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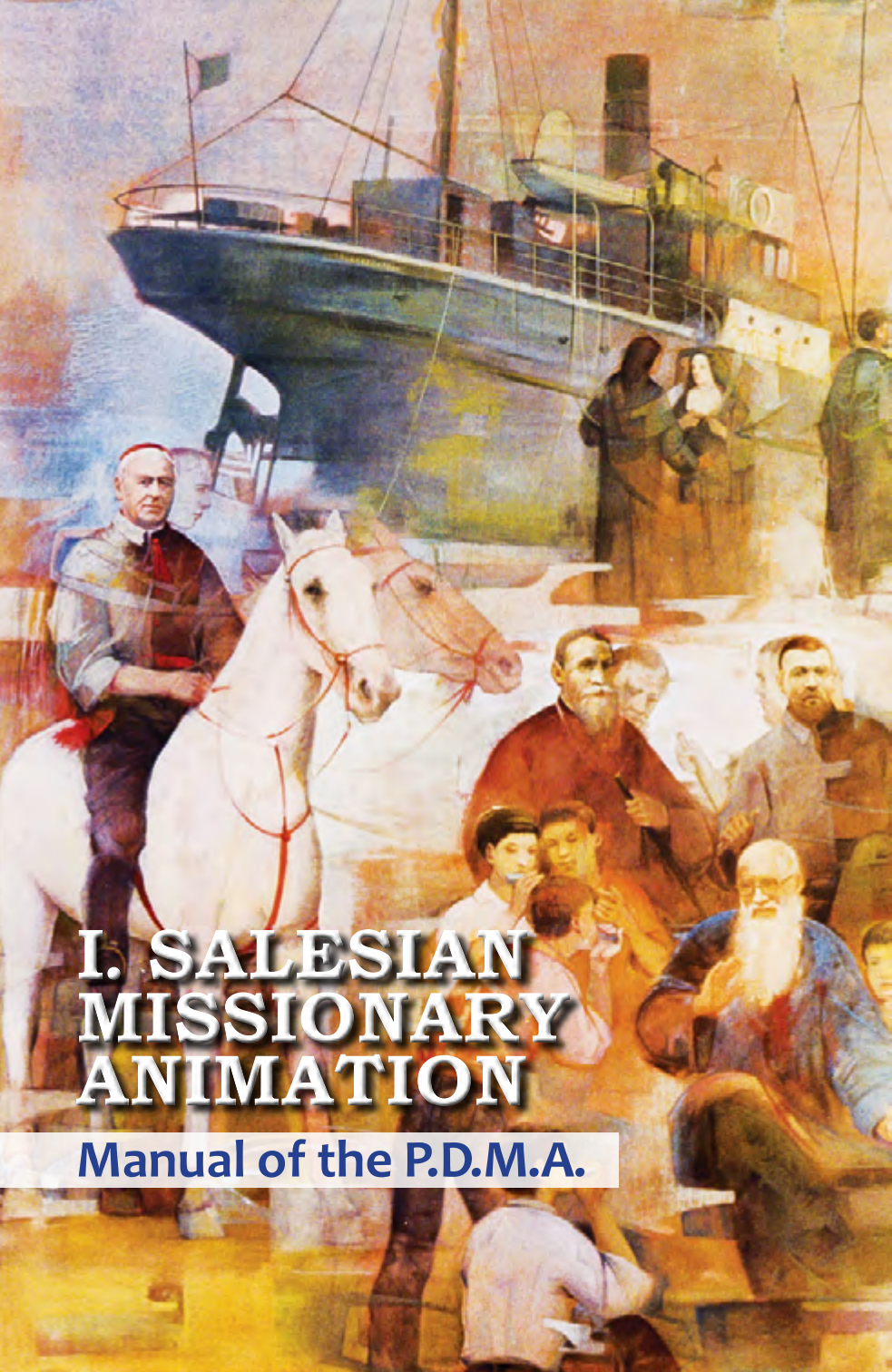


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I. SALESIAN MISSIONARY ANIMATION

Manual of the P.D.M.A.

Presentation

of the Manual of the Provincial Delegate

Fr. Guillermo Basañes, sdb
General Councillor for the Missions
Acts of the General Council N. 425, 38-41.

With joy and gratitude. The Manual is the fruit and the synthesis of a very long journey of patient research and sharing, with the aim of fostering the missionary spirit and commitment throughout the Society of Saint Francis of Sales (cf. Salesian Constitutions, 138).

These guidelines are in perfect continuity with the first precious text published under the guidance of Fr Luciano Odorico in 1997: “*Manual of the Provincial Delegate for Missionary Animation*” (P.D.M.A.). This Manual will continue to be studied and kept in mind. It was also the result of serious and generous commitment to collaboration.

The work of drawing up the current text, which I now present, was influenced particularly by two World Consultations of the Missions Sector during the six-year period 2008-2014. After collecting all the material, which was abundant, we succeeded in summarizing and reorganizing it. At the same time, we put the material in the hands of the Provincial! Delegates for Missionary Animation (PDMA) of each of the seven Salesian Regions in the world. We discussed it and shared with them during their regional meetings in 2015 and 2016. Finally, the Rector Major with his council also made it the object of study and discussion, and it was approved during our Plenary



Session on 26 January 2017, the memorial of Saints Timothy and Titus.

These guidelines are first of all an appeal to the awareness and missionary responsibility of each Provincial and his Council. We are called to be apostolic and fruitful among the marginalized young people of our world, but we must avoid the risk that missionary animation itself remain “marginal” among the concerns and interests of the Province, or that it become a set of disconnected activities entrusted to a confrere who may be more or less creative or original. We are comforted and encouraged by the fact that on all continents,

“To discern in every Salesian the Lord’s call to be missionary”

Salesian Missionary Animation – in harmony and collaboration with Formation, Youth Ministry, Social Communication and Economy – is once more taking shape with greater consistency and dynamism.

Secondly, these guidelines are given into the hands of each PDMA as a “lamp for my steps”. From them he will have to find the sure references that will nourish his personal convictions regarding this delicate and strategic ministry, and also find a very concrete and well-articulated map for the various steps of his activity.

- The first part (from No. 1 to No. 5) develops especially the principles of missionary activity and animation. The second part (from No. 6 to No. 10) develops the different ways and structures of this animation.

- The text, in its essence, initially presents “the mission in today’s world” (No. 1) and places the Holy Trinity as its source (No. 2).

- Immediately afterwards it tries to answer questions

about the ecclesiological (3) and charismatic (4) foundations of missionary activity, saying clearly that it is not merely a theoretically perfect presentation, but that its priority objective is to form the mentality and the lived experience of Salesians: *“This ecclesiological understanding requires, first of all, a conversion of the mind and heart of all Salesians to bring about an awareness of this epochal change by which the whole Church is missionary”* (No. 3).

This first part concludes (No. 5) by providing the necessary clarifications to understand what missionary animation is in general, and Salesian missionary animation in particular, specifying its two primary goals: first, to *“keep missionary ardour alive in every Salesian and in every member of the educational-pastoral community, and to foster a missionary culture”* and secondly, *“to discern in every Salesian the Lord’s call to be missionary”*.

These first five points highlight the urgent need for initial and ongoing missionary formation at all levels. The contents, attitudes and experiences of this formation were developed in the guidelines given in *“Missionary Formation of Salesians of Don Bosco”* (Rome 2014), drawn up jointly by the Formation and Missions Sectors during the last six-year period. The fifty-eight footnotes of this small Manual which we are presenting, also indicate a wealth of Church and Congregation references that show clearly that missionary formation, and first of all that of the PDMA, requires careful study and thorough research.

The points that follow speak about the PDMA (No. 6), his identity and his tasks. Without excluding the possibility that the Delegate may be a layperson who shares the spirit and mission of Don Bosco, it is clearly stated that *“since this*



is an important charismatic service, the Provincial appoints as PDMA preferably a capable and suitable confrere”. This detailed presentation is complemented by a reference to the Provincial! Commission which must accompany the PDMA in carrying out his ministry (No. 7).

The clear emphasis on collaboration in the current section should be emphasized: *“The PDMA works in collaboration with the Delegates for Formation, Youth Ministry, Social Communication and the vocations animator and with all the other animation bodies of the Province, in order to ensure that the missionary spirit becomes the animating dynamism that crosses all its initiatives”* (No. 6).

“The PDMA collaborates so that every educational and pastoral initiative, always includes the proclamation of Christ”

Particularly significant in this regard are the quotations in the present Manual from the new

“Framework of Reference for Youth Ministry” as, for example, when it says that *“the PDMA collaborates with the Delegate for Youth Ministry in fostering the missionary implementation of the Framework of Reference for Youth Ministry so that every educational and pastoral initiative, in any environment, always includes as an essential element the proclamation of Christ and solicitude for the salvation of young people”*.

Towards the end, the Manual describes the role and the need for a Regional Coordinator for Missionary Animation and his Commission (Nos 8 and 9). These two roles are still being implemented only slowly and there are obvious differences between one region and another.

The last point in the Manual (No. 10) gives the basic lines

of a simple, but vital world-wide structure that is the Consultation Body of the Missions Sector (No. 10).

I believe that this Manual, and above all its faithful and creative implementation, is already a responsible answer and a charismatic commitment appropriate in these exceptionally missionary times that the Church is experiencing, stimulated by the pontificate of Pope Francis.

May Mary, the ever-new Star of Evangelization, continue to guide our missionary steps!

26 January 2017,
the memorial of Saints Timothy and Titus.



1 The mission in today's world

There are several cultural challenges facing the mission today. We live in the postmodern age, which has produced a “liquid” culture without fixed, precise and solid reference points.¹ **Globalization**, as a set of processes, has led to the integration of peoples in a single global society. This is bringing about a profound and rapid change in our society. The geographical constraints on economic, political, social and cultural activities are diminishing, thereby creating a true global village.² Groups whose identity is based on race, ethnicity, language or religion have become more assertive unleashing a ‘rebirth’ of self-affirmation, some with fundamentalist tendencies.³ While globalization has been and is a strong vehicle of secularism,⁴ it has made society more aware of the reality of multi-religiosity, while it also provides evidence that “there remain vast regions still to be evangelized.”⁵

Today there are countries and geographical and cultural areas that need at one and the same time pastoral care of the faithful, new evangelization and **missionary activity *ad gentes***.⁶ This mission *ad gentes*, in its entirety including both evangelization and human promotion, continues to attract attention and sympathy in a secularized world indifferent to the faith.

¹ BAUMAN Z., *Liquid Modern Challenges to Education* (Padua 2011) 3-14; Idem, *Liquid Times* (Polity 2007) 26.

² STEGER M., *Globalization: A Very Short Introduction* (London 2013³).

³ LERCHE CH. O. III, “The Conflicts of Globalization” in *The International Journal of Peace Studies*, vol 3, n. 1 (1998).

⁴ BOISSONNANT J., “Les Religions et Mondialisation” (2003) 8-10.

⁵ RM 37.

⁶ RM 34, 37.



The witness of missionaries in places of greatest need continues to be today a global form of initial proclamation and exemplary attraction.⁷

2 Source of the Mission: The Trinity

God has revealed himself as Father, Son and Holy Spirit, and he wants all to be saved. God the Father sent his Son into the world as an authentic mediator between God and humanity. On behalf of the Father, Christ sent the Holy Spirit to carry on his work of salvation from within and to stimulate the Church to expand.⁸ In this light, salvation, as the fulfilment of the mission of the Church, is understood as entering the life of love, knowledge and communion of the Trinity. The Trinity, then, is the source of the existence and the missionary nature of the Church and its ultimate goal.⁹

⁷ RM 33-34; QRPJ 159.

⁸ AG 2-4.

⁹ RM 23.





3 Ecclesiological Basis

The mission of the Church proceeds intrinsically and essentially from the Trinity and has a Trinitarian structure¹⁰. Thus, “the Church is missionary by her very nature, for Christ’s mandate is not something contingent or external, but reaches the very heart of the Church. It follows that the universal Church and each individual church is sent to the nations.”¹¹

MISSIONARIES BY BAPTISM

Through baptism, every Christian is given a share in the priestly, prophetic and kingly office of Christ. So, every Christian is a missionary disciple who is called to take an active part in proclaiming the Gospel.¹² Through the sacrament of Confirmation, he receives a particular enrichment of the Spirit to spread and defend the faith by word and the testimony of his

works.¹³ To say that the whole Church is missionary does not preclude the existence of the specific mission *ad gentes*, which is the fundamental, essential and perennial business of the Church. Therefore, the mission *ad gentes*, *ad exteros*, *ad vitam*, holds a place of honour in the Church because it fulfils its missionary nature and dynamism. Indeed, experience shows that it opens wider ho-



¹⁰ LG 4.

¹¹ RM 62.

¹² EG 120.

¹³ LG 11.

rizons for the local church, provides motives that stimulate the dynamism of faith and can even become a remedy against materialist consumerism. It is in this light that the special vocation to be a missionary *ad gentes, ad exteros, ad vitam* exists in the Church.¹⁴

MISSION TODAY

In our world today, as St John Paul II already insisted, **mission cannot be seen only in terms of one-way geography**, but primarily as **the proclamation of Jesus Christ in interpenetrating cultural and sociological contexts**, where there is a need both for the mission *ad gentes* and *ordinary pastoral activity* or *new evangelization*.¹⁵ In this light, the mission is no longer just a movement towards ‘mission lands’. It is, rather, a multidirectional movement, because the mission takes place wherever a Christian crosses a human frontier to proclaim the Gospel. So, there are not just “senders”, and “receivers.” Each local church, therefore, sends and receives at the same time.

THE MISSIONARY RESPONSIBILITY OF ALL

Similarly, every Salesian Province, rich or poor in personnel or resources, is co-responsible in the missionary initiatives of the whole Salesian Society. All provinces, therefore, send and receive! This ecclesiological understanding requires, first of all, **a conversion of mind and heart of all Salesians** to become aware of this epochal change by which the whole Church is missionary.

¹⁴ RM 31-32, 45; COLOMBO D., “Fondamenti Teologici e Identità della Missio ad Gentes nella Redemptoris Missio,” in *Euntes Docete* 44 n. 2 (1991): 213-222.

¹⁵ RM 33-34.



4 Charismatic Foundation

DON BOSCO AND THE FIRST SALESIANS

The missions in South America were the ultimate fruit and the most vivid manifestation of the missionary zeal of Don Bosco to make Jesus known. This missionary zeal – summarized in *Da mihi animas* – was the overriding dynamism that animated and sustained all his initiatives.¹⁶ “He took no step, he said no word, he took up no task that was not directed to the saving of the young. Truly the only concern of his heart was for souls.” Indeed, Don Bosco said “*Da mihi animas, caetera tolle*” not only in words.¹⁷ Don Albera insisted that “for Don Bosco the second end of his Congregation was the missions.”¹⁸ Don Rinaldi had this image of Don Bosco: “He was a true missionary, an apostle devoured by a passion for souls. His first care was to arouse in his sons an ardour for the missions.”¹⁹ From the beginning, the drive for the Salesian missionary adventure, involved thousands of collaborators, particularly countless Cooperators.

RECTORS MAJOR AFTER THE COUNCIL

All Rectors Major, from the Special General Chapter (1972) onwards, have always insisted that “missionary activity is an essential, characterizing element, that touches the essence

¹⁶ FMSDB, annessi 52-53.

¹⁷ RUA M., “Santificazione nostra e delle Anime a noi Affidate” (24 agosto 1894) in *Lettere Circolari di D. Bosco e di D. Rua ed altri loro Scritti ai Salesiani* (Tipografia Salesiana: Torino, 1896), 98.

¹⁸ ALBERA P., “Gli Oratori Festivi - Le Missioni - Le Vocazioni” (31 maggio 1913) in *Lettere Circolari di Don Paolo Albera ai Salesiani* (Direzione Generale delle Opere Salesiane: Torino, 1965), 133.

¹⁹ RINALDI F., “Il Giubileo D’Oro delle Nostre Missioni”, in ACS 30, 367.



and the very life of our congregation.”²⁰ This implies that “The missionary aspect becomes typical of every Salesian, because it is rooted in the Salesian spirit. It is therefore not something added to some. It is like the heart of pastoral charity, the gift that characterizes the vocation of all.”²¹ “This means that the missionary dimension is an essential element of our charism.”²² Therefore, Fr Ángel Fernández Artime makes a strong missionary appeal, as “a voice that must resonate in all Provinces and everywhere Salesians are present in the world to evoke generous responses.”²³

THE ESSENTIAL ELEMENT

Since it is an essential element of the Salesian spirit, we are committed to evangelization and education in the faith of young people especially the poor, and the proclamation of the gospel to those who do not know Jesus Christ.²⁴ This

²⁰ RICCERI L., “Le Missioni. Strada al Rinnovamento,” in ACS 267, 14.

²¹ VECCHI J.E., “Levate i Vostri Occhi e Guardate i Campi che già Biondeggiano per la Mietitura,” in ACG 362, 6-7.

²² VIGANÒ E., “Appello del Papa per le Missioni,” in ACG 336, 11.

²³ FERNÁNDEZ A., “Appello missionario del Rettor Maggiore ai Salesiani di Don Bosco”, in ACG 424; Cfr. anche “Appartenere di più a Dio, di più ai Confratelli, di più ai Giovani,” in ACG 419.

²⁴ Cons. 6.



means that every Salesian everywhere – in school, at university, in a parish, in a professional centre, in an oratory, in the forest, in the city, in his own country, or outside his own land – must live this missionary spirit, if he wants to be faithful to the charism of Don Bosco. Besides, the missionary spirit is expressed concretely in the “passion for the salvation of others” and the “joy of sharing the experience of the fullness of the life of Jesus.”²⁵ In fact, for our founder, “the source from which his missionary activity sprang was ... his ardent apostolic zeal, his desire to save souls.”²⁶

LIVING THE MISSIONARY SPIRIT TODAY

Today Pope Francis enlightens us: living this missionary dimension of our charism means living our Salesian life in a

“Joy of being Christians, of being sustained by the inner happiness of knowing Christ”

permanent state of mission, always trying to reach “all the marginalized places that need the light of the Gospel.”²⁷ In this way, we

keep alive our passion for Jesus and his people that enables us to overcome the pastoral laziness,

meanness, and the psychology of the tomb.²⁸ A missionary heart rediscovers the “joy of being Christians, of being sustained by the inner happiness of knowing Christ and belonging to his Church.”²⁹ From the missionary option³⁰ comes

²⁵ CHÁVEZ P., “Discurso alla Chiusura del Capitolo Generale 26”, in ACG 401, 137.

²⁶ RICCERI L, in ACS 267, 16.

²⁷ EG 20.

²⁸ EG 25, 82-83, 268.

²⁹ BENEDICT XVI, “Homily, Parco Expo Bicentenario, León, Mexico” (25 March 2012).

³⁰ EG n. 27.

“the joy of evangelizing”³¹ that overcomes the “tiredness in the faith”³² and the loss of apostolic dynamism.³³

On the other hand, this missionary spirit which every Salesian should live does not exclude, but actually implies that there are Salesians with the specific vocation to be missionaries among those who do not know Christ or have abandoned him (*ad gentes*), outside their own country (*ad exteros*), through a commitment for life (*ad vitam*).³⁴

5 Salesian Missionary Animation

The word ‘animation’ derives from the Latin ‘*animus*’ (life, breath) and to *animate* means “to give breath,” or “to fill with freshness and courage”.

MISSIONARY ANIMATION IN THE CHURCH

“Faith is strengthened by passing it on!”³⁵ In this way, missionary animation aims to educate and inform the people of God to keep alive in every Christian the passion to make Jesus known and to preach the Gospel, promoting missionary vocations and eliciting cooperation in evangelization.³⁶ Effective missionary animation promotes a gradual deepening of one’s own love for Jesus and his people. This “sweet and comforting joy of evangelizing” that “fills the life of the community of disciples”³⁷ which releases the energy “to serve Christ in

³¹ EG 10.

³² BENEDICT XVI, “Discorso alla Curia Romana per gli Auguri Natalizi” (22 December 2011).

³³ EG 81, 83.

³⁴ FMSDB, annessi 44.

³⁵ RM 2.

³⁶ RM 83.

³⁷ EG 10, 21.



oppressive situations of human suffering, to place oneself at the service of humanity, without withdrawing into one's own welfare.”³⁸

SALESIAN MISSIONARY ANIMATION

In the light of Don Bosco's charismatic experience, we can now define our objective for Salesian missionary animation.³⁹ It is not limited to celebrations, or occasional initiatives. It is rather a continuous process of “raising awareness and animating the provincial and local communities, with a view to a deeper missionary awareness, a service renewed in content and methodology, and a renewed commitment that, to be credible, must be exercised simultaneously both inside and outside the community.”⁴⁰ This process is made concrete in the provincial project of missionary animation.

FIRST OBJECTIVE

Missionary animation has a dual purpose, interdependent and mutually complementary. It aims above all **to keep missionary zeal alive in every Salesian and in the educative and pastoral community** and to promote missionary culture.

This implies an organic missionary pastoral ministry, so that missionary animation is an option in the whole of youth ministry⁴¹ making all the dimensions of the Salesian Educative Pastoral Plan fruitful,⁴² and the various pastoral areas or sectors of the mission.⁴³ It also interacts with the initial and

³⁸ BENEDICT XVI, “Discorso alla Curia Romana per gli Auguri Natalizi” (22 December 2011).

³⁹ FMSDB, annessi 54-57.

⁴⁰ CG21, 146, 4.2.5, 118.

⁴¹ QRPG 140-142; 155, 158, 302

⁴² QRPG 158.

⁴³ QRPG 177-253.

ongoing formation of Salesians and involves members of the Salesian Family according to their particular charism.

THE SECOND OBJECTIVE

Missionary zeal is the spark that triggers in every Salesian an “openness to a permanent conversion”⁴⁴ and to **discerning the call of the Lord to be a missionary.**

Therefore, the second objective of Salesian missionary animation stems from the primary objective: to help Salesians to discern the missionary vocation *ad exteros, ad gentes, ad vitam*.⁴⁵

⁴⁴ EG 26.

⁴⁵ FMSDB 27-29.





6 The Provincial Delegate for Missionary Animation

The Provincial, with his Council, is primarily responsible for the animation and government of the Province.⁴⁶ It is his duty to promote the animation, coordination and missionary activity of the Province.⁴⁷ Since this is an important charismatic service, the provincial appoints, preferably a capable and suitable confrere as Provincial Delegate for Missionary Animation (PDMA), to keep alive the missionary spirit of the confreres and the whole educative-pastoral community.

IDENTITY

The PDMA is the ‘missionary sentinel’ of each Province. He promotes the missionary culture in the Province as well as the commitment to the mission *ad gentes*, for first proclamation and for new evangelization.

A person with sensitivity and missionary experience.

The PDMA is a person with sensitivity and missionary experience. He has enough time for his work and is supported and encouraged by the Province, so as to ensure greater effectiveness in the animation of this sector.⁴⁸

It is appropriate that he be a member of the Provincial Council, since normally it takes care of the missionary spirit in the Province. If he is not a member of the Provincial Council, he interacts regularly with it. It is also important that he work in synergy with the provincial commissions.

⁴⁶ Cost. 161.

⁴⁷ Reg. 18.

⁴⁸ DICASTERO PER LE MISSIONI, *Educare alla Dimensione Missionaria* (Dicastero per le Missioni: Roma, 1995), 35-41.



TASKS

The PDMA, together with the Provincial Commission for Missionary Animation: ⁴⁹

... at the level of the Salesians

- ✓ Studies and reflects on the missionary practice of the province, the history and the missionary dynamics and challenges of today.
- ✓ Learns and shares good missionary practices with other provinces and other ecclesial realities.
- ✓ Awakens the missionary sensitivity of each local community and Salesian Educative Pastoral Community, which, in turn, will discern the concrete actions to be taken.
- ✓ Works in synergy with the Delegates for Formation, Youth Ministry, Social Communication and the vocation animator and with all the other bodies of animation in the Province in order to ensure that the missionary spirit will become the driving force in all the initiatives.

⁴⁹ DICASTERO PER LE MISSIONI, *Manuale del Delegato Ispettoriale per l'Animazione Missionaria* (Dicastero per le Missioni: Roma, 1998), 35-51.



- ✓ Promotes the use of Cagliero 11.
- ✓ Organizes **days** of missionary spirituality or missionary **retreats**.
- ✓ Promotes missionary prayer through the Salesian missionary intention for each month;
- ✓ Involves the sick and elderly confreres in prayer for the Salesian missions.
- ✓ Sees to the programme, celebration and evaluation of the annual **World Mission Sunday** and Salesian Mission Day, which can be extended to a week or a month.

... at the level of missionaries

- ✓ Maintains contact with **missionaries** of the Province, taking care of their fraternal welcome and informing local communities in time when they are visiting so they can be invited to share their missionary experiences.
- ✓ Is close to the missionaries' **families**, organizing meetings with them;
- ✓ Accompanies **new missionaries in the Province** and helps them to be integrated.

... at the level of Formation

- ✓ Collaborates with the Delegate for Formation in monitoring the implementation and evaluation of the document **The Missionary Formation of the Salesians of Don Bosco**.
- ✓ Interacts regularly with the formation communities and centres of ongoing formation to arouse missionary enthusiasm.⁵⁰



... at the level of Youth Ministry

- ✓ Works with the **Delegate for Youth Ministry** in order to promote a missionary implementation of the *Framework of Reference for Youth Ministry* to ensure that every educational and pastoral initiative “in whatever environment it is carried out, always includes the proclamation Christ and concern for the salvation of youth.”⁵¹
- ✓ Participates actively in the **youth ministry team** and is attentive to some aspects of youth ministry, in particular: the promotion of vocations, especially the missionary vocation; groups in general and missionary groups in particular; the missionary spirit in the contents of faith development programmes; education for solidarity in a global world; the phenomena of movement of people (migration, displaced persons, refugees); and a missionary view of Salesian parishes.⁵²

⁵⁰ FMSDB 27-29.

⁵¹ QRPG 64, 59-79, 148-162, 228-237.

⁵² QRPG, 226.





- ✓ Promotes **missionary prayer** among young people.
- ✓ Gradually encourages the formation of a network of **missionary animators** in the local Educative Pastoral Communities.
- ✓ Promotes **knowledge** of the missionary activities of the Church and the Salesian Society;
- ✓ Is directly involved in raising awareness, formation and accompaniment of the **Salesian Missionary Volunteer Movement**, giving impetus to the development and implementation of its provincial plan.

... at the level of Social Communication and the Salesian Family

- ✓ Works with the Delegate for Social Communication in **promoting awareness of the missionary activities** of the Province and the Salesian Society through the provincial newsletter, the provincial website, the Bulletin, ANS, etc.⁵³
- ✓ Maintains contact with the groups of the **Salesian Family** to help in what concerns missionary animation.⁵⁴

... at the level of Mission Offices and Salesian NGOs

- ✓ Accompanies the service of the **Mission Offices** and **Salesian NGOs**, according to the powers given in the Province, in collaboration with the Director of the Mission Office and / or the Provincial Economist, ensuring their missionary and Salesian identity.⁵⁵
- ✓ Takes on other duties assigned **by the Provincial** to promote the missionary spirit.

⁵³ DICASTERIO PER LA COMUNICAZIONE SOCIALE, *Sistema Salesiano di Comunicazione Sociale* (Dicasterio per la Comunicazione Sociale: Roma, 2011²), 15-16, 19-24, 44-45.

⁵⁴ *La Carta d'Identità della Famiglia Salesiana* (2012), art. 16-17.

⁵⁵ DICASTERIO PARA LAS MISIONES SALESIANAS, *Procuras Misioneras Inspectoriales al servicio del Carisma Salesiano* (Dicasterio para las Misiones: Roma, 2013).

7 The Provincial Commission for Missionary Animation

IDENTITY

The Provincial Commission for Missionary Animation is a group composed of Salesians and lay people appointed by the Provincial in dialogue with the PDMA. The commission works directly with the PDMA in carrying out its responsibilities by formulating proposals and positive suggestions, and evaluating the provincial missionary animation project.

TASKS

The Commission shall meet regularly in order to:

- ✓ Formulate a structured plan and strategies for missionary animation in the Province.
- ✓ Promote a shared vision of missionary animation in the Province through moments of ongoing formation, reflection and discussion.
- ✓ Coordinate the activities of missionary animation of the Province.
- ✓ Promote a Salesian missionary culture in the Province.
- ✓ Contribute to deepening the commitment of the Province for the mission *ad gentes, ad exteros*, the first proclamation or the new evangelization.



8 The Regional Coordinator for Missionary Animation

IDENTITY

The *Regional Coordinator for Missionary Animation* (RCMA) is the link between the PDMA and the Councillor for the Missions and the Sector for the Missions. He coordinates and promotes the sharing of best practices in mission promotion in the Region. He promotes the formation of the Provincial Delegates (PDMA). After consulting the Provincial Delegates (PDMA) of a region, and having heard the opinion of the Regional Councillor and the Provincial concerned, the Councillor for the Missions appoints a RCMA for a period of 3 years, with the possibility of renewal. Where there is a Regional Provincial Conference, the Regional Councillor appoints the RCMA, having heard the opinion of the Councillor for the Missions.

TASKS

The RCMA

- ✓ Strengthens the link between the Councillor for the Missions and the Region to promote the missionary spirit and commitment of the Provinces of the Region.⁵⁶
- ✓ Encourages teamwork, cooperation, subsidiary coordination, sharing of experiences, initiatives and projects between the PDMA,
- ✓ Take care of the regional formation of the Salesian Missionary Volunteer Movement.
- ✓ Performs the task entrusted to him by agreement of the Provincials in the Region or by the statutes of the Conference of Provinces.
- ✓ Works in synergy with the Regional Coordinators for For-

⁵⁶ Cons. 138.

mation, Youth Ministry and Social Communication in order to promote collaboration between provinces in the Region for missionary animation, youth ministry and formation of the Salesians and to promote shared activities of the sectors in the Region.

- ✓ Convenes the regular meeting of the PDMA, in agreement with the Councillor for the Missions;
- ✓ Promotes awareness in the Provinces of the Region regarding possible common missionary efforts (e.g., migrants, refugees, ethnic minorities and indigenous people), etc.
- ✓ Assumes other duties assigned by the Councillor for the Missions in order to promote the missionary spirit in the Region.
- ✓ Promotes missionary formation and the spread of missionary formation material.
- ✓ Encourages participation in regional and global ecclesial events.





9 The Regional Commission for Missionary Animation

It is desirable to form a *Regional Commission for Missionary Animation* in each Region.

IDENTITY

The Commission is composed of the PDMA's of the Region. It promotes networking and enriches the Provinces with various initiatives.

TASKS

The *Commission* shall meet regularly in order to:

- ✓ Reflect together on the missionary situation and the challenges of the Provinces within a Region with a view to formulating a plan and structured approaches for missionary animation in the Region.
- ✓ Encourage the sharing of experiences, materials, initiatives and projects of missionary animation.
- ✓ Promote the Salesian missionary culture in the region;
- ✓ Contribute to deepening the region's commitment to the mission *ad gentes*, the initial proclamation or the new evangelization.



10 Consultation Body of the Sector for the Missions

The Consultation Body is a means to understand the real situation of the Regions and promote collegial collaboration in missionary animation of the whole Salesian Society. It is the guarantor of continuity of the implementation process undertaken by the Congregation and makes its contribution to reflection for the General Chapters.

IDENTITY

It is a group composed of the RCMA and other persons invited by the Councillor for the Missions to provide guidance, evaluate and formulate proposals and suggestions taking into account the Six Year Plan of the Rector Major and his Council in reference to the mission sector. It may invite other people (Salesians, members of the Salesian Family and others) for each meeting of the Consultative Body. It is convened every two years or whenever the Councillor for the Missions considers necessary.

TASK

The Consultative Body is convened to help the Councillor for the Missions in achieving his task of promoting the missionary spirit and commitment in the whole Salesian Society, coordinating initiatives, guiding missionary activities and providing formation training, and updating of missionaries.⁵⁷

⁵⁷ Const. 138.



II. ANNEX

1. Missionary Formation of the Salesians of Don Bosco

This document seeks to encourage every Salesian through formation to keep alive the missionary zeal of Don Bosco, and enable him to be a missionary animator as well as help him to discern whether God is calling him to be a missionary “ad gentes”.

This document highlights the *contents, attitudes, experiences* for the moments of the formation. The contents are offered to highlight the missionary aspect of the formation experience; attitudes to be cultivated and experiences to be promoted are also indicated. These are contents, attitudes and experiences to be continually deepened in the various stages. Since the formation communities are located in different settings, the various proposals need to be contextualised.

At the end of the document specific issues are presented: criteria for discernment for the Salesian missionary vocation and formation of the Salesian missionary.

1. The Prenovitiate

The pre novitiate is the first stage of formation; it aims at stirring up interest in and enthusiasm for the Salesian vocation; it offers an experience of Salesian community and apostolic life where pre-novices deepen their vocational choice; it helps the pre-novices to mature in various human and Christian aspects and fosters their preparation for the novitiate.

Contents to be emphasised:

- the study of Don Bosco’s life shows his zeal for souls, also expressed by the desire to go to the missions in his early years of priestly formation and which developed following his launching of the missionary frontier of the Congregation when he was much older;
- a description of the current presences of the Congregation offers pre-novices an insight into the variety of the Salesian mission in different countries and enthuses



them in particular regarding the work missionaries do in different parts of the world, despite the challenges and difficulties they encounter⁵⁸;

- the presentation of historical figures and present witnesses of Salesian life also offers the pre novices the example of missionaries from whom they can draw inspiration for their lives.

Attitudes to be fostered:

- gratitude for the faith received, interest in study of the catechism, the joy of knowing and loving Christ and the Church, the desire to share his faith with others;
- openness to different social and cultural realities of their country and the world, to situations of poverty, to the reality of many young people who are like “sheep without a shepherd” (Mt 9, 36), and thus the sense of compassion and solidarity;

⁵⁸ Cf. GSSIF, 1.2; 1.3.



- apostolic generosity which leads to a simple life and to the free gift of self, fruit of a Salesian spirituality that requires commitment to responsible service.

Experiences to be encouraged:

- know the work of missionaries in one’s own Province, in the local church in one’s own country and around the world, for example through videos and visits by missionaries;
- be part of a missionary group in the pre-novitiate;
- experience the sharing one’s own faith with others, with other pre-novices and with young people;
- commit themselves in catechesis and in the apostolate, stirring up questions about the meaning of life in young people, fostering interest in the faith, creating the desire to know the figure of Jesus.

2. The Novitiate

The novitiate is the beginning of the experience of Salesian consecrated life. The novices increasingly configure themselves to Christ the Good Shepherd, consolidating their relationship of love and friendship with him. By starting to live the consecrated life, they learn to situate themselves in the heart of the Church and place themselves entirely at service of its mission⁵⁹ As the *Ratio* states, “the service of the Kingdom, the witness to the Gospel, a sense of Church and missionary enthusiasm are all characteristics of the novitiate experience”.⁶⁰

Contents to be emphasised:

- the study of the *Memoirs of the Oratory* with the intent of helping novices to understand the oratorian heart of Don Bosco as an expression of his missionary zeal and his apostolic inner life;⁶¹

⁵⁹ Cf. Const 6.

⁶⁰ FSDB 366.

⁶¹ Cf. GSSIF 2.1.



- contact with holiness lived out by some significant figures of the Salesian Family, particularly by missionaries, and the reflection on the characteristics of their holiness in view of fostering the growth of a missionary heart among the novices;⁶²
- the study of the Salesian Family with a view to broadening the horizons of the novices through collaboration and contribution of members of the Salesian Family and the laity, in the fulfilment of the Salesian mission, with particular reference to the missions.

Attitudes to be fostered:

- the willingness to identify oneself more and more with the sentiments of Jesus, and with his commitment, so that all people may know the Gospel, and desire to see him known and loved by all peoples, especially by young people;
- the identification with the missionary heart of Don Bosco and the desire to become signs of the Father's love, especially for young people who do not know Jesus,
- the ardour of the *da mihi animas* that leads the novices to the total gift of self to God in the religious profession according to the way of life traced out by Don Bosco;
- a positive attitude towards the missions and Salesian missionaries and a growing interest and willingness to offer themselves to the missions, if this is the will the God in their regard.

Experiences to be encouraged:

- take advantage of the possibility of insertion in the social and apostolic context⁶³ and express the pastoral charity for the kingdom through various educational and pastoral experiences, in order to have the possibility of "knowing and experiencing the



- world of the young, especially of the poorest”;⁶⁴
- foster prayer for missionaries and the missions⁶⁵, especially Eucharistic adoration and the Rosary;
 - interact in a friendly manner, where possible, with young people from other religions;
 - maintain contacts with some Salesian missionary, preferably of one’s own Province;
 - be involved in the annual celebration of the Salesian Mission Day, in the commemoration for missions every 11th of the month, and in personal prayer for missionary vocations and the missionary needs of the Church and of the Congregation.

3. The Post-Novitiate

The post-novitiate is the stage in which the newly professed Salesian strengthens the vocational experience of the novitiate for what concerns Salesian consecrated life; where he prepares himself for practical training, enters into dialogue with culture through philosophical, pedagogical and catechetical studies and integrates faith, culture and life.⁶⁶

⁶² Cf. GSSIF 2.3.

⁶³ Cf. Reg. 89.

⁶⁴ FSDB 367.

⁶⁵ Cf. *Redemptoris missio* 78.

⁶⁶ Cf. FSDB 396; Cost. 114.





Contents to be emphasised:

- critical and Christian reading of culture and events of the Church and of the world, in order to understand its implications today for evangelisation, especially among youth;
- the study of the history of the Congregation and the Salesian work, with particular reference to its missionary expansion in the world;⁶⁷
- the study of the preventive system with attention to its inculturation especially in today's multicultural and multi-religious context;⁶⁸
- knowledge of the phenomenon of migration and its social, cultural and religious challenges;
- the study of catechesis and social communication to learn how to bring the Gospel to young people, and particularly to those who are indifferent, non-believers and non-Christians;
- knowledge of the *Criteria for the Discernment of the Salesian Missionary Vocation* in order to possibly start the discernment of a missionary vocation.

Attitudes to be fostered:

- critical and compassionate openness to the social, cultural and religious realities in one's own country and in the world, especially of young people, and to listen to the cry of the people for a better life;
- sensitivity to the needs of young migrants, street children and youth at risk;
- interest and participation in the evangelising mission of the Church and of the Congregation and the desire to contribute to its growth in one's own country and in the world;
- the willingness to be challenged by the missionary call and

⁶⁷ Cf. GSSIF 3.4.

⁶⁸ Cf. GSSIF 3.1.; P. CHAVEZ, «The Inculturation of the Salesian Charism», AGC 411, 49- 51.



the generosity of offering oneself with joy through a life that requires commitment, sacrifice and self-giving.

Experiences to be encouraged:

- apostolate among young migrants, among the poor in rural or urban areas, and among youth at risk in the context of the apostolic experiences of the post-novitiate;
- organise and animate missionary groups in places where one goes for apostolate;
- have some experience of missionary promotion using the means of social communication⁶⁹;
- reflect on personally and in community the *Criteria for the Discernment of the Salesian Missionary Vocation*.

4. Practical Training

Practical training is the vital stage of intense evaluation of Salesian activity in a pastoral educative experience, which helps

⁶⁹ Cf. SSSC II, 3-4.



young Salesians to mature in their consecrated Salesian vocation and to ascertain their suitability in view of perpetual profession.⁷⁰

Contents to be emphasised:

- the personal and community reflection and evaluation with other practical trainees on their life experiences and Salesian activities;
- direct knowledge of the life of the Province and of the Congregation.

Attitudes to be fostered:

- the joy of faith and of love for Jesus and the enthusiasm to bring young people to know him, especially through catechesis;
- the passion of Don Bosco to propose to young people, especially those who do not know the Gospel or are far from the Church, the experience of the Christian faith;
- availability for the practice of the Preventive System as an expression of passion and joy in sharing the experience of the fullness of life in Christ;
- theoretical study and practical of the Preventive System with attention to inculturation.

Experiences to be encouraged:

- set up and animate a missionary group among young people and stir up their enthusiasm to take part in various initiatives in favour of the missions, including missionary volunteer service;
- find ways to interact with young people from other religions in one's own context, and where possible, make direct experience in a Salesian missionary presence of one's own Province.

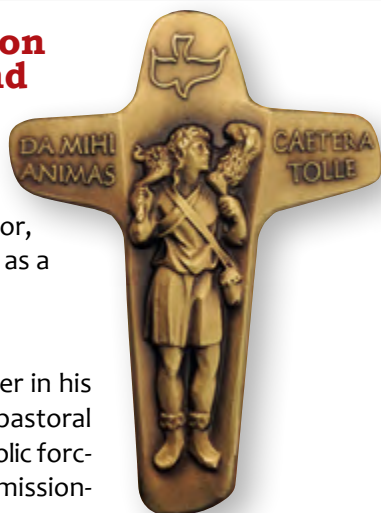
⁷⁰ Cf. FSDB 428-429.

5. The Specific Formation of Salesian Priests and Coadjutor Brothers

The specific formation is that which completes the initial formation of the Salesian pastor and educator, along the lines of his specific vocation as a brother or priest.⁷¹

Contents to be emphasised:

- the study of Don Bosco the Founder in his later years when he faces new pastoral challenges, involves numerous apostolic forces, opens the congregation to the missionary frontiers;⁷²
- the study of the Salesian Youth Ministry, which helps to deepen the missionary dimension of evangelisation, that is, the urgency of proclaiming Christ and educating young people to faith, new forms of presence among the young, the Salesian presence in the country, attention missionary promotion;⁷³
- the study of pastoral theology with attention to the documents of the Church on the missionary activity, theology of religions, theology of evangelisation, missiology, inter-religious and intercultural dialogue, and other related issues such as the challenges of globalisation, secularism, multiculturalism and multi-religiosity, immigration, popular religiosity and ways of proclaiming the message of the Gospel in today's context;⁷⁴



⁷¹ Cf. FSDB 446.

⁷² Cf. GSSIF 4.1.

⁷³ Cf. GSSIF 1.3; P. CHAVEZ, «The Salesian Youth Ministry», in ACG 407, n. 4.2.

⁷⁴ Cf. SYNOD ON THE NEW EVANGELISATION, Proposition 9.



- the study of social communication with the aid on how to make use of the instruments and language of modern media in proclaiming the Gospel and transmitting its message to the same culture of the modern media;
- the missionary zeal and dynamism of the priest by virtue of his configuration to Christ the Shepherd⁷⁵.

Attitudes to be fostered:

- the bond of deep friendship with Christ which leads those in formation to conform themselves to Him and then to draw from him a strong the pastoral charity;
- love for the Church as the People of God open to welcome all peoples;
- the conviction about the missionary character of the Salesian charism.⁷⁶

Experiences to be encouraged:

- the experience of missionary work with young people who are followers of other religions;
- knowledge and the animation of the catechumenate program according to the *Rite of Christian Initiation for Adults*;
- the summer missionary experience;
- involvement in Salesian missionary promotion at the local and Province level;
- the proposal of prayer for missionaries and mission to the sick.

6. On-going Formation _____

On-going formation is the natural continuation and the necessary deepening of the Project of Life which was initiated and lived in initial formation and lasts throughout life. It takes place

⁷⁵ CONGREGATION FOR THE CLERGY, *Circular Letter “The Missionary Identity of the Priest”*, Libreria Editrice Vaticana 2011, n.2.

⁷⁶ GSSIF 4.2.

primarily in ordinary daily life of each confrere within the community and it aims at keeping alive in him the joy and enthusiasm of completely dedicating oneself to the cause of the Gospel.

Contents to be emphasised:

- the possibility offered to the confreres of the Province of the opportunity to take part in any formation program, conference, course ... which may help to the deepening or better preparation in some aspects of one's apostolic task, e.g. inter-religious dialogue, new evangelisation, ...;
- the deepening of reflections and guidelines of the Congregation for the Evangelisation of Peoples and of our department for missions;
- missionary promotion in the Province and the Congregation;
- volunteer service among the young and lay people.

Attitudes to be fostered:

- the desire to live up to one's task in order to give one's best in the evangelising mission;





- openness to new contents and methods that could improve the apostolic effectiveness in one's own context;
- awareness of one's frailty and poverty in the fulfilment of the missionary mandate and thus the need for meditation and prayer, self-assessment of one's actions, and a renewed determination to journey with more commitment and fervour.

Experiences to be encouraged:

- reflect and share one's experiences in order to keep alive the "the passion for the salvation of others, and the joy of sharing the experience of the fullness of life in Jesus";⁷⁷
- take advantage of study days and reflection made with the members of the Salesian Family and lay collaborators on topics relating to evangelisation and culture, commitment to mission "ad gentes", ...;
- use the instruments of social communication for a critical assessment of new and emerging cultures and value the opportunities they offer in the proclamation of the Gospel;
- learn new methods of evangelisation;
- animate missionary groups.

7. Criteria for discernment of the Salesian missionary vocation "ad gentes, ad exteros, ad vitam"

Individuals or groups involved at various levels:

- The confrere who is accompanied by a spiritual guide and by the confessor
- The community where the confrere lives, that is, the Rector, formators, confreres
- The Provincial and his Council
- The General Councillor for the Missions.

⁷⁷ P. CHAVEZ, «Address at the closing of GC 26» GC XXVI, p. 137.



Counter indications of the missionary vocation

- The search for adventure and simple desire to change the place where one works
- Urged on by a third person: parents, confreres, friends
- Escape from one's own relational, personal, vocational problems
- Inability to integrate into the life and apostolate of the community. If such a confrere is sent to the missions, he will be exposed to a more demanding environment (due to language, culture, and other factors) and will only worsen, rather than improve, his situation.

Insufficient elements

- It is *not enough* to have some general missionary motivation like, for example, a vague wish to work for poor youngsters or in a poor setting ...
- It is *not enough* to have a superficial enthusiasm for the missions that is not accompanied by concrete attitudes of commitment, sacrifice, generosity, such enthusiasm will not last long.



General Criteria for Vocational Discernment – for the confere and for the Rector and his Council

Three essential aspects: (1) Right intention, (2) free decision, (3) necessary qualities.

The necessary qualities are:

- Good health;
- Human maturity; sense of responsibility; relational capacity;
- Robust personality; psychological balance; perseverance in difficulties;
- Patience, understanding, humility, capacity to appreciate authentic values in other cultures and religions and to adapt oneself in changing situations;
- Supernatural spirit, so as not to reduce mission to something merely philanthropic or social activity;
- Spirit of faith; rootedness in Christ through personal and community prayer life, centred on the Eucharist, regularity in the reception of the sacraments;
- Salesian life lived with missionary zeal shown by his ardour in making Jesus known, especially to poor and marginalised youth;
- Profound love for the Church and the Congregation;



- Spirit of sacrifice; generosity; being contentment with the conditions in he finds himself;
- Fortitude in enduring fatigue and fruitlessness of one's own effort;
- Flexibility and ability to adapt oneself and to love life in an intercultural community;
- Capacity to learn a new language;
- Capacity to live in community and to work as a team with the members of the community, lay mission partners, the young;
- Communion with and obedience to the local bishop in overall pastoral activity.

8. Specific preparation of the Salesian missionary_____

The Salesian who feels the call to be a missionary outside his own homeland, cultural milieu and language group (*ad exteros*)⁷⁸, among those who have not yet heard the Gospel, where the Church is not yet fully established (*ad gentes*)⁷⁹, through a life-long commitment (*ad vitam*)⁸⁰, may offer himself any time to serve in missions.

Young confreres are preferred for their ease of learning a new language and culture and their spirit of adaptation; generally it is preferable to end the process of discernment of their missionary vocation during the post-novitiate, but it is also possible during the specific formation of the Salesian priest and the Salesian brother.

The 19th General Chapter also opened the possibility for

⁷⁸ Cf. FABC Office of Evangelisation, «Consultation on Asian Local Church and Mission ad Gentes», ed., Franz Josef Eilers, *For All the Peoples of Asia*, III, n.5, Claretian Publications, Quezon City 2002, p. 222.

⁷⁹ Cf. *Ad Gentes* 6

⁸⁰ Cf. *Redemptoris Missio* 66.



Salesians to be missionaries *ad tempus*, for at least 5 years, “provided that they are considered suitable”⁸¹. This can be done for specific and urgent tasks in the missionary activity of the Congregation or to help the confrere to

better discern his Salesian missionary vocation *ad vitam*.

Discernment

The process of discernment is a gradual and progressive journey with the help of a spiritual guide. In this process, the candidate learns, like the Virgin Mary, to listen to the voice of the Spirit, to purify and deepen his motivations, to discern his qualities and attitudes which determine his suitability for Salesian missionary life. The community has also an important role in this process. For this process the *Criteria for the Discernment of the Salesian Missionary Vocation* are used. It is also possible

The process of discernment is a gradual and progressive journey

that the candidate missionary is given, for example, on a trial basis for a year, the experience of working in a missionary context outside of his own Province. This experience could also be useful in the discernment of his Salesian missionary call.

When, as a result of the discernment, the candidate comes to the conclusion that he is called to serve in the mission field, he sends a letter to the Rector Major in which explicitly manifests

⁸¹ GC XIX 18, *Orientations*, 2.

his wish and puts himself at the disposition of the Congregation. This does not remove the opportunity to specify his preferences or concrete predispositions for a determined mission territory, this applies in particular to Project Europe.

The Rector Major, through the Councillor for the Missions, enters into dialogue with the confrere's Provincial, asking from him and his Council a written opinion regarding the missionary vocation of the candidate, always with reference to the *Criteria for the Discernment of the Salesian Missionary Vocation*.

Having successfully completed the discernment and having obtained the opinion of the Provincial to release the confrere for the missions, the Rector Major assigns the candidate his destination.

Preparation

In the intervening period before departure, the Province:

- offers the possibility to the future missionary, as much as possible, to learn the language and culture of the place in which he is assigned, as well as take part in meetings or courses organised by the Conference of Religious or by the Episcopal Conference for candidate missionaries;
- offers the possibility of to know the basic concepts of cultural anthropology and the dynamics of intercultural dialogue;
- sends the missionary to take part in the Orientation Course for new missionaries organised by the Missions Department as an immediate preparation of the missionaries before the giving of the missionary cross;
- prays and invites prayers for the confrere who will be sent as a missionary.

Insertion

Meanwhile, the Province, to which the new missionary has been assigned, creates a welcoming atmosphere and receives him fraternally when he arrives.



To facilitate his insertion into the new cultural, social and ecclesial context, the Province:

- offers him at the start an orientation program that makes known not only the history, the culture and values of the country, but also the history, mission and the works in the Province;
- guarantees him adequate time to learn the language;
- assures him initial accompaniment through a spiritual guide who assists and advises him during the first years of his inclusion, listening to his expectations, deepening his motives, removing his eventual prejudices, helping him to draw up the plan of Salesian missionary life;
- facilitates his gradual insertion by refraining from appointing him to positions of administrative responsibility during the first two years;
- organises regular meetings, for example, twice a year, of the new missionaries with their formators, rectors and the one in charge at Province level and at the same time offers indications to the rector of the new missionary;
- gives him the possibility to participate in the Orientation Course for new missionaries organised either by the Conference of Religious or by the local Bishops' Conference in order to know the knowledge and be inculturated in the local culture.



After five years, the missionary is helped to evaluate his missionary experience, and in particular:

- his integration into the life and apostolate of his Province;
- its insertion into the local culture, especially among

- young people entrusted to him, his capacity for openness;
- a reflection on his apostolic zeal and commitment to missionary life.

Meanwhile, the missionary who is in the formative period completes his initial formation, is ordained to the priesthood and / or makes the perpetual profession. For those who are in the phase of practical training, the two years envisioned in the Regulations (n. 96), is counted starting from his educative pastoral insertion in the local community to which he is assigned; for example: the time spent exclusively for the study of the language or waiting immigration procedures are not to be counted as practical training.

Formation continues

The missionary inserts himself fully into the missionary work of the Province and pays attention to his continuing formation, taking advantage of the opportunities offered by the Province to deepen his personal relationship with Christ as the source of his missionary ardour, continually inculturates himself in the culture of the people in the light of the Christian faith and the Salesian charism.

Takes part in the various meetings in the Province (day of the community, meetings of the educative pastoral community and of the Salesian Family, and other initiatives), in the country (like, for example, courses organised by Salesian regional centres for on-going formation, meetings organised by the Conference of Religious or Bishops' Conference), as well as in the Salesian Pontifical University which offers the course for on-going formation of missionaries.

If he has the necessary gifts and if these correspond to the needs of the Province, the missionary is asked by the Provincial to take up further studies in missiology, anthropology and intercultural dialogue, inter-religious dialogue, new evangelisation, in order to render a competent service in the Province.



2. Salesian Missionary Holiness



A fundamental activity of the PDMA consists in the promotion of the Salesian Missionary Holiness, within the framework of pastoral work. We have numerous significant examples of missionaries of our family, many of whom are presented to us as a model of holiness in the church.

Here are some models of missionaries “*ad gentes*”. Knowing their lives, making them known, imitating them and invoking them is a service of missionary animation.

- **Saint Louis Versiglia**, Salesian bishop, martyr (Italy - China)
- **Saint Callistus Caravario**, Salesian priest, martyr (Italy - China)
- **Blessed Laura Vicuña**, teenager (Chile - Argentina)
- **Blessed Louis Variara**, Salesian priest (Italy- Colombia)
- **Blessed Artemides Zatti**, Salesian brother (Italy - Argentina)
- **Blessed Maria Romero Meneses**, religious sister, FMA (Costa Rica - Nicaragua)
- **Blessed Ceferino Namuncurá**, youth (Argentina)
- **Blessed Maria Troncatti**, religious sister FMA (Italy - Ecuador)
- **Venerable Vincent Cimatti**, Salesian priest (Italy - Japan)
- **Venerable Simon Srugi**, Salesian brother (Holy land)
- **Venerable Rudolf Komorek**, Salesian priest (Poland - Brazil)
- **Venerable Laura Meozzi**, (Poland), religious sister FMA (Italy - Poland)
- **Venerable Attilio Giordani** (Italy), Salesian Cooperator (Italy - Brazil)
- **Servant of God Stephen Ferrando**, Salesian bishop (Italy - India)
- **Servant of God Ottavio Ortiz**, Salesian bishop (Peru)
- **Venerable Francis Convertini**, Salesian priest (Italy - India)
- **Servant of God Joseph Vandor**, Salesian priest (Hungary - Cuba).
- **Servant of God Charles Crespi Croci**, Salesian priest (Italy - Ecuador).
- **Servant of God Orestes Marengo**, Salesian bishop (Italy - India)
- **Servant of God Matilde Salem**, Salesian Cooperator (Syria).
- **Servant of God Andrew Majcen**, Salesian priest (Slovenia - China, Vietnam, Taiwan)



- **Servant of God Anna Maria Lozano**, religious sister HH.SS.CC. (Colombia)
- **Servant of God Charles Della Torre**, Salesian priest (Italy - Thailand).
- **Servant of God Charles Braga**, Salesian priest (Italy - China, Philippines)
- **Servant of God Costantine Vendrame**, Salesian priest (Italy - India)
- **Servant of God Antonietta Böhm**, religious sister, FMA (Germany - Mexico)
- **Servants of God Rudolf Lunkenbien & Simon Bororo** (Germany - Brasil, Brasil - Brasil)

And many others, who without having an open cause for beatification, in Africa, America, Asia, Europe and Oceania, have spent their lives serving young people, some even martyrdom.

1. Cardinal John Cagliero (1838-1926)

First Salesian missionary

1838 - He was born in Castelnuovo d'Asti,

1851 - 1875 He lived in the Oratory at Valdocco, Turin (studies, priesthood, apostolate, music)

1854 and 1859 He was amongst the first group who took the name 'Salesians' and amongst the first Salesians

1862 - He was ordained priest and appointed catechist at the oratory

1874 - He was appointed first director of the FMA at Mornese

1875 - 11 November He left for Argentina as leader of the first missionary expedition

1877 - At GC1 he was elected first Catechist general of the Congregation (until 1884)

1884 - He was consecrated as the first Salesian bishop, in 1885 he returned to Patagonia (based at Viedma)

1908 - He was appointed Apostolic delegate for Costa Rica and Nicaragua

- 1915 - He became the first Salesian Cardinal, 1920 - bishop of Frascati (Rome)
- 1922 - Missionary Institute at Ivrea (Piedmont) took his name
- 1926 - He died in Rome, his body was transferred to the cathedral in Viedma-Patagonia (1964)
- 11 November 1925 He gave some souvenirs for the departure of 224 new missionaries.



...“Today let me, as the first of the missionaries and only surviving member, tell you what Don Bosco told us with all the zeal of his soul: Seek the glory of God and the salvation of souls alone!... Dear confreres, fifty years of experience allow me to offer you some recommendations:

... firstly: **PRAYER:** pray! Remain close to the blessed cross you were given, keep it in your heart and mind every day, every moment of your life. And along with it carry and say the Rosary; be devoted to Mary Help of Christians and let everyone see that you are. Secondly, prudence, **TEMPERANCE;** see that the spirit of Don Bosco is always alive and active in you. Thirdly: **WORK;** work; this is our special programme. Work, but always united with God. Your work will be blessed by God if done with the right intention, if accompanied by holiness of life. Work, then, as good Salesians, always united with the Lord and for the Lord. Finally: **BE APOSTLES AND EVANGELISTS.** Like St Paul, the model for missionaries, propose but one thing for yourselves: to make our Lord Jesus Christ known and loved. Preach Jesus Christ in your catechism classes to the young and to adults, and in all your preaching and religious instruction. But remember that the Word of God is preached through virtue more than through work, through holiness



of life. Inculcate and propagate, as Don Bosco wanted us to, devotion to Jesus in the Blessed Sacrament and to Mary Help of Christians; and you will also see what miracles are.”

2. Holy Missionaries & Martyrs Bishop Louis Versiglia and Callistus Caravario

(Liturgical celebration - 25 February;
canonised 2000, part of the 120 Chinese martyrs)

Louis Versiglia (1873 Italy, Oliva Gessi - 1930, Shiu Chow, China)

ITALY - Salesian journey, preparation for the missions

1885-1888 - Valdocco, High school (3 years) - close to Don Bosco, 1889 first profession SDB

1893 - Rome, Gregorian University (3 years: finishes with philosophy degree)

1893 - Foglizzo, assistant to the novices at Foglizzo (1895 - ordained priest)

1896- Genzano, novice master;

CHINA - missionary journey

1906 -1910: First expedition to China: Macao, Director of Immaculate Conception Orphanage

1911-1918: Hengshan (Canton-China), mission in China for lepers

1912: Macao - Orphanage reopened, technical schools

1918: Apostolic Vicariate of Shiuchow entrusted to Salesian Congregation by Holy

See (erected 1920; 6 residences MEP - 12 mission stations, 3 schools 1479 Catholics)

1921: Canton - consecrated Bishop;

1924: Shanghai - takes part in the first Council of the Chinese Church



1926: USA, Canada - takes part in the Eucharistic Congress, collects funds for the mission

1929: The Vicariate has grown - SDB, FMA, 15 mission stations 11 churches and 16 chapels, 23 schools (800 students), orphanage, seminaries; 3803 Catholics (growth)

1930: Litowtsui (martyred with Callistus Caravario, 25 February)

Missionary and spiritual PROFILE of Bishop Versiglia

Philosopher, formator, architect (churches, schools, orphanages, seminary), founder of a Chinese religious congregation (Announcers of the Lord: member of Salesian Family since 2005). Spirit of sacrifice - humility - penance for the mission - union with God - 14 letters to Carmelites in Florence reveal extent of missionary zeal.

- The missionary who does not remain united with God is like a channel detached from its source.
 - The missionary who prays much also does much.
 - Love souls a lot, and this love will be the teacher of all the things you need to do for their good.
 - Aspire to the best always and in everything, but be satisfied with what takes place.
 - Without Mary Help of Christians we Salesians are nothing.
- (1920 ✕ Bishop Louis Versiglia)

Missionary and spiritual PROFILE of Fr. Caravario

Orderly, precise, obedient to parents and his superiors, respectful, very zealous for things of the Church, teacher of liturgy for his friends, deep faith, kindness and moral integrity. Timid nature, little given to playing, preferred conversation, adapted easily. Loved theology and study of languages – Portuguese, French, English, Cantonese and Mandarin.

The 82 letters, written in this period to his mother, are overflowing with this yearning: to be a priest, a holy priest to lead souls to God. In them one can admire all his love for God,



for whom he was ready for anything, even the supreme sacrifice of life: “Now your Callistus is no longer yours, he must be completely of the Lord, completely dedicated to his service! Will my priesthood be short or long? I don’t know, the important thing is that I do well and that by presenting myself to the Lord I can say that I have, with his help, made the graces that he has given me bear fruit”. In the period of Timor, the thirst for holiness was accompanied by the ardent desire to sacrifice one’s life for the salvation of souls and the presentiment of martyrdom. He will present himself to the Lord with his fruits the following year, an eight-month-old priest.

3. Blessed Louis Variara (1875-1924)

A very young missionary among the lepers

1875 - He was born in Viarigi - Asti (Italia) on January 15th.

1887 - He entered the Valdocco oratory and met Don Bosco.

1891 - He joined the Novitiate.

1892 - He made his perpetual profession in the hands of Bl. Michael Rua, who whispered to him, “Variara do not vary”.

1894 - He was sent as a missionary to Agua de Dios (Colombia) to work with the lepers.

1905 - He founded the Congregation of the “Daughters of the Most Sacred Hearts of Jesus and Mary”.

1923 - He died on February 1st in Cúcuta.

1932 - His body was taken to Agua de Dios.

2002 - He was beatified by Pope St John Paul II (liturgical memorial on January 15th).



The year 1891 was decisive in his life. Having recollected himself in prayer and concentrated on serious reflections, he understood that becoming a Salesian did not mean choosing a profession, but dedicating his whole life to God and to the people God would entrust to him.

During that year, the letters of many missionaries were received. Five letters also were sent by Fr Unia, a missionary among the lepers in Agua de Dios, Colombia. They narrated in a simple way the everyday acts of heroism of the missionaries who gave the children and adults affected by that terrible disease a bit of joy and Christian hope.

October 2nd, 1892. At 17, Aloysius Variara, kneeling in front of Bl. Michael Rua, made his perpetual vows of chastity, poverty and obedience. Aloysius asked to be sent to the missions. He began the studies that will lead him to the priesthood in Turin-Valsalice, in the Salesian seminary for foreign missions. Here, in the month of May 1894, the missionary Fr Unia arrived. He was sick and fatigued. Feeling close to the end, he had come to Italy to look for young Salesians to take his place among the lepers.

Here is what Aloysius Variara noted down: «I wrote my wish to leave for Colombia on a small piece of paper and I asked this grace to Our Lady. I placed the note on the heart of Our Lady, between the Madonna and the Child, and I waited with the utmost faith and hope: my prayer was heard. At the beginning of the novena, Fr Unia came to Valsalice to choose his missionary among many clerics on behalf of Fr Rua.

What a surprise it was for me to see that, among the 188 clerics who had the same desire, stopping in front of me, he said: “This is mine”. Then, calling me aside, he asked me if I wanted to go to Colombia, at the hospital of Agua de Dios; I said yes, with a joy that seemed like a dream. I have always attributed this grace to Mary Help of Christians».



A quick farewell to his country, to his family, then forty days of travel across the Atlantic Ocean; then, by boat, for a thousand kilometres on the Magdalena river; then four days on horseback up to Agua de Dios. «We have arrived! – wrote Fr Variara –. Our arrival was quite abrupt, but what a celebration the dear lepers gave us: they seemed almost healed at the sight of Fr Unia, whom they really loved so much». It was August 6th, 1894.

4. Francis Convertini, Venerable (1898-1976)

Everyone's friend

1898 - He was born in Italy (Cisternino, near Brindisi)

1916 - soldier at the Front in the First World War, prisoner, interned (Hungary)

1920 - joins the guardia di finanza (police): Trieste, Pola and Turin - where he gets to know the Salesians

1924 - sent to the Card. Cagliari Missionary Institute (Ivrea)

1927 - member of the missionary expedition for India - Kolkata, makes his novitiate at Shillong

1935 - priest, works at Bhorpara (1939) Ranabondo (1942) Krishnagar (until 1976).



Characterised by simplicity, sincerity, availability for every sacrifice, honesty, constancy. His biggest problem were his studies – despite a heroic effort – throughout his life. He never perfectly learnt the local language (Bengali) but was able to enter into harmony with the people who all saw him as a great friend. Fr Convertini gave himself totally to the people. “No one in Krishnagar had as many friends,

so many spiritual children amongst the unlearned and the wise, amongst the poor and the rich. He gave no great sermons or speeches, since that wasn't his skill, but he spoke on a one to one basis and entered all the families." He was the only one to gain access where no one else could go. He was constantly on the move from village to village. He used horse and bicycle. But eh preferred to put a pack on his back and walk, because that way he could meet many people and speak to them about Christ. Without doubt he was a model of Salesian missionary life, a true example of inculturation, a teacher of interior life, self-denial of a pastoral kind.

The Servant of God's life is filled with heroic charitable activity, penance and his charm as a man of God bringing "the saving water of Jesus". He did thousands of baptisms. He stripped himself of everything in order to give to the poor: including his clothes, shoes, bed and food. He always slept on the ground. He fasted at length. He was unbelievably poor. There are so many episodes, including some embellished by suitably documented supernatural gifts which gave him the reputation for holiness when he was alive. He belonged to everyone without distinction of race, caste or social status. And he was loved by all. This was clear at his death when a huge number of Christians, Muslims and Hindus flocked to the cathedral. He died on 11 February 1976. His last words were: "Mary my mother, I never displeased you in life ... come and help me now."



5. Vincent Cimatti, Venerable (1879-1965)

The “Don Bosco of Japan”

1879 - He was born in Faenza on July 15th.

1882 - At the age of three he saw Don Bosco: “Look, look at Don Bosco,” his mother told him.

1912 - Music teacher and director of the St Aloysius Oratory of Turin.

1925 - At the age of 46, he left as a missionary for Japan (Myasaki).

1965 - He died in Chofu (Tokyo).

1991 - He was declared venerable.



“Fr Cimatti is a figure sketched by Don Bosco himself, of whom he embodied all the virtues”. Thinking of him, one immediately thinks of his smiling, jovial, welcoming face. “When he showed up – said a witness – he made the walls smile”. Good with everyone and always. “What does one have to do to be qualified as bad by Fr Cimatti?”, people used to wonder. As hard-working as ever. “Don Bosco never said ‘enough’”, he used to repeat to those who invited him to rest a little.

His life among the Japanese was a wonderful example of inculturation: “He adapted like water fits into a vessel”, they said of him. One day, on the train, having eaten his food from a “bento” (a kind of travel basket), he heard from a traveller: “From the way you ate the bento, I realized that you love Japan”. He used music a lot for evangelization. And it didn’t take long before he composed... Japanese music!

A man so gifted yet so humble! “With all his talents he looked like a beggar”. Once during a canonical visitation to a community of nuns, the Sister at Reception, who did not

know him, did not even allow him to enter, because she believed he was a beggar. “In listening to confessions, he seemed to want to take upon himself our faults ... He seemed to be the penitent”. It can be said that his whole existence was a continuous tension towards “more”. One of his famous jokes is revealing, “We must do everything we can and ... a little more!” Monsignor Cimatti is undoubtedly one of the most successful, most complete, most likeable and most harmonious Salesians: he is a master of harmony!

6. Joseph Vador, Venerable (1909-1979)

Pastoral goodness

1909 - He was born in Dorog (Hungary) on October 29th.

1927 - He entered the Salesian novitiate in Szentkereszt.

1932 - He made his perpetual profession on August 13th.

1936 - He was ordained a priest in the Basilica of Mary Help of Christians

1936 - He was sent as a missionary to Cuba (Guanabacoa).

1961 - He stayed on as parish priest of the church of the Carmen, while all schools were expropriated.

1979 - He died in a holy way in Santa Clara (Cuba).

2017 - He was declared Venerable.



In a society torn by hatred and violence, Fr Vador was a heroic witness of reconciliation and peace, doing everything he could to console the sick, the wounded and the poor and personally risking his life to mediate a bloodless surrender. He offered himself as a peace mediator between Che Guevara's troops and those of Colonel Cornelio Rojas, of the army of General Batista. They said of him: “He was one of the most



lovable, delicate and noble hearts among the clergy of Villa Clara”. Fr Vandor came close to St Francis de Sales for his patient docility, prudent action, enlightened wisdom in the spiritual direction of souls; and to St John Bosco for his apostolic dynamism, love for poor young people, the spirit of faith, peaceful joy and cordial manners. He died on October 8th, 1979, after several years of intense suffering that had left him almost completely paralysed, while his little sickroom turned into an “altar” and a “confessional”. On the day of his death, many – crying – exclaimed, “A saint has died!” The diocesan bishop wrote, “The Salesian Congregation lost a son, the diocese an exemplary priest and the faithful a beloved father”. The secret of his human and spiritual appeal was his goodness, sweetness and kindness.

Doing good and taking care of the salvation of souls was his only concern in the 43 years he worked in Cuba. His personality, his spirituality and his pastoral creativity have left deep traces in the diocese of Santa Clara.

7. Rudolf Komorek, Venerable (1890-1949)

A holy priest

1890 - He was born in Silesia (at that time under the rule of Austria, today Poland) on August 11th.

1913 - He was ordained a priest

1914 - He became a military chaplain.

1919 - He was appointed parish priest in Fryšták.

1922 - He entered the Salesian novitiate.

1924 - He was assigned to Brazil to assist the Polish emigrants.

1929 - He prepared himself for perpetual vows in Niteroi.



1949 - He died in San José dos Campos (Brazil).

1995 - He was declared venerable.

The Provincial wrote to the Rector, Fr Ladislaus Paz: “I am convinced I am sending you a saint”. Fr Ladislaus soon realized that this was not an exaggeration. He wrote, “Before and after hearing confessions, he prayed for a long time. His confessional was always surrounded by many people who were looking for him to receive absolution and the appropriate advice he gave: short, incisive and practical. I made my confession to him every week. At night, as the Rector, I had to take a tour around the house. Many times, I realized that there was a light in the chapel. As I approached, I saw Fr Rudolf lying on the ground with his arms open in the form of a cross. He prayed there”. And Fr Pinto Ferreira, “He was sought for confessions both by the Salesian confreres and by the external clergy. When he confessed the priests, a great shyness and humility could be noticed in him. After confession, he surprised the penitent priest by kissing his hand. Sometimes it just happened to me that, when my confession was over, he would hand me the stole and he would kneel to make his own confession”. He was not just a confessor. He was given 28 hours of classes a week! When someone showed up to look for a priest to assist a sick person, he was the first one to offer himself. He ran into the sacristy to take the Blessed Sacrament in a pyx, took the horse by the reins and went. Along the journey, he recited the Rosary. Sometimes he had to reach distant huts, on high hills without roads. But he went, rain or sun, gliding through the beads of his black rosary, already much used and worn out, that he never wanted to change with another.

Fr Rudolf was deeply humble. He always avoided talking about himself and so he remained silent on the occasion of his priestly Silver Jubilee. In the seminar of Lavrinhas, they soon



proceeded to celebrate it. Not being able to avoid the homage any more, he said to the seminarians in the Good Night, “Celebrate, my dear friends, but I tremble. I must give an account of 25 years of priesthood. I am terrified. I tremble.”

He spent whole hours in adoration before the Blessed Sacrament and was devoted to Our Lady. In the chapel or walking, he held the rosary in his hands. Extremely strict with himself, he was profoundly condescending and benevolent towards others. There was a deep human perception in him; he did not impose his particular way of life on others. He was very reserved and simple, but always kind and amiable with the people he spoke to. Everyone liked his presence and wanted to hear him talk about God. He accompanied people to draw closer to God and to live more deeply their lives of faith. His dedication to others was something that surprised everyone. There was no tiredness, no need to sleep; no disease could hold him back when he received an appeal or a request for help. In this constant self-giving, he was consumed until his death.

8. Attilio Giordani, Venerable (1913-1972)

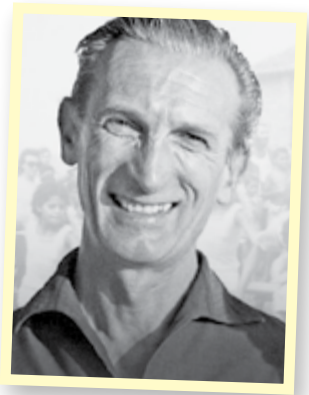
Missionary of the Oratory

1913 - He was born in Milano, his brother becomes a Salesian (Fr Camillo)

1929 - 1972: catechist at the oratory from 16 to 60 years of age

1929 - leader at St Augustine’s oratory, Milano. Famous as an actor comic, catechist, footballer, cyclist, theatre director; formator

1944 - 1972: married Noemi (3 children: Pier Giorgio, Maria Grazia and Paola)



- 1947 - 1971: worked for “Pirelli” (Milan, in administration, trade union member)
- 1954-1958: launched a “crusade of kindness” at the oratory which extended to the rest of Italy
- 1962: first heart attack, slowed down rhythm of work and apostolate; received early pension
- 1972: leaves as lay missionary to Brazil - Mato Grosso in Campo Grande, following his daughter. Died of a heart attack after 150 days in the mission. His final words “There are no sermons to give. Preaching is living”!

Catechist's Ten Commandments (as written by Attilio)

- I. Limiting the catechist's mission to just teaching builds up very little
- II. The real problem is forming kids to live in a Christian way. Class and group activities should be aimed at this
- III. We need to practise the way we want people to live.
- IV. Teaching catechism well, being experts in pedagogy, are excellent qualities but come to nothing if the catechist is not there amongst them constantly.
- V. To teach youngsters how to be on time for Sunday Mass and catechism, the catechist needs to be there before they begin.
- VI. The class and the group is made up of individuals. Every one of them needs to be known, loved, followed up even when things are not going well.
- VII. We need to be constant: others will reap the harvest. Children who promise little today, may well be apostles tomorrow. We often see this.
- VIII. Class and group are not isolated things; they have their own dynamic, but they are part of the common activities in the oratory and they lead to parish and the world.
- IX. To encourage the kids to be there, the best thing to do is to make the community life of the class interesting. Com-



petitions and the like can help. Failures in these activities: being unjust, not occasionally rating events, not giving promised rewards.

X. When the classroom is alive, the kids will be the bridge between oratory and family.

“In his life he sought to be what he believed; he tried to be an icon of Jesus” (Cardinal Carlo Martini, SJ - 1994.11.21)

9. Andrew Majcen, Servant of God (1904-1999)

The “Don Bosco of Vietnam”

1904 - He was born at Maribor (Slovenia)

1925 - Salesian novitiate, initial formation

1933 - ordained priest, sent as missionary to China (Kunming in 1951), Macao

1952 - sent to North Vietnam (Hanoi - founded a work), returned to Hong Kong (1954)

1956 - sent to South Vietnam (Saigon) until 1976

1976 - sent to Tainan (Taiwan) until 1979 (returned home: Ljubljana, Slovenia)

1999 - died at Ljubljana



“I am grateful to God for having called me and given me the courage to follow his call. Life’s adventure, to which God call us, is very meaningful!” he often said.

CHINA: The martyrdom of Bishop Versiglia and Fr Caravario (1930) reawakened the thought of the missions in him. “I will proclaim the Gospel to the Chinese in Chinese, and will be Chinese with the Chinese,” was his motto. He loved them as brothers and sisters and quickly learned the language of

those he worked with. He loved everyone but especially poor and abandoned young people. They all found him to be a sincere friend and father.

DON BOSCO of VIETNAM: Fr Majcen is one of the founders of our work in Vietnam (North 1952, South 1956). As rector, vice provincial, novice master – he was an educator of religious vocations in particular, planting Don Bosco’s charism in the Vietnamese soul, following his proven principle: Vietnamese with the Vietnamese, in a Vietnamese way. In his twenty years in Vietnam, he created a huge Salesian tree out of nothing, which is why, in Vietnam he is called, “The Don Bosco of Vietnam”. Physically exhausted but mature in spirit, he has been recognised as a spiritual guide and great friend of the young.

SLOVENIA: After returning to Ljubljana he organised a network of benefactors to send support to Vietnam to help the Salesians there. After 1983 he knew that he would not return to Vietnam and directed all his energies to the inner life, the path to holiness. He was a much sought out spiritual director, including for priests and religious, until he died at 95 years of age.

“Thank you, God, for having called me and given me the courage to listen to your voice. Thank you, God, especially for life at home and in the missions. I am happy to have followed this road. Thank you, God, for having called me to the Salesian Congregation and having sent me to proclaim the Gospel in the Far East. Mary, Help of Christians, thank you for everything, because I am convinced – I learned this from St John Bosco – that everything I have done is your work. Without Mary, I am nothing. Without being a saint, I am nothing.”

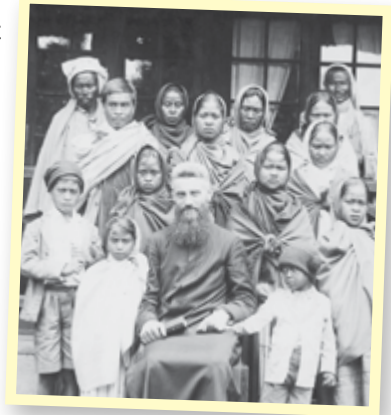
(Andrej Majcen)



10. Costantino Vendrame, Servant of God (1893-1957)

The Francis Xavier of North-East India

- 1893 - He was born in San Martino di Colle Umberto (Italy) on August 27th.
- 1913 - He entered the Novitiate at Ivrea
- 1915 - He joined the army for the First World War.
- 1924 - He was ordained a priest in Milan
- 1924 - He was sent as a missionary to Assam - India.
- 1957 - He died in Dibrugarh on January 30th
- 2006 - His cause of beatification was begun.



Fr Vendrame was sent to India in the twenties of the past century and he immediately gave himself to evangelization, not in one place, but in numerous places, meeting people, families and villages, travelling continuously, without fear of weather, nor of all kinds of dangers. He was driven by the urgency to extend the kingdom of God, to prepare the Lord's coming everywhere, and so in a few years he travelled thousands and thousands of kilometres, despite the difficulties of the time, especially working with the Khasi tribe.

Fr Vendrame was characterised by the holy impatience of Francis Xavier. Like him, it seemed that he sought a fulcrum to lift the whole world to Jesus Christ in an instant, with the lever of living faith. Typical was one of his speeches to young clerics who trained in Shillong for the future missionary life. He explained the parable of the king who invites many to his son's wedding feast, namely the call to the messianic kingdom.

The eloquence of Fr Vendrame became impetuous especially when he explained: “Go to the streets and along the hedges and force them to come in, so that my house is filled”. That ‘compelle intrare’ (force them to enter) was his battle cry. He went along the hedges of the Khasi hills, in the deep valleys, announcing the Good News to the poor, the humble, urging them to enter the wedding hall with the voice of love and charity.

All this revealed an extraordinary dynamism, which he drew from prayer and union with the Lord. In his ministry, he continued this journey: he moved constantly; he did not wait for people to come to him, but he travelled through towns and villages to announce the Good News of the kingdom. Fr Constantine Vendrame travelled a lot; he continually went towards others, driven by the urgency to prepare the Lord’s coming everywhere, and in this way, he prepared the coming of the Lord in himself. After having spent all his strength, his intelligence, his heart, he would end his life by offering himself for his brothers, animated by an intense apostolic charity, an expression of his fervent devotion to the Sacred Heart of Jesus. He had followed in full the inspiration that the Lord had given him and, for this reason, the mystery of Christ was renewed in his heart.

With regard to apostolic fruitfulness in those lands, he affirmed: “It’s because of the prayers here in the mission of so many good souls and the 200 and more youngsters of the two orphanages who all live in an atmosphere of intense religiousness and missionary spirit. And above all the strong group of our good clerics and novices who, not yet able to consecrate themselves to the external apostolate, live the equally active life of the missionary apostolate, with prayer, with mortification, with intimate, secret immolation, which, precisely because it’s secret, is more fruitful. And the facts, which are not always ordinary, are a witness to this”.



11. Salesian spirituality for our missionaries

Don Egidio Viganò, Rector Major, Letter - Acts n. 336 (1991)

Missionary activity is not based directly on human abilities. The key player in the Church's mission is the Holy Spirit: It is he who calls, enlightens, guides, gives courage and effectiveness; his work shines out resplendently in mission "ad gentes". The missionary is sent to enter into special harmony with the Spirit of the Lord. For us, missionary spirituality is not another spirituality but the same one, intensified and especially enlightened from the point of view of the sending "ad gentes". (*Redemptoris Missio* 87-90)

1. Above all, our missionaries feel themselves strongly **"rooted in the power of the Holy Spirit"**. He has made the entire Congregation missionary. RM places the first condition as "allowing oneself to be led by the Spirit".

2. **Apostolic interiority**, characterised by the charity of the "da mihi animas" (and its "grace of unity" which brings consecration and mission together within us). Faith follows in the footsteps of Abraham, the father of all believers, who left everything and went!



3. The central place of Christ the Good Shepherd who demands of the Salesian a special pedagogical and pastoral attitude, he will help the missionary to prefer approaches to those to whom he is sent which feature kindness and dialogue, as Jesus did.

4. Education as mission: the Salesian missionary highlights educational aspects using Don Bosco's strategy. This invites the missionary to take so many elements of human maturity seriously, since these help the journey of evangelisation to be realistic. This also means being able to share one's life with the people, an austere lifestyle, a sense of the educational value of dailiness, empathy in simplicity.

5. A practical sense of Church places each Salesian at the heart of the Church, thus the missionary lives and works in and for the Church, especially in the delicate stage where it is being built up. A steadfast commitment to the magisterium of the Pope and the Bishops is one of our strong spiritual legacies and we help the local Church to grow in this.

6. Joy in hard work reminds us Salesians that we came into existence on the "Hill of Youthful beatitudes" and that cheerfulness is a characteristic feature of our spirituality. "A feature of any authentic missionary life is the inner joy that comes from faith"»

7. Marian dimension: our entire Salesian life is considered to be a sharing in the ecclesial motherhood of Mary, whom we call on as our Help. Through Mary we implore the Spirit to give us the strength and courage to carry out our missionary mandate. It is Mary as model of this motherly love by whom all our missionaries should be animated.

If the missionary dimension is really an essential element in our charism it means, on the one hand, that it demands of our spirituality a special light and force to make it present and operative in the missions, and on the other that the mis-



sonary aspect deepens and renders more genuine Salesian spirituality itself.

12. Who is the Salesian - missionary *ad gentes*?

Don Egidio Viganò, Rector Major, Letter - Acts n. 336 (1991)

Everywhere we are “missionaries of the young”. But not everywhere are we so in the proper and specific sense of the missions “*ad gentes*”. To be missionaries in this strict sense, some other particular conditions are necessary, even in our own Congregation, and especially the following:

1. to live personally (by inspiration or by disposition of religious obedience) a **vocation that has the character of a mission” *ad gentes***”. “Christ the Lord has always called from the number of his disciples those whom he has chosen that they might be with him so that he might send them to preach to the nations”; and so missionaries “have a special vocation”;

2. to be sent by lawful authority to take the faith to those who are far from Christ; this implies, in fact, **leaving one’s own country and culture**;

3. to be generously **committed in the service of integral evangelization without limits of energy or time**;

4. to be constantly striving, even at personal cost, to insert oneself into the people and culture of those to whom one is sent (**inculturation**);

5. **to desire that the commitment be for all one’s life**; this is an aspect, says the Encyclical which still retains all its validity at the present day: “it is the model of the Church’s missionary commitment, which always stands in need of radical and total self-giving, of new and bold endeavours,... without being daunted by doubts, misunderstandings, rejection or persecution”.

It is not only a matter of intensifying our sacrifices, but also of a true and abundant enriching of our Salesian authenticity.



General Chapters in general have asked us to improve the pastoral quality of all our presences. Well, the encyclical (RM) assures us that by increasing our specifically missionary activity we shall find the secret and incentive for reaching a higher level in all our pastoral activity: it is in the missions, in fact, that one experiences more. Clearly that the Gospel is the precious “good news” for the present day, and that the faith of the confreres themselves becomes reawakened as they proclaim the events of Christ.

Missionary activity helps us also to rediscover the originality of our particular form of youth pastoral work ... We think of the Oratory... Don Bosco’s oratory is conceived with a missionary perspective for young people without a parish because “the Church’s mission is wider than communion”; in it a group of young people more mature in the faith become apostles of their companions (“youth for the young”!), while the confreres involved feel themselves to be really “missionaries of the young” to whom they have been called.



3. Missionary Groups

1. The importance of Group and Movements in Youth Ministry (FRYM pp. 149-152)

We refer, in summary form, to the guidelines of the *Frame of Reference for Youth Ministry*, which indicates the fundamental lines for Groups and Movements in the Congregation. These elements shed light on any missionary group in a Salesian presence.

Salesian Youth Ministry has one of its most important pedagogical insights in the associative experience. Don Bosco valued groups as an educational presence capable of multiplying formative interventions. This dimension is a fundamental characteristic of Salesian education-evangelisation. The Preventive System requires an intense and luminous environment of participation and friendly relations, enlivened by the animating presence of educators and which promotes all constructive forms of activity and associative life, concrete initiation into community, civil and ecclesial commitment (see C 35; R 8). Here are five qualifying choices for associations:

1. To build a family environment, through appropriate and strategically planned interventions, where the pedagogy of closeness, relationships and affection is experienced: an environment of confidence in which the educational and evangelising proposals are credible and can be assimilated through the intensity of personal relationships and the climate of shared joy.

2. To opt for the group as a privileged environment, in which the Salesian proposal of Groups and Movements is developed: a variety of groups, open to all young people (who are the real protagonists), and which express the diversity of the pedagogical *itineraries* in which our pastoral proposal is diversified. This criterion implies a welcoming capacity, taking care of the formation to Christian commitment, qualifying the animators, offering intense times of life in community and sharing of life, accompanying groups by the EPC.

3. To educate with the heart and the style of animation. It enhances the inner resources of everyone, strengthening



them; it suggests, motivates and helps to grow in everyday life, through a liberating and authoritative relationship. Animation has the concrete face of a person: the animator, who encourages the formation of groups and the progress of research, reflection, activity and helps, through his competence and experience, to overcome the crises of the group and to weave personal relationships between the members. He presents to young people elements of criticism and deepening, so that they can indicate their proposals, their desires and their searches; he favours communication and the connection between groups in the local EPC; he accompanies the individual components in their process of human and Christian growth.

4. The youth group must strive for its **social and ecclesial insertion according to its own vocation option**. The following should be promoted: preparation and accompaniment that will enable the young person to participate in the life of society, assuming one's own moral, professional and social responsibilities; active integration into the civil sphere; integration into the ecclesial community. Local groups find themselves at home in the Salesian Youth Movement (SYM): individuals, groups and youth associations, which, while maintaining their autonomy, recognize themselves in Salesian spirituality and pedagogy, implicitly or explicitly form the SYM.

5. To create **communities of young adults** that make possible the care of their Christian life and its sharing. They are places where life is shared, where the will of God is discerned by listening to the Word, where people celebrate, pray and take on pastoral commitments for the various ecclesial contexts in which the members are placed.

2. Goal

The Salesian Missionary Group, inserted in the dynamism of the local Youth Ministry, proposes to actively participate

in the missionary mandate of Jesus Christ to *go and proclaim*. Through prayer, reflection and action, the group promotes and animates the missionary spirit in its own environment and fosters interest in “initial proclamation”, “new evangelisation”, and *missio ad gentes*, while it is concerned to ensure its own growth in Christian commitment to the mission and to bear witness to the faith of each one in Christ.

3. Missionary groups within the SYM at the Province level

In different contexts, among the different types of youth groups in Youth Ministry, there are missionary groups that keep the missionary flame alive in the youth and ecclesial community, a dimension of Christian life that corresponds to all. For example: MYM (Missionary Youth Movement).

a) A missionary journey in stages

This missionary dimension becomes concrete and operative in the groups of our works, from primary schools to young adults in parishes and universities.

The good practices of some Provinces have highlighted the dynamism and fruitfulness of these groups, which follow





a path with stages, rites of passage, their own itineraries, gradual missionary commitments.

Children: They can animate missionary days, missionary prayers, doing some service activities and fundraising; they gather to reflect on themes and activities suitable for their ages.

Adolescents and young people: these groups are proposed, which beyond animating their own community, deepen missionary themes, challenges on evangelization in the contemporary world. The **'mission weeks'** are of vital importance for the impact they have in their lives. During a period more or less of a week, they carry out a time of missionary animation in rural areas, on the outskirts of cities, organizing activities for children and young people, or other voluntary services, visiting families, dialoguing and praying with them. These activities are carried out in Christian communities that can accompany and give continuity to the service done for them. In these missionary experiences, three key elements are fundamental: **fraternity, apostolate and prayer**. These 'weeks', taking care of preparation, implementation and follow-up, are of great impact in the lives of young people, through contact with situations of poverty, with the simple



faith of the people and so they experience in their lives the “joy of evangelizing”.

Young adults, beyond regular meetings, can carry out activities of animation or accompaniment among groups of children, adolescents or young people of the Province Missionary Movement. They organise more demanding missionary activities (three weeks - one month, both in their own country and elsewhere). They gradually engage in apostolic and service-oriented activities in their own communities and can begin to form part of the Salesian Missionary Volunteer (or pre-volunteer) Group, maturing the possibility of dedicating a year of missionary volunteer work in their own Province or outside it.

b) Possible activities of a missionary group

- To develop training programmes and **itineraries** for the group members themselves through group study and reflection on the Word of God, group Masses, conferences, etc.
- To familiarise oneself with Church **documents** (EG, RM, EN, AG) on evangelisation.
- To **pray** for the evangelising mission of the Church and the Congregation, taking into account the monthly missionary intention of the Holy Father and the Congregation.
- To have **regular meetings**, possibly weekly, of formation and organisation.
 - To gather material resources for missionary animation.
 - To organise annual conferences or missionary meetings.
 - To spread **Cagliero 11** in various ways.
 - To organise talks, seminars, prayers, service, and to offer information about missionary themes through mural paintings.
 - To celebrate the **Salesian Mission Day** every November 11.
 - To animate the missionary month of **October** in the community.
- To have **missionaries** come to talk about their missionary experiences to the community/group.



- To project the missionary animation **videos** prepared by the Mission Sector for the communities/groups.
- To organise missionary **exposure programmes**, field visits, etc., in order to offer missionary experiences during the holidays.
 - To **network** with other missionary groups in the Province and Region.
 - To encourage a culture of **donating** to missionary activities by trying to raise funds, albeit in a limited way.
 - To prepare and implement '**missionary weeks**' with missions in rural areas or on the outskirts of cities.
 - To promote vocations for the *missio ad gentes*.

c) Organisation

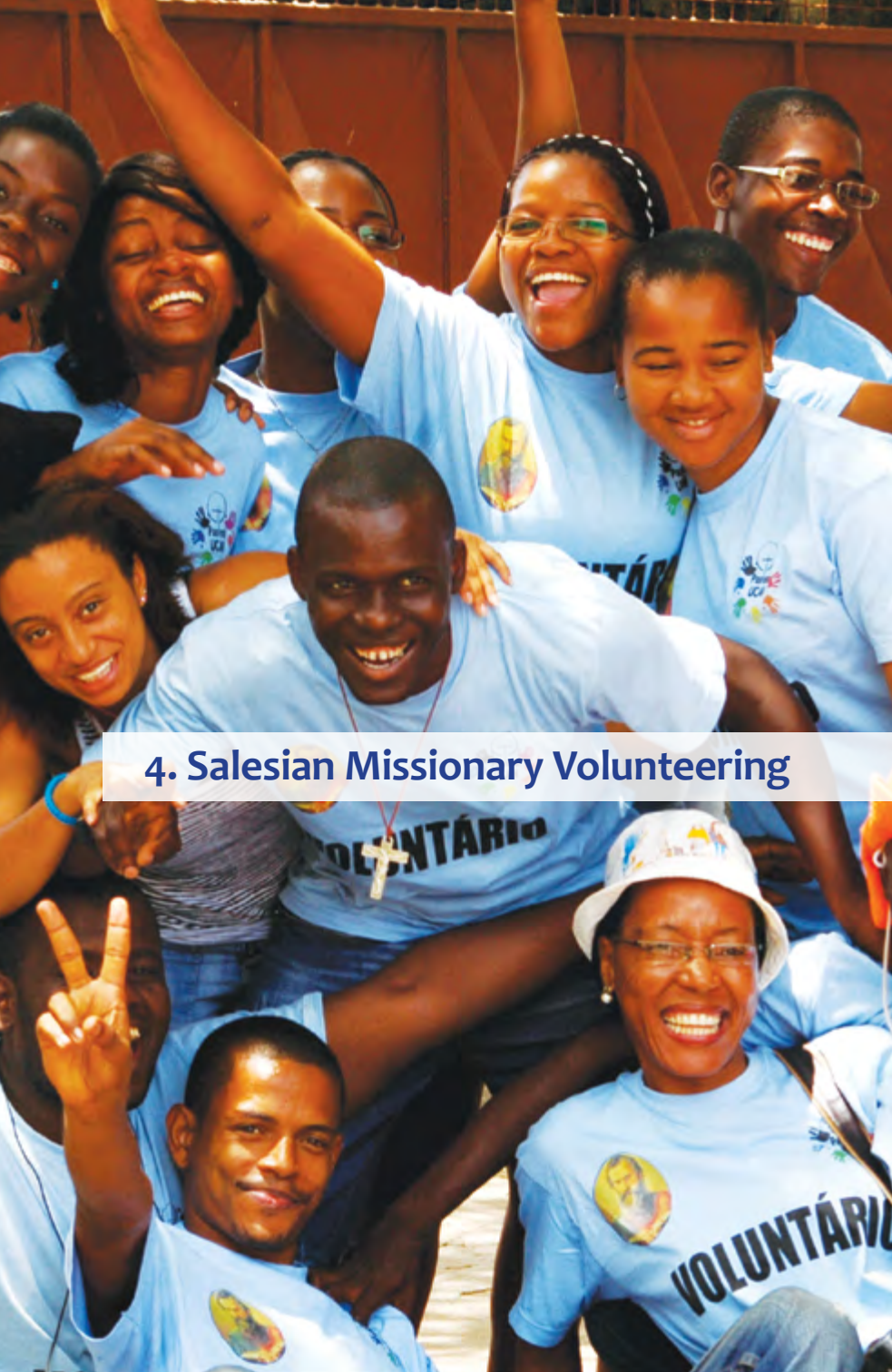
We indicate here some elements that are normally considered important in this type of groups.

Such groups usually have a weekly meeting of formation and preparation on their own.

In the local Salesian presence: parishes, schools, oratories-Youth Centres, initial formation houses (or possibly in another ecclesial reality), a representative of the group participates in the Youth Ministry Council (SYM) of the work.

The missionary groups of each house network, together with the PDMA and his team, with the other houses of the Province, organizing meetings, formation, missions together, usually in stages (children, pre-adolescents, adolescents, young people, young adults).

Each missionary group has its own coordinator, chosen by the group. Other coordination roles can also be chosen: secretary, vice-coordinator, treasurer, the one responsible for formation, etc. A lay advisor or a Salesian accompanies the group discretely, favouring their leading role.



4. Salesian Missionary Volunteering



We present some numbers of the Manual: *Volunteering in the Salesian Mission. Identity and Orientations of Salesian Missionary Volunteering* (Rome 2019). We have chosen a few numbers (cf. n. 41-45; n. 123-138), which are significant for the PDMA and which play an important role in the implementation and animation ministry of the Province. Without a doubt, the Manual as a whole is a rich resource for provincial missionary formation and animation.

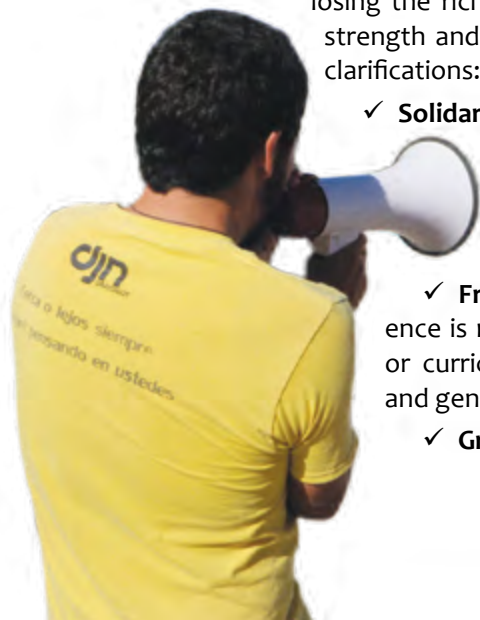
1 Definition of Salesian Missionary Volunteering SMV (n. 41-42)

It is the solidarity service, made gratuitously and freely by a young person, sent and welcomed by a community, integrating him/herself into the educative and pastoral project of a Salesian presence or promoted by it, with a sufficient continuity of time, motivated by the faith, with the missionary style and according to the pedagogy and spirituality of Don Bosco.

Clarifications

The definition is certainly open to flexibility, but without losing the richness of an identity that gives strength and clarity to the proposal. Some clarifications:

- ✓ **Solidarity service:** it especially implies the social-cultural-economic-professional dimension of the service offered to a particular community.
- ✓ **Freely:** it implies that the experience is not motivated by work-related or curricular requirements, but freely and generously assumed.
- ✓ **Gratuitous:** it implies the absence



of salary (foreseeing the ordinary sustenance of support like any other missionary). This differentiates it from other types, also valid, of interventions in the Salesian mission: civil service, cooperation, technical support, etc.

✓ **Young:** (17-35 years). One must be at least 21 years old for the international SMV. Other criteria are civil ages or the end of secondary studies or higher studies. The presence of adults and even missionary families is not excluded, but the priority focus of the SMV is young people.

✓ **Community:** Community experience is fundamental in the mission, both with the community of origin as well as with the host community. Community insertion can take place in various ways (permanent or occasional stay in the Salesian community, or in a house for volunteers, etc.). The volunteer is integrated into the existing local and provincial educative and pastoral project or in another non-Salesian community, but sent by the latter.

✓ **Sufficient continuity:** Normally the minimum required is one year of service, full-time, or as the case may be, also an intermittent, regular and continuous service for long periods.

✓ **Faith:** it implies faith as the fundamental motivation, which consists of the centrality of Jesus Christ in one's life, the reference to evangelical values, the ecclesial insertion and the evangelizing dimension of service, particularly through their witness of life. It is characterized by a demanding missionary spirituality, which implies leaving one's environment to be sent to new contexts.

✓ **Don Bosco:** it implies the knowledge of the person of Don Bosco, the Salesian Congregation, the Preventive System and the practice and experience of it as pedagogy and spirituality.



Three words (n. 43-45)

In the explanation of the concepts expressed in the three words of the **Salesian Missionary Volunteering** we outline its identity. We consider four universal aspects that distinguish volunteering:

- a. Solidarity service in favor of the common good
- b. Freely
- c. Gratuitous
- d. Sufficient continuity

✓ **Volunteering:** is not to be confused with collaboration or other valid and important educational and human promotion interventions (cooperation, contracting, civil service, alternative service to the military, technical support, curricular requirement, internship, cultural exchange ...). Volunteering is done **freely**, for **solidarity** and **free of charge**. It has a lay and professional character, particularly when it comes to international volunteering, which demands greater competence and preparation. **Continuity** implies, on the one hand, sufficient dedication of time, orientated for a year, and on the other hand, a sequence of the project, therefore, carried out in an institutionally organized way.

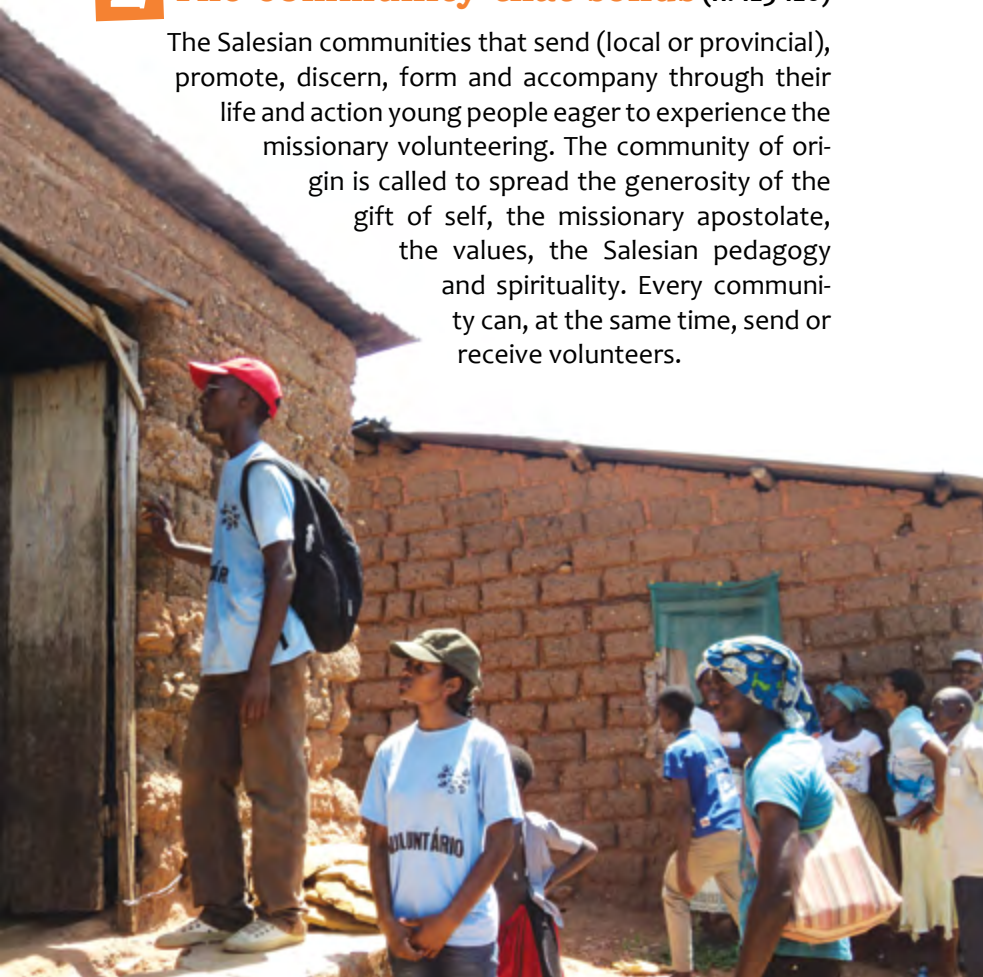
✓ **Missionary:** A volunteer expresses the “*joy of evangelizing*”. The fundamental motivations spring from faith. He/she participates in the process of evangelization through his/her testimony and his/her professional intervention as a way of building the Kingdom of God. This service becomes, for those who perform it, a path of Christian maturity and youthful holiness. Its missionary dimension involves leaving one’s own land or community to go and serve in other places witnessing and announcing the Lord. Local volunteering is lived fully with a missionary spirit, staying in one’s own environment.

✓ **Salesian:** Volunteering is characterized by the affinity

to the world of youth, an education guided by the Preventive System, animated by the “*da mihi animas*”, with an oratorian heart and family spirit. It is a service linked to the Salesian religious community and inserted in an educational and pastoral community, with an educational and pastoral project. He/ she is a volunteer, who has Don Bosco as an inspiring model. This charismatic typology depicts our way of being a Church and contributing to society.

2 The community that sends (n. 123-126)

The Salesian communities that send (local or provincial), promote, discern, form and accompany through their life and action young people eager to experience the missionary volunteering. The community of origin is called to spread the generosity of the gift of self, the missionary apostolate, the values, the Salesian pedagogy and spirituality. Every community can, at the same time, send or receive volunteers.





In the Local Community Level

The local Salesian community and the EPC are the first responsible of the Salesian mission in the territory and therefore, also of the Salesian missionary volunteering that is realized within it. For this reason, the Local Communities must:

- Assume and promote the **province's volunteering project**. Local Communities must know the diversity of the volunteer phenomenon, the identity, the priorities and the methodology of the voluntary service of the province and integrate it into their SEPP.
- Promote locally, according to the recipients, different forms of volunteering, giving a special highlight to the SMV.
- Accompany in their community the group of “**pre-volunteers**” of the SMV, helping them to rectify their motivations and their maturation process.
- Send candidates for volunteering to the provincial, national or regional meetings of the SMV.
- Maintain contact with young volunteers during their mission, asking them to share their experience.
- Accompany fraternally the volunteers who return to their community, after their service, with a fraternal welcome, helping them to integrate again in the community, in the Church and in the society.
- When some young people from their community go on a mission, their being “sent” is marked in a local celebration.

The Rector

He is the first responsible of SMV in the local community, the one who creates awareness and culture of missionary animation among the brothers and the EPC. He encourages those responsible for Youth Ministry and Missionary Animation, to promote SMV in their community and to involve the Salesian community and the EPC in knowing, accompanying and welcoming the volunteers.

The Local Missionary Animator, Reference Person of SMV

He is the reference person of the SMV: it could be a Salesian or a lay person of the EPC suitable for the accompaniment of the candidates. It is important that this reference person exists for the SMV; it can be, in any case, the same Rector. The reference person is attentive to several aspects:

- **Promotes volunteering** in the Salesian work and in the surrounding territory. In communion with other educational agencies, he is a spokesperson for this dimension in all youth environments and encourages young people to take an interest in volunteering.

- He favors the **community experience** of volunteers and candidates, inserting them into the Salesian family environment, offering them the opportunity of a gradual and greater commitment in the community and in the territory and offering spaces and times of participation and co-responsibility within the EPC.

- Forms the group of “**pre-volunteers**” or candidates to the SMV and accompanies them systematically, in a group and personal way. The group of candidates can sometimes be formed by young people from various Salesian houses geographically nearby.

- Establishes contact with the **families** of the young candidates, accompanying them and involving them in the choices of the young people.

- **Assists** the candidates to develop their **personal life project** and guide them vocationally, indicating to them the diversity of vocations in the Salesian Family.

- Works in communion with the PDMA, the Volunteer Reference Person and his team, maintaining a smooth communication and **coordinated** action in the selection and formation of the candidates.

- **Accompanies** fraternally the volunteers who return from



their mission, helping them to their insertion into ordinary life, integrating them into the life and pastoral animation, particularly in the SMV and the missionary animation, being able to assume the formation and the accompaniment of the new volunteers.

3 At the Province Level (n. 127-133)

The Provincial

The Provincial, with his Provincial Council, is the first person in charge of Youth Ministry and Missionary Animation in the Province and, therefore of the Salesian missionary volunteering. It is the responsibility of the Provincial, as head of the provincial community, to send the missionary volunteers to their missionary service and to accept those sent from their provinces. He and his Council assume responsibility to:

- Help the confreres and the local communities to **recognize the importance** of volunteering for the Salesian mission.
- Implement a SMV **provincial project** according to the Provincial SEPP.
- Approve the **directory** of the SMV.
- Indicate a person responsible for provincial missionary volunteering and the SMV.



- Ensure the necessary **financial** support.
- Accompany the **discernment of sending** international volunteers.
 - **Contact** the other provincials who welcome volunteers from his province.
 - Ensure the serene integration and local insertion on the volunteer's **return** from his/her mission.
 - Celebrate the act of **missionary sending** of the SMV, in the context of a Eucharist.

The Provincial Project of Salesian Missionary Volunteering

The project, that must be in full harmony with the OPP and Provincial SEPP, also must:

- Express clearly the **objectives** pursued by the SMV in the province.
 - Identify those **responsible** for the SMV and their functions: Provincials, directors, local reference persons, PDMA, his SMV provincial team.
 - Clarify the volunteer's **profile** and the **criteria** for the selection discernment.
 - Indicate the training **itineraries**, their content, methodologies, competencies and experiences.
 - Supervise the **accompaniment** before, during and after the mission.
 - Implement the **directory** that indicates practical elements for carrying out the volunteer service: legal, economic, logistical aspects, code of conduct.

The PDMA, the Provincial Responsible of the SMV

This figure at the head of the SMV is fundamental. He or she is the reference person placed by the Provincial for the animation of the Provincial Volunteering and particularly the SMV. He/She must:

- Form a **SMV Animation team**, normally integrated by for-



mer volunteers. Such team forms part of the **Provincial Youth Ministry team**. It interacts with the other Provincial commissions and delegations: such as associations (SYM), schools, universities, youth centers, social services, parishes, Salesian family, social communication, economist (PPDO), and Salesian NGOs. Some of his/her tasks are:

– **To promote the SMV**

- Animates the Salesians, the EPCs and the various commissions within the Youth Ministry Team, especially the SYM, motivating the importance of SMV and raising awareness about its identity and specificity,
- Maintains close cooperation with the **missionary groups** of the province.
- Contacts the volunteers and candidates of the Salesian communities and the NGOs of the province dedicated to the promotion of volunteering, accompanying them in their process of discernment and formation.
- Maintains relations of communication and collaboration with **Salesian NGOs, civil and ecclesial volunteer organizations**.
- In collaboration with the Delegation of **Social Commu-**



nication, takes care of the dissemination of the volunteer project. An **internet** website is recommended for the SMV of the Province.

– To take care of the formation and accompaniment of the SMV:

- implements a provincial training plan for volunteering,
- accompanies the process of selection and preparation of volunteers,
 - organizes brief volunteering experiences (solidarity holidays, Easter missions, etc.) as propaedeutic experiences for a more committed service,
 - accompanies the volunteers when they start their service; keeps in touch with them and visits them whenever possible,
 - upon the return of the volunteer mission, accompanies the delicate moment of reintegration of the former volunteer into the community of origin, the elaboration of his/her life project and vocation, and his new insertion into the ecclesial and social life,
 - supervises, according to the SMV directory, the various legal, logistical and economic aspects of the mission.

– To coordinate volunteering at the provincial level

- encourages and coordinates the local referents for volunteering in general and for SMV in particular,
 - is the provincial and unit reference point for volunteers and voluntary organizations
 - visits the communities where volunteers are prepared (pre-volunteers),
 - maintains communication with the destinations of volunteers and with local partners, especially with the ones responsible for volunteering of the province of destination,
 - is part of and meets periodically the Youth Ministry Team of the province, and maintains contacts with the Missionary Animation, Social Communication and Salesian Family,



- prepares the Provincial celebration of the missionary expedition,
- reports regularly to the Provincial and his council on SMV activities,
 - takes care of the updated archive of the candidates, the volunteers and ex-volunteers, as well as the evaluations of the experiences, so as to guarantee continuity and document the experiences,
 - favors the insertion of former volunteers in the teams of animation of SMV, supporting the experiences of volunteering, collaborating in the formation of new volunteers and spreading the culture of volunteering,
 - solicits the volunteers for reports of their experience.

– **Operative criteria and norms**

- **Pre-volunteer** missionaries groups within the various groups in the local communities must be promoted.
- The **Local Missionary Supervisor** must be named, as local reference person for volunteers in general and for SMV.
- The **families** of the SMV candidates must be involved.
- The Local Reference Person for Missionary Animation must take care of the formation and accompaniment of the volunteers before, during and after the mission.
- The Provincial adapts and implements a provincial plan and a directory for the SMV.
- The **Provincial** is the one who concludes the discernment and receives or sends the SMV to other provinces or countries.
- A **PDMA**, who possesses sufficient time to develop its mission of organization, formation, accompaniment and sending of the SMV, must be designated as Provincial Responsible for volunteering and the SMV.



- The PDMA forms part of the **Youth Ministry Team**.
- At the provincial, national, regional and global levels, a **database** must be established, collecting the data of candidates for volunteering, ex-volunteers and places where they are requested.

4 The community that welcomes (n. 134-138)

The Rector as the first local companion

The Rector must be aware that the volunteer is a valuable collaborator for the mission, but he is also a recipient of it. Therefore, he:

- Accompanies with paternity and directly the missionary experience of the volunteer, with the possible help of a Local Reference person.
- presents the volunteer to the EPC and integrates him/her into their house and its dynamics,
- has a personal dialogue with the volunteer at least monthly,
- supervises the physical, psychological and spiritual health of the young missionary.

The Provincial

The provincial with his Council and in dialogue with the PDMA analyzes the candidates for volunteering who request to go to the province. After studying their curriculum and profile, they will decide whether or not,





the volunteers may come and the place and type of service they will perform in the province.

The Provincial Project of the SMV

As indicated above, the host community should have a volunteering project similar to the one that governs local and international SMV. The project must:

- Express clearly the **objectives** pursued by the SMV in the province,
- identify those **responsible** for the SMV and their functions: the Provincial, the Rector, the local referents, the provincial responsible, the provincial team,
- clarify the **profile** of the volunteer and the criteria for a discernment in the selection,
- indicate training **itineraries**, contents, methodologies, competences and experiences,
- ensure the **accompaniment** before, during and after the mission,



- draft a **directory** that indicates practical elements for the realization of the volunteer service: legal, economic, logistical aspects, code of conduct.

The PDMA with his SMV team.

The PDMA in a province that receives volunteers is a figure of great importance because he/she is the point of reference for volunteers. He/She must, therefore, possess the human qualities that inspire confidence.

- Maintains a fluid **communication** with the community that sends the volunteer.
- maintains a fraternal **accompaniment** and friendship with the volunteers,
 - organizes at least two intense annual **meetings** of 3 to 6 days, such as spiritual exercises, formation, experiences of communitarian life, sharing of experiences,
 - **visits** them regularly in their communities, seeking to solve possible irregularities or difficulties,
 - maintains **personal contact** with them through social media,
 - prepares a written **evaluation** of the experience of the volunteers and presents it to the Provincial Council and to the community of origin,
 - supervises the **legality** of the volunteers' stay in the country (updated documents),
 - is attentive and available to solve the **health** problems of the volunteers.

Publications of the Mission Sector

(By title and year of publication)

1. *Il Missionario* (1980).
2. *Salesian Africa* (1986).
3. *Pastoral Amazónica. Semana de Estudos Missionários - Campo Grande* (1986).
4. *Evangelization in India. Study Sessions for the Salesian Family on Evangelization in Tribal Areas of India - Shillong* (1987).
5. *Africa Salesiana. Visita d'Insieme - Lusaka* (1988).
6. *Spiritualità Missionaria Salesiana I. La Concezione Missionaria di Don Bosco* (1988).
7. *Spiritualità Missionaria Salesiana II. L'Educazione Cristiana e Missionaria di Don Bosco* (1988).
8. *Salesian Missionary Spirituality III. Prayer and the Salesian Missionary* (1988).
9. *Espiritualidad Misionera Salesiana IV. The Ideal of Mission* (1988).
10. *Spiritualité Missionnaire Salésienne V. The Missionary Project of the Salesians of Don Bosco* (1988).
11. *Pastorale Salesiana in Contesto Islamico* (1989).
12. *Animazione Missionaria Salesiana II. Secondo Incontro di Studi per DIAM - Madrid* (1989).
13. *Pastoral Mapuche. Encuentro DIAM Salesiano - Junin de los Andes* (1989).
14. *The Far East. Cultures, Religions, and Evangelization - Hua Hin* (1989).
15. *Lettura Missionaria di "Educare i Giovani alla Fede" CG XXIII. Incontro di Procuratori e DIAM dell'Europa - Roma* (1991).
16. *Animación Misionera Salesiana. Primer Encuentro de DIAM de America Latina - Lima* (1991).
17. *Missionary Animation. First Meeting of the PDMA for Asia and Australia - Bangalore* (1992).
18. *Spiritualité Missionnaire Salésienne, Les Jeunes Africains en Quête de Leur Identité. Séminaire d'Animation - Yaounde* (1992).
19. *Evangelización y Cultura en el Contexto de Pastoral Amazónica. Seminario de Animación - Cumbayá* (1993).
20. *Evangelización y Cultura en el Contexto de Pastoral Andina. Seminario de Animación - Cumbayá* (1994).

21. *Evangelización y Cultura en el Contexto de Pastoral Mapuche. Seminario de Animación* - Ruca Choroi (1993).
22. *Evangelization and Interreligious Dialogue. Missionary Animation Seminar* - Batulao (1994).
23. *Evangelization and Interreligious Dialogue. Missionary Animation Seminar* - Hyderabad (1994).
24. *Evangelización y Cultura en el Contexto de Pastoral Mesoamericana. Seminario de Animación* - Mexico (1994).
25. *Il Volontariato e la Missione Salesiana* (1995) - ENG, ESP, ITA, FRA, POR.
26. *Educare alla Dimensione Missionaria* (1995) - ENG, ESP, ITA, FRA, POR.
27. *Presenze dei Salesiani in Africa* (pubblicazione annuale dal 1986 to 1996).
28. *Church - Communion and Mutual Missionary Relationship. Missionary Animation Seminar* - Addis Abeba (1997).
29. *Incontro Europeo Delegati Ispettorale per l'Animazione Missionaria [DIAM]* - Roma (1997).
30. *National Missionary Animation Meeting for PDMA* - Mumbai (1997).
31. *Manual of the Provincial Delegate for Missionary Animation* (1998).
32. *Uniqueness of Salvation in Jesus Christ and Need of Primary Evangelization. Animation and Missionary Formation Seminar SDB-FMA East Asia Oceania* - Hua Hin (1998).
33. *Missionary Praxis and Primary Evangelization. Animation and Missionary Formation Seminar SDB-FMA* - Calcutta (1999).
34. *Seminário de Pastoral em Contexto Afro-Americano. Seminario de Animação e Formação Missionária* - Belo Horizonte (1999).
35. G. Ballin, *I Fioretti d'un Missionario. Paraguay Cuore d'America* (1999).
36. *Le Projet-Afrique face au Défi de la Première Evangélisation et de la Phase de Consolidation. Séminaire d'Animation et de Formation Missionnaire-Yaounde* - Mbealmayo (1999).
37. *La Primera Evangelización en Diálogo Intercultural. Experiencias y Formación de Catequistas. Seminario de Animación y Formación Misionera en el Contexto Pastoral Andino y Mesoamericana* - Cumbayá (2000).
38. *Seminário Sobre a Práxis Missionaria na Região Amazônica. Seminário de Animação e Formação Missionária* - Manaus (2000).
39. *Missionari nel Paese del Sol Levante Discepoli di Don Cimatti. Figure che Parlano ancora* (2000).



40. P. Baldisserotto, *Rio de Agua Viva. Cartas de Pe. A. Scolaro Para a Missão e Testemunho* (2000).
41. *Sprazzi di Vita. Figure che Parlano Ancora* (2000).
42. *Project Africa between the Challenges of First Evangelization and the Phase of Consolidation. Animation and Missionary Formation Seminar SDB-FMA - Nairobi* (2001).
43. *Seminario di Animazione e Formazione Missionaria. SDB-FMA in Contesto Islamico - Roma* (2001).
44. *Presenza Salesiana SDB-FMA in Contesto Ortodosso. Seminario di Animazione e Formazione Missionaria - Roma* (2002).
45. *Salesian Family Missionary Seminar. Mission Animation Notes 1 - Port Moresby* (2005).
46. *East Asia and the Challenges of Mission Ad Gentes. Salesian Family Missionary Seminar. Mission Animation Notes 2 - Hua Hin* (2005).
47. *Planning and Development Office. Proceedings of the Seminar - Roma* (2005).
48. *Les Défis de la Mission Ad Gentes en Afrique. Séminaire de Missiologie de la Famille Salésienne. Animation Notes 3 - Kinshasa* (2006).
49. *Mission Ad Gentes Today in Africa. Challenges to Mission Ad Gentes in the English Speaking Provinces of Africa in the Light of the Apostolic Exhortation Ecclesia in Africa. Mission Animation Notes 4 - Nairobi* (2006).
50. *Pueblos Indígenas y Evangelización. V Encuentro de Misioneras y Misioneros Salesianos en Contextos Pluriculturales - Cumbayá* (2006).
51. *Progetto África [1980-2005]* (2006) - ENG, ESP, ITA, FRA, POR.
52. *Impegno Salesiano nel Mondo Islamico. Dossier* (2008).
53. *Il Volontariato nella Missione Salesiana* (2008) - ENG, ESP, ITA, FRA, POR.
54. *Mantén Viva tu Llama Misionera. II Seminario Americano de Animación Misionera SDB-FMA - Cumbayá* (2012).
55. *Oficinas de Planificación y Desarrollo al Servicio del Carisma Salesiano en la Provincia - Hyderabad* (2012) - ENG, ESP, FRA, POR.
56. *Procuras Misioneras Inspectoriales al Servicio del Carisma Salesiano - Bonn* (2012) - ENG, ESP.
57. *Giornate di Studio sulla Missione Salesiana in Situazione di Frontiera e Primo Annuncio Cristiano in Europa Oggi - Praga* (2013).

58. *Giornate di Studio sulla Presenza Salesiana tra i Musulmani* (2013) - ING, ITA, FRA.
59. *Study Days on the Salesian Mission and the Initial Proclamation of Christ in Oceania in the Context of Traditional Religions and Cultures and Cultures in the Process of Secularization* - Port Moresby (2013).
60. *Study Days Study Days on The Salesian Mission and the Initial Proclamation of Christ in the Three-fold Context of East Asia* - Sampran (2013).
61. *Study Days Study Days on The Salesian Mission and the Initial Proclamation of Christ in the Three-fold Context of South Asia* - Kolkata (2013).
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