



PROVINCIAL MISSION OFFICE AT THE SERVICE OF THE SALESIAN CHARISM



SEMINAR

BONN 26-28 NOVEMBER 2012



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OF THE SALESIAN CHARISM**

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PRESENTATION

I am sincerely happy to be able to present you with the Acts of the Seminar involving Provincial Mission Offices in Bonn, Germany (26-28 November 2012). The large number of confreres and lay mission partners who took part from over 30 Provinces in the eight Salesian Regions in the world demonstrates the growth in sensitivity of Provinces to the Mission Office.

I take the occasion to congratulate you and express my gratitude to all confreres and lay mission partners who have contributed to the development of the Province Mission Offices. Along with the PDO (Planning and Development Office) the Mission Office has become an almost essential tool for supporting, consolidating and expanding the Salesian mission in both developed and developing countries.

The Acts and the Road Map 2015 I am now presenting you with show that the Seminar succeeded in discerning certain criteria for action which help Provincials to accompany the foundation and development of Mission Offices with firm Salesian criteria as the Six Year Plan for 2008-2014 asked (Missions, Area 3: Mission solidarity - 3.2.1.2).

I trust that distribution of these Acts, which contain some clear criteria for developing Provincial Mission Offices (Art. 24 of the Regulations) and the many examples of best practice gathered from four continents, will be of great assistance to Provinces which have set up a Mission Office. I ask Provincials and their Councils to develop this tool in the Province for the benefit of a more supportive and supportable, as well as efficient, Salesian mission.

AFFECTIONATELY, IN DON BOSCO


FR. PASCUAL CHÁVEZ V.
RECTOR MAJOR

PROVINCIAL MISSION OFFICE AT THE
SERVICE OF THE SALESIAN CHARISM

CHAPTER I.

CONTEXT



SEMINAR

BONN 26-28 NOVEMBER 2012

PROVINCIAL MISSION OFFICE AT THE SERVICE OF THE SALESIAN CHARISM

FR. VÁCLAV KLEMENT, COUNCILLOR FOR THE MISSIONS

1. WELCOME AND THANKS

Welcome to the Bonn seminar for Provincial Mission Offices 2012. I'm very glad that we are meeting together again after 3 years. There are many familiar faces, but also some newcomers - a sign of some new 'Procura missionaria' in the Congregation and new Directors as well!

We are meeting in Bonn - Germany, near one of the five grand Mission Offices of the Salesian Congregation started under the Rector Major (G 5). One of the reasons to meet here is to have a firsthand experience of the dynamic, creative environment of the twin 'Don Bosco Mission and Don Bosco Mondo' which offered also the new Economer General to the Congregation last January 2011 and in spite of the European economic crisis shows sign of great vitality!

First of all I would like to thank all confreres and friends of **Don Bosco Mission** and **Don Bosco Mondo** (former Jugend Dritte Welt) in Bonn and around the Salesian world who have contributed to a solid preparation of the seminar during the past year.

Since we recognize a 'Salesian Mission Office' as a necessary and complex tool in the Salesian Mission worldwide, during the whole preparation period for this Seminar we invited many elements to contribute: right from the outset, two General Councillors were involved (Eco-

nomy and Missions), the major Salesian Mission Offices (G5) through their annual meeting, many Salesian Provincial Superiors and other agencies. Already one of the major results along the way has been the involvement of many Provincials and new (or re-started) Mission Offices in several Provinces.

Let's not be confused by the variety of different names given to the Mission Office: *(Don Bosco)* or *Salesian Missions*, *NGO 'for overseas development help'*, *'Work of Don Bosco'*, *Mission Centre*, *Adoption at a distance*, *Mission 'Procure' Office*, *Planning and Development Office (PDO with fundraising section)*, *Salesian Mission Overseas Aid Fund*, *Procura Don Bosco*, *Work of Don Bosco*. Usually the main goals of all 'Mission Offices' are (1) spreading the Gospel message as our contribution to evangelization; (2) fundraising activities for the Salesian Mission(s) especially in the private sector; (3) fostering interest in Salesian Mission(s) and (4) providing a large window from the Salesian Congregation to the Church & society and vice versa.

