сосема точна е учителката Рамона Бабос од градот Арад, Романија која е вистинска хероина. Не само затоа што е наш соговорник во ова интервју, туку затоа што успева на многу дечиња да им даде втора шанса за среќно детство преку разни активности во комплексот „Куркубеу“ - местото каде се сретнуваат љубовта и посветеноста на голем број локални и странски волонтери со среќата и насмевката на многу деца. Ова е приказна што не заинтересира, па имавме чест да поразговараме со наставничката Рамона, која преку ова интервју ќе не одведе на патување во забавниот и среќен свет на „Куркубеу“, па и ние ќе имаме шанса, барем за момент, да ја почувствуваме среќата што царува таму.

Често слушаме позитивни зборови, мислења и искуства за вашиот дневен центар. Можете ли да ни кажете повеќе за „Куркубеу“?

Комплексот „Куркубеу“ е Дневен центар за деца, преку кој Дирекцијата за социјална помош нуди услуги за заштита на децата. Мисијата на центарот е да го спречи напуштањето и институционализацијата на децата преку обезбедување бесплатен ручек во текот на денот, активности за нега, образование, рекреација и социјализација, советување, развој на независни животни вештини, училишна и професионална ориентација за децата. Исто така, нудиме поддршка, советување и едукација за родителите или законските претставници. Бројот на деца кои се корисници на комплексот е 76 деца.

Соработувате со невладината организација „Ofensiva Tinerilor“, чии волонтери изведуваат активности со децата во вашиот дневен центар. Можете ли да ни раскажете повеќе за тоа, за што точно станува збор и колку време трае оваа соработка?

Имаме одлична соработка со нив веќе многу години. Заедно со нивните волонтери



изведуваме исклучително интересни и корисни активности. Соработката е плодна, бидејќи има добра комуникација меѓу координаторот на центарот и организацијата, како и меѓу координаторот и волонтерите.

Колку волонтери поминале досега низ вашиот центар и какви активности изведуваат со децата?

Од 2013 година соработуваме со асоцијации кои ни испраќаат волонтери, така што имавме можност да работиме со стотици волонтери со кои заедно изведовме прекрасни активности. Активностите со волонтерите беа неформални едукативни програми, интерактивни интеркултурни програми, рачно изработени активности и забавни игри.

Ако погледнете назад, пред почетокот на оваа соработка и ја споредите со сегашната ситуација, дали гледате разлика кај децата и, ако да, за што точно станува збор?

Да, секако се забележуваат разлики кај децата, бидејќи соработката со волонтерите има позитивно влијание врз нив. Прво, тие учат за културата на волонтерите, што е голем придонес за нив, бидејќи стекнуваат вредни информации за земјите на потекло на волонтерите, обичаи и традиции. Исто така, се справуваат со јазичните бариери, при што најпрво користат невербална комуникација, а потоа стекнуваат нови зборови на англиски или на мајчиниот јазик на волонтерот. Социјализацијата е исто така важен фактор, што овозможува создавање убави врски меѓу децата и волонтерите.

Сигурно, низ овој процес поминале волонтери од многу земји и различни култури. Како реагираат децата кога за првпат се сретнуваат со волонтер од земја или култура со која претходно не се сретнале?

Кога првпат среќаваат волонтер од нова земја, децата се многу љубопитни да дознаат од каде доаѓа, како е во неговата земја и што е специфично за неа. Помалите деца, веднаш при првото запознавање, им се фрлаат во прегратка на волонтерите, како да ги познаваат цел живот и комуницираат со нив многу природно.

А при и по завршувањето на соработката? Обично, децата создаваат врска со волонтерите... Како реагираат кога некои од овие волонтери заминуваат и не се враќаат?

Децата знаат дека волонтерите не се од нивната земја и дека во одреден момент мораат да се вратат дома кај своите семејства. Ние се простуваме и секогаш ги очекуваме со радост кога ќе се вратат во градот.

Кое е вашето мислење за волонтерите? Можат ли тие да донесат промени во заедницата и, ако да, како? Или е едноставно губење на време?

Среќна сум што можам да соработувам со волонтерите! Тие се прекрасни млади луѓе кои секојпат им носат радост на децата. Се посветуваат и се вложуваат во сè што прават со нив, а децата, за возврат, ја чувствуваат нивната љубов и посветеност. Волонтерите носат насмевки на лицата на децата.

Кои се Вашите идни планови?

Посакувам повеќе волонтери кои ќе донесат што повеќе насмевки на лицата на децата и кои ќе ја сакаат својата работа! Тоа е најважното! Ви благодарам на вас, драги волонтери, за љубовта и посветеноста што ја покажувате кон децата и координаторите за оваа прекрасна соработка!

Даниел Шикоски





Photography by

Mathieu Trupin

One of my first pictures.
I find it beautiful because the moon
is so clear and full. It's splendid.



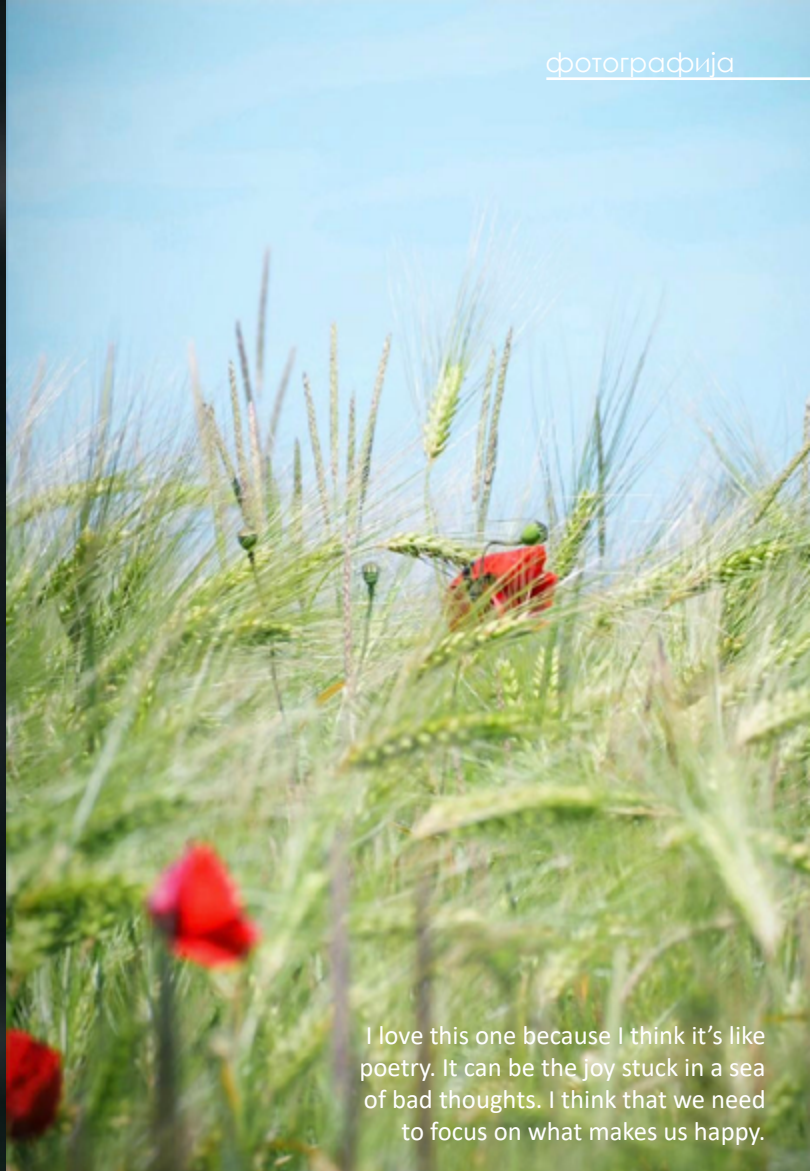
I was walking quietly, hearing the music,
when I saw the man with his cat. It was
so magical - I had to take this picture!



This photo was taken at the castle of Chantilly in
Oise, France. I took this photo for its light and for the
magnificent paintings that go around the room.



I found the sunset
on the chicken so
beautiful that I took
the photo... The
details are so nice too.



I love this one because I think it's like
poetry. It can be the joy stuck in a sea
of bad thoughts. I think that we need
to focus on what makes us happy.



This picture reminds me of two friends spending
a good time together. What we see represents
really well a friendly relationship.

HOW TO WRITE ARTICLES FOR VOICES



TOPIC

- Anything, except politics or hate speech
- Think of topics that would interest **our audience** (youth)
- Maybe a **current event or trend** that you could write about?

RESEARCH

- Use **credible sources** when researching your topic
- Double-check** any information you include in your article to ensure **accuracy**
- Don't plagiarize**
- Link the sources** at the end of your article

STRUCTURE

- Use **short, attention-grabbing headline**
- Write an **introduction** at the beginning (what, who, when, why, how)
- Include **body** and **conclusion** in your article, maintain a logical flow
- Write your **full name** at the end

WRITING

- Use **clear and concise language** that your audience will understand
- Avoid** too technical terms and **hard language** unless necessary
- Be engaging** and try to make your article interesting to read

FEW RULES

- The article should be around 500 - 1000 words
- Don't** include images or illustrations in the document
- Send possible **photos separately** (with sources and assured they're **free of copyrights**)
- Edit and revise** (clarity, grammar, and spelling error)

WHAT ELSE?

- You can write in **English, Macedonian and Albanian**
- You don't need to be pro, **VOICES is open for everyone!**
- Writing to the magazine is **voluntary**
- We can provide you with a **certificate** if you become a writer for VOICES magazine





Our monthly magazine has a very simple, yet powerful, mission - to be the voice of youth. And how do we do that?

We encourage young people to take an active part in today's society through journalism and designing by giving them a platform to express themselves. VOICES is produced in Skopje, Macedonia, and published online every month and four times per year as a printed edition.

Join VOICES team!

Contact us in our social media pages or write us an e-mail. What would you be interested in doing?



Writing articles

VOICES accepts articles about anything, except politics or hate speech. Brainstorm your ideas with us and write articles once, twice, or every month!



Translating articles

VOICES is published in three languages: English, Macedonian and Albanian. If you are a native speaker or fluent in these languages, join our translation team!



Featuring your work

If you are an artist, photographer, designer or other, your work can be presented in the magazine. Send us your method of art and a short bio of yourself!



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