2. BACKGROUND OF SALESIAN MISSION OFFICE

Since the times of Don Bosco there has been a large movement of people who made it possible to give financial backing to the **Missions** (already 80,000 Salesian Cooperators were registered in 1888!), the first really organized and professional 'fundraising' is connected to the New Rochelle 'Salesian Missions' (1946). Now in order to carry out **the Salesian mission** for the salvation of youth in all 87 Salesian provinces we find some kind of 'fundraising' activities.

Basically there are four different ways of **making our missions economically viable**: (1) Salesian works collect the contributions or fees from their beneficiaries; (2) Salesian works sustain themselves through production activities; (3) Public funds, subsidies (government, industry, different agencies) and finally (4) Private funds collected from different donors - benefactors.

Three years ago in Rome we reflected on the Spirituality of the Mission Office Director, starting with the practice of Don Bosco and Don

Rua. Starting afresh from Don Bosco could inspire us also today to look for some new creative Salesian ways when we face many serious challenges of a financial nature.

Usually private fund collection is the main (and sometimes) only way of sustainability or even of 'survival', **especially for starting new works in the missions** (land, constructions), **for the ongoing sustainability of works for poor youth** (social works, street children, youth at risk, educational works in poor areas) or **Salesian formation expenses**.

For example we can't imagine Project Africa or ongoing support of Salesian formation expenses without substantial help from different Mission Offices worldwide! Now we find some five (5) major international Mission Offices with the authorization of the Rector Major according to art.24 of the Regulations (G5 - New Rochelle, Madrid, Bonn, Turin and Delhi), three national Mission Offices (Brazil, Argentina, Poland) and some 30+ Provincial level Mission Offices operating under different names.

In the meantime some other **Salesian missionary solidarity agencies** have also been started:

- a) **Planning and Development Offices (PDO)** in 50+ Provinces. Some of them have developed over the past 20 years from being a simple project cycle executive tool into complex tools for the planning and overall systematic development of the Salesian Provinces. The first two PDO Seminars (Rome, 2005 and Hyderabad 2011) testify well to this kind of movement. A good number of them are recently developing the 'section for private fundraising' with greater energy.
- b) **Non-Government Organizations (NGO)** supporting Salesian Missions. Some of them run larger fundraising campaigns to cover 'co-financing' expenses of government projects. Some of them are twinned with or at least in close teamwork with the Mission Office in the same place.
- c) **A good number of 'local Salesian mission solidarity fundraising' offices** are still working in order to support a specific Salesian work or a Salesian missionary. Often though, Provincial coordination or teamwork between them and the SDB Province is yet to be achieved.

d) **Of course, there are always many non-Salesian organizations** (NGO, foundations - many of them with a 'Don Bosco' or 'Salesian' name) which support regular Salesian Mission work but operate in an independent way with their own criteria.

General Chapter 26 (Rome, 2008 'Da mihi animas, cetera tolle') in the fourth key section on *Witness of evangelical poverty* asked the Salesians to make our poverty more credible through *Personal and community witness* (12), *Solidarity with the poor* (13), and *Responsible management of resources in a spirit of solidarity* (Guideline 14). No.93 asked the Rector Major to help the Provinces grow in their commitment on behalf of social justice and no. 97 used three key expressions: **more practical solidarity of resources...** among Provinces and regions; effective supervision of operations; Also in the area of *New Frontiers* (Nucleus 5) (New models for managing works, Guideline 17) we find many indications for more **systematic and professional management of our resources**.

In this context we find in the Six-year-plan of the Rector Major for the 2008-2014 six year period, (Part II, Missions, Area 3 - Missionary Solidarity) three very concrete lines of action for the whole Congregation (ACG 402, 2008): "*Promote or consolidate in the Provinces PDO; where appropriate, open a **Mission Office***"; "*Help the Provinces to accompany their NGO, **Mission Office**, PDO and other civil bodies, with clear Salesian criteria for the development of the Salesian and 'Accompany the development of a **network of solidarity** among the NGO, **Mission Offices** and Development Offices in all the Regions*". This Seminar would like to facilitate another step forward for these three guidelines.

3. JOURNEY OF THE SALESIAN MISSION OFFICES FOLLOWING GC26 (2008-2012)

Apart from the annual gathering of *Major Mission Offices* (G5: 2008-Rome, 2009-Rome, 2010-New Rochelle, 2011-Madrid, 2012-Bonn) after GC26 in each year one Seminar was held for the different agents in the field of **Salesian Missionary Solidarity** (SMS): Provincial Mission Offices (2009); Missions related Salesian NGO (2010) and Planning and Development Offices (2011).

Due to **external factors** there are signs of an SMS on the increase: the global financial crisis with collateral effects on Salesian mission financial sources; changing policies for aiding 'developing countries' (government subsidies are being cut, new focus on tapping local resources); the Haiti earthquake emergency appeal of the Rector Major produced an awareness of 'missionary solidarity' in all Salesian Provinces; diminished regular help from the Rector Major to the Provinces facilitated some healthy initiatives and creativity in the Provinces.

Some **internal factors** produce a healthy growth movement: SDB Provinces are (re)starting their Mission Office or strengthening their MO capacity; quality of the MO in terms of reflection and creative fundraising is growing; PDO building has already been accepted as a standard tool in more than 50+ Provinces; MO Statutes were updated; growing collaboration and teamwork within Province animation and government framework.

4. DIFFERENT MODELS OF THE PROVINCIAL MISSION OFFICES (MO)

It's clear that we have many different models of the 'Mission Office' in the Provinces. While reflecting together about the 'Mission Office' we might be confused by the variety of different entities with the same label. In order to understand better the variety of existing models, during a second survey, based on the first report, we have asked the Provincial MO: "Reflecting on your provincial 'MO', **which model would you like to be listed under?** Feel free to choose from the 'provisional' list or **describe your own 'model'**". Some five models existing in the Salesian regions were described. The following descriptions are not about 'good' or 'bad' models, but an attempt to describe a few different ways of operating that we find in the Congregation at the moment.

Mission Office - Model '0'

There is no official fundraising initiative at the Provincial level, or the Province is still at the stage of some 'individual' fundraising which is the result of the initiative, in the past, of some enterprising (usually expatriate) missionaries. Or the MO is not yet part of the Provincial culture: the Salesians are not yet convinced about its importance or need more confidence to start it in a more organized manner.

Main characteristics: *There are some benefactors on the list in the Provincial Economist's office; the 'Office' has the blessing of the SDB Provincial; distributes funds without any clear criteria or all (small) funds are destined for formation expenses. The Provincial Economist receives, once in a while, a report of the activities (income, expenditures); or the responses to occasional missionary appeals via the Salesian Bulletin flow into a special Provincial bank account without any proactive attitude of the Province. At the end of the year the amount in this account is sent to different missions. On the other hand there are some developed country based Provinces who discontinued their MO activities or keep it on the minimum level, usually due to the lack of suitable personnel. There are many Provinces of this category.*

Mission Office - Model '1'

a. The Province has a point of reference for the fundraising activities of the missionaries who have roots in the Province (or for its own mission territory or Apostolic Vicariate). Characteristics: *there is an official bank account; occasional propaganda; there is no full time Salesian; no authorized guidelines for the Mission Office; the Mission Office is staffed by one lay person, usually under the supervision of the Provincial Economist.*

b. The Province has some missionaries abroad who are helped by their benefactors through the Province's bank account (or specific missions-target accounts) Characteristic: *There is no special proactive movement or synergy in this occasional fundraising. The results are based mostly on the letters of individual missionaries*

(either sent to their benefactors or even, at times, published by the Salesian Bulletin or other means of communication). The initiatives are not linked together nor is there competition among the different 'campaigns'.

Mission Office - Model '2'

The Province has officially established the Mission Office (Part of the PDO, NGO...) Characteristic: the office work is managed with one part-time Salesian in charge and, usually, one lay person full time. The MO Director does not yet have a clear plan; just tries to raise funds for different mission needs. Or he simply took over the list of benefactors from his predecessor or some charismatic Salesians – founders of specific activities, which were later accepted as works of the Province. There are no Statutes - Guidelines for the operation. Usually the same person who is in charge of fundraising decides also the distribution of funds. MO uses various means of Social communication without any clear strategies or policies.

Mission Office - model '3'

The Province has officially established the MO, according to the Overall Provincial Plan or Provincial directory. Characteristics: MO is registered, eventually, also according to national law; the donors receive a tax deduction. There are some basic elements which guarantee the continuity and growth of the MO: Statutes approved by the Provincial Council; a (full time) director of the Mission office with his advisory council (SDB, lay mission partners, SF members). The MO targets both private donors (benefactors) and some public institutions (foundations, associations - at times through the NGO). Distribution of funds is decided by a committee (Board of directors) established by the Provincial Council. The MO has a communication strategy for the public image of Don Bosco and his Mission (social communications, personal media, social networks, publishing).

There are other possible Provincial MO profiles emerging from the survey

- MO works only for some 'special kind' of works (ex: Vocational Training Centres) in the Province.
- MO is not part of the Provincial animation structures; it only 'provides some funds'.
- MO cares only about missionaries (working abroad or returned) and links to their families.
- MO means a Provincial missionary animation centre with some (small) fundraising activity
- MO is emerging as a fruit of the Missionary Volunteer Service Movement or organization, which does need some funds for the activity or missions-related projects (from NGO to MO).

5. GOALS, EXPECTATIONS AND PROCESSES OF THE MISSION OFFICE DEVELOPMENT

During the Seminar preparation process three main goals emerged (+4 working papers):

1. ***Assessment of Salesian MO process over past five years (Models - n.4)***
2. ***MO at the service of the Salesian mission (Formation, Fundraising - n.1.2)***
3. ***Capacity building of Salesian Mission Offices (Starting a new MO - n.3).***

At the beginning of the Seminar I would like to introduce some of your main expectations, as expressed by the contributions from Provinces. Some of them can be expressed as trends or path indicators of Mission Office development. Most of them are already reflected in the different themes for the 11 sessions for next three days and could serve as a framework for the Mission Office Road Map 2015. The main

expectations concern evaluation of the past 5 years development or setbacks of the Provincial Mission Offices, learning from concrete MO experience (suggested narrative method) and clarifying the role and task of the MO within Provincial structures (Economer Office, PDO, Soc. Com. and Youth Ministry Delegate). As a matter of fact, the main expectation is to facilitate the commencement and growth of the Mission Office in many Provinces. As a visible sign, there are seven participants in our Seminar at the starting point of the MO.

Trends and path of 'Mission Office' developments (Possible hints for the Road Map:

From a simple casual 'fundraising' for Salesian mission or specific mission needs towards building a large group of donors (club, family) identified with the Salesian mission.

From a loose initiative by some charismatic confreres who are in touch with the missionary towards a clear mandate from the Provincial, rooted in institutional documents (OPP, Directory, PEPS, MO statutes or regulations) and 'owned' by the Provincial community.

From a simple occasional 'direct mailing' through letters to the 'old' donors towards differentiated multimedia regular fundraising activities, involving new donors.

From the 'wait and receive' mentality of Salesian confreres depending on foreign help towards growing creativity and solidarity in the Provincial community, tapping all possible local resources of benefactors and maximizing their own structures.

From the fragmented mosaic of many agencies of Mission fundraising in the Province(s) towards more teamwork and collaboration between the MO and other agencies of Salesian Mission Solidarity agencies (PDO, NGO, Foundation), between MO of the same Region or country.

From the (almost complete) financial dependence of the Province on outside agencies towards building some ways to self-sustainability, depending less on foreign agencies.

From an MO scheme of a good-will, non-systematic approach to fundraising towards a more professional and stable personnel, ongoing training of Salesians and Lay Mission Partners involved in the Mission office (accountability, communications).

From limited help for some Provincial-based or Province-connected mission projects towards a growing Congregational mission solidarity and co-responsibility.

From an almost exclusively social development field aid focus of mission activity towards help for the real and urgent needs of the 30 not-so-financially-strong Provinces (formation expenses, with a planned percentage of funds sent for the needs of the Rector Major.

From very little sensitivity to the needs of Salesian Missions of home Province, towards the creation or strengthening of Mission Offices in all countries with rich fundraising opportunities.

Some Mission Office experience shows growth of clear vision, philosophy on the part of Mission Offices as expressed in their Statutes and daily praxis like: First aim is to 'spread the Gospel message'; Mission Office is the window to the World and to the Congregation, etc.

Compared with the first official guidelines in the ACG (n.323 - Fr. Luc Van Looy, 1987) concerning the Mission Office, which mentions two basic goals: provision of material help for missions and making the Salesian Missions known, we can now trace a far more articulated vision of the MO.

In the present globalized setting affecting all Provinces there are also growing expectations from 'inside' (Salesian agencies, Provinces) and also from outside agencies (government, enterprise, foundations, international networks) to be more transparent, accountable and professional in the whole process of Mission solidarity. Thanks to the Salesian or Don Bosco 'name - image' credibility, it's a wonderful sign, that in a time of crises and scandals, most of our Mission Offices continue to attract more donors than before.

In the 2011 PDO Seminar (Hyderabad) 50+ Salesian provinces (out of total 87) were involved. This year some 40+ Salesian provinces and

Delegations were involved with their written contributions. Among 41 of us we have participants from 30 Provinces, two Provincial Delegations and one (Missionary) Prelature, representing 33 Mission Offices from all five continents (Africa 7, America 10, Asia 6, Oceania 1, Europe 10, RMG 3, Bonn 4) and all eight Salesian regions. There are 5 lay mission partners, 6 Provincial Economer, 1 Superior of the Delegation, 2 PDO Directors, 3 Provincial Missionary animation delegates...].

6. METHODOLOGY OF THE SEMINAR

Each day has its main theme: From the Context in which we are living (day 1), to the Salesian experience of the Mission Office (day 2) and finally, preparing a road map for the next three years (day 3).

At the end we would like to offer all Provinces some simple **‘clear Salesian criteria for accompaniment of the ‘Mission Offices in the service of the Salesian Charism’** in order to consolidate and accompany the Mission Offices as requested by the 6-year plan (2008-2014) of the Rector Major: Part II, Missions (3.1.2.2).

As regards the seminar **method** we would like the active participation of all. Each session has its input or good practice presentation, but also includes time for group work in language groups. All of you are invited to become an active player during the whole time.

If you have any item **to share with the other participants** or some special point of interest to make known, let the organizers or the steering committee know for the benefit of all. There is a possibility of sharing things through a simple exhibition space, and digital or paper materials might be shared as well (Secretariat).

The role of the Road map drafting committee is to guarantee a smooth and goal-centred programme flow for the seminar. Please, approach any of its members any time if you have any suggestion, idea or significant comment related to the programme. Its members are the Economer General, Councillor for the Missions, South Asia Mission Office Director and other three PDO directors/ Provincial Economers with longer experience in the field.

The **Language factor** is a challenge for the worldwide Congregation. During the preparation process we tried to bridge the language gap with translations of the main materials into the three most spoken Salesian languages – English, Español and Italiano. During these three days we will try to help all participants with papers in English and Spanish and possibly with simultaneous translation when necessary, during the Assembly open forum. During the group work we will try to accommodate the participants according to their respective language groups.

All materials produced during the preparation period can be found on: www.sdb.org , (it is really only a link in [sdb.org](http://www.sdb.org) – the actual address of agora is <http://say.sdb.org/agora/>) **AGORA / Missions - Procura missionaria/ PDO**. Any Salesian or Salesian lay mission partner who is registered (and ONLY a registered member) in www.sdb.org can access these digital resources. Also the provinces which do not participate in the seminar can download all important materials in real time.

Moderators:

Fr. MC George & Fr. Stanislaw Rafalko

Road map 2015 drafting group:

Br. Jean Paul Muller, Fr. Václav Klement, Fr. MC George, Fr. Stanislaw Rafalko, Mr. Guido Levolllela.

All above materials related to the Seminar can be downloaded from the www.sdb.org: AGORA>MISSIONS> Procura Missio-PDO <http://say.sdb.org/agora/index.php?board=1629>

Road Map 2015 - Possible scheme for reflection during the Seminar

Taking off from the purpose of our existence, "To be at the service of the Salesian Charism in the Province," going through the inputs and discussions during three days, our reflections and responses, we envision a 'Provincial Mission Office' in these categories below

1. Identity: who are we / what are we...
2. Positioning in the Province: what is our relationship with...
 - The Provincial and Council
 - The Commissions
 - The local Salesian communities
 - PDO (Planning Development Office)
3. Target Groups: whom do we serve...
 - Internal and External:
4. Uniqueness: what characteristics do we have...
5. Spheres of Work: what programmes and services do we have...
 - Raising interest in Salesian Mission(s)
 - Raising funds and promotion of Salesian Mission
 - Missionary animation
 - Evangelization - spreading the Gospel
6. Personnel: what kind of human resources do we need
 - SDB and Lay Mission Partners
 - Qualification
 - Formation requirements

LIST OF THE PARTICIPANTS BONN 2012 - MISSION OFFICE

**PRAYER OF THE MISSION OFFICE DIRECTOR
[MISSION OFFICE LAY MISSION PARTNERS]**

God Father,

Thank you for giving us Don Bosco,
a sign and bearer of your Love to the youth
You have given him the ability to involve many people
in the global mission for the salvation of youth.
You led him to find generous people and means
to bring the Gospel and Salesian Charism to the world.

Lord Jesus,

Thank you for the trust of the Congregation
which has entrusted this task to me and my team
Make us an effective tool and a trustworthy steward
of the gifts of your Providence for the Salesian Mission.
Give us an enterprising spirit, courage and prudence,
that thanks to the generosity of many friends and benefactors
the Salesian Congregation is able to manifest your fatherly love
towards the poorest and most abandoned also today.

Send us your Spirit

to guide us in this fast-changing world:
to be better signs and bearers of Your Love,
to be always detached and a witness to a life of poverty,
to be more sensitive to the need of the Mission and
to be always kind to all our benefactors and friends
so that one day, along with them,
we will be with Don Bosco in heaven where he awaits us all.

Amen.

PROGRAMME

		TOPIC FOR THE SESSION	RESOURCE PERSON	METHOD
DAY 1 (NOV 26)	CONTEXT	1 Welcome, Introduction, Presentation	All participants Missions Councilor	Presentation of all Introduction talk
		2 Challenges facing the Congregation and the role of the Mission Offices	All participants Economer General	Talk Group work
		3 Church vision of the mission agency I	Misereor Markus Bükér	Talk Open forum
		4 Church vision of the mission agency II	Misereor All participants	Group work Assembly sharing
DAY 2 (NOV 27)	MISSION OFFICE EXPERIENCE	5 Good practices I: (3 province Mission Office)	MO directors PER, SLK, ATE	Sharing Open forum
		6 Good practices II: (3 province Mission Office)	MO directors KOR, INN, AFW	Sharing Open forum
		7 Good practice III: Starting a new MO	ARS-good practice Stanislaw Rafalko	Sharing - Talk Open forum
		8 Good practices IV: Pastoral of donors Formation of the MO staff	DB Mission Bonn Schliermann	Sharing Open forum
		9 Reflection on Expenses for Salesian Formation	Missions Councilor Economer General	Talk - Open forum Group work
DAY 3 (NOV 28)	MO - ROAD MAP 2015	10 New and creative ways of fundraising and networking among the Mission Offices	Economer General Procura -Torino Procura -Madrid	Sharing Open forum
		11 Conclusion - Road Map 2015	CMissions Councilor Drafting team	Draft presentation Open forum

MISSION OFFICE – GOOD PRACTICE SHARING

ASIA: SOUTH ASIA (INN), KOR

AMERICA: ARS-ARN, PER

AFRICA: AFW, ATE

EUROPE: GER-BONN, ICP-TURIN, SMA-MADRID, SLK

NGO FOR MISSIONS

DON BOSCO MONDO: (GER-BONN: MODEL OF NGO & MISSION OFFICE SYNERGY)

CHAPTER I

N°	SURNAME - NAME	PROV	MISSION OFFICE	POSITION
AFRICA				
1	Bullo Cesare (Br)	AET	Province - Ethiopia and Eritrea	Director
2	Molino Felice (Fr)	AFE	Province of Kenya, Tanzania, Sudan	Director
3	Comino Jim (Br)	AFE	Delegation of Sudan	Director
4	Mayer Gunther (Br)	AFW	Province Ghana, Sierra Leon, Liberia	Director
5	Karikunell Michael (Fr)	AFW	Delegation of Nigeria	Director
6	Parodi Natalino (Fr)	ATE	Province of Cameroon+5 countries	Director
AMERICA				
7	Levolella Guido (Mr)	ARG	Buenos Aires - Obra de Don Bosco	Director adjunto
8	Lucas Mirabet (Mr)	ARG	Buenos Aires - Obra de Don Bosco	Com. Social
9	Marcio José Montandon (P)	BBH	Brasile - Belo Horizonte	Director
10	Renato José dos Santos (Fr)	BPA	Brasile - Porto Alegre	Director
11	Rivero José Angel (Sr)	MEM	Prelature of Mixes (Oaxaca)	Director
12	Raul Acuña Gallo (Fr)	PER	Peru - Fundacion Don Bosco	Director
13	Hyde Mark (Fr)	SUE	Salesian Missions - New Rochelle	Director
14	Correa Jaime (Sr)	SUE	Salesian Missions - New Rochelle	Jefe de Sección
ASIA - OCEANIA				
15	D'Sousa Edwin (Fr)	INB	India - Mumbai	Director
16	Elow Samuel (Fr)	IND	India - Dimapur	Director
17	Vaillat Antony (Fr)	INK	India - Bangalore	Director
18	Menamparampil George (Fr)	INN	India - Delhi (South Asia MO)	Director
19	Lynch Michael (Br)	AUL	Australia, Fiji, Samoa, New Zealand	Director
20	Bicomong Gregory (Fr)	FIN	Philippines - Manila	Director
21	Chang Dong Hyun Mike (Fr)	KOR	South Korea	Director
GERMANY - BONN				
22	Schlierman Clemens (Fr) MDB	GER	Germany - Mission Don Bosco	Director
23	Penedo Nelson (Mr) DBM	GER	Germany - Mission Don Bosco	Deputy Director
24	Osterhaus Christian (Mr) MDB	GER	Germany - Don Bosco Mondo	Director
25	Cromm Silvia (Mrs) DBM	GER	Germany - Don Bosco Mondo	Project Section

N°	SURNAME - NAME	PROV	MISSION OFFICE	POSITION
EUROPE				
26	Obermuller Petrus (Fr)	AUS	Austria	Director
27	Schoolr Gerard (Br)	BEN	Netherlands	Director
28	Vracovsk Jaroslav (Fr)	CEP	Czech Republic	Director
29	Brown Joe (Fr)	GBR	Great Britain	Director
30	Rogger Tony (Fr)	GER	Switzerland - Beromunster	Director
31	Devitt Dan (Fr)	IRL	Ireland	Director
32	Zuffetti Pier Luigi (Fr)	ICP	Italy - Torino	Director
33	Jacko Peter (Fr)	SLK	Slovakia	Director
34	Pacheco Augustin (Fr)	SMA	España - Madrid	Director
35	Wortolec Roman (Fr)	PLE	Poland - SOM (Missionary Center)	Director
36	Souto Pablo (Sr)	SMA	España - Madrid	Com. Social
ROME - GENERAL HOUSE				
37	Muller Jean Paul (Br)	RMG	Consiglio Generale	Econ. General
38	Klement Václav (Fr)	RMG	Consiglio Generale	Mission Counc.
39	Rafalko Stanislaw (Fr)	RMG	Dicastero per le Missioni	Procure-NGO

SALESIANS OF DON BOSCO - GENERAL REGULATIONS

Art. 24. To support our missionary activity, the Rector Major with the consent of his council and in agreement with the local provincial, may set up mission offices to serve the whole Congregation.

Their organization and method of functioning will depend on the provincial or provincials in whose territory the offices operate, in the light of a statute made previously with the Rector Major, and in agreement with the Councilor general for the missions and with the Economist general.

For the setting up of local offices or the marking of twinning arrangements the provincial is competent, with the consent of his council and in agreement with the Councilor general for the missions.

(ED. 1984, RENEWED 2002)

CHALLENGES FACING THE CONGREGATION AND THE MISSION OFFICES

BR. JEAN PAUL MULLER, SDB, ECONOMER GENERAL

1. DEMOGRAPHIC CHANGE (SALESIANS & YOUNG PEOPLE)

Changes forcing a new face of the Congregation and complex challenges in projects, studies, advocacy.

2. INITIAL FORMATION AND LIFE-LONG LEARNING

Spirituality, Responsibility, strategic-planning, missionaries are needed all over, Single Salesian and the Congregation System need Lifelong learning, that means the “ongoing, voluntary, and self-motivated” pursuit of knowledge for either personal or professional reasons. Therefore, it not only enhances social inclusion (Muslim countries, atheist areas,...) active citizenship and personal development, but also competitiveness.

3. FINANCIAL SITUATION

Stronger restrictions, requirements and conditions. New understanding of welfare, to get something in return.

4. HUMAN RESOURCES

To face the challenges given by young people, growing cities - the rural exodus.

To run the management needed on global, Province and local level

5. COMMUNICATION

New channels of information, reporting and participation.

6. TRANSPARENCY

Represent how we are working, what makes our Mission so valuable, how we are using the financial and human support, impact of our doing and being with young people in Church and society.

7. DIVERSITY

Involving more people in our mission to share responsibility and to become better and fruitful inputs, using the great opportunities of young people, handicapped persons, migrants and marginalized people they have met in their life experience, to drive in a creative way our Mission and to develop new channels to evangelize and even to find new ways we need for fundraising.

LEARN FROM THE CATHOLIC MISSION AGENCIES IN GERMANY

D. MARKUS BÜKER, THEOLOGICAL ISSUES ADVISORY, MISEREOR

Ladies and Gentlemen,

Thank you for inviting me to this three-day seminar for Salesian Mission Office Directors. I thank you especially for the confidence you have shown by specifically asking Misereor to discuss perspectives of Germany's work for the worldwide Church with you.

My name is Markus Büker. For the past eight years, since 2005, I have lived and worked in Bogotá, the capital of Colombia. I worked alongside grassroots groups in their formation processes and supported them in their development as organizations. Theological reflection was part of this work. Here I got to know about Salesian-run schools and activities in marginalized areas of the city.

Before that I was in Switzerland at the Bethlehem Mission Immensee, a Catholic missionary society working in international solidarity. In Switzerland I also completed my studies in theology with a thesis entitled "Liberating inculturation in Latin America." Since September this year, so for nearly three months now, I have been back in Germany and working as a theologian at Misereor which comes under the Bishops Conference. Misereor's work in the name of the Catholic Church in Germany is to overcome hunger, disease and poverty in the world. Together with partner organizations around the world, Misereor financially and personally supports projects. In Germany Misereor is involved in education and advocacy. During Lent, for example, we raise

an awareness in parishes and schools that we need to fundamentally change our behaviour in Germany if we wish to finally achieve global justice for present and future generations. Only in this way can people truly gain their human rights. And for the same reasons, Misereor seeks to have a powerful voice in politics, business, finance, and the Church "conscience".

I've divided my presentation into four points. In the first point, I describe the global challenges that we as Christians are inevitably confronted with today. In the second point, I outline the upheaval of the Church in Germany in relation to international cooperation. In the third point, I offer some theological criteria and areas which can help us understand and deal with the challenges. In the fourth point, it is my intention to develop perspectives for Christian activity in place and time.

I would now invite you to consider what challenges we face in Germany and what attempts we have made to respond to the upheavals in Mission. In what follows I ask you to bring your own concerns and efforts to respond from your perspective. If we all contribute our problems and possible solutions then common paths to a better future can be found for all. Therefore, we need to discuss things and then try to put into practice what we believe is right on a daily basis.

1. CHALLENGES IN A GLOBALIZED WORLD

Let's start with the main challenges expressed by the United Nations in the Millennium Development Goals - defined in 2000. Nearing completion of its implementation by the year 2015, some progress can be seen with these goals, but also ongoing failures. The challenges for a dignified life for all people and for the protection of natural resources, which we as Christians must also work for as part of the human family, are enormous.

1.1. ONGOING POVERTY

The Millennium Development Goals, adopted in 2000, are an attempt to define goals for the 'development' of mankind. "The outcome of the Millennium Development Goals is a rather mixed one"¹. Of the eight goals which were stated from the outset of the millennium, in the Millennium Declaration by Heads of State and Government, some will have been achieved at least in some regions of the world. Income poverty has fallen sharply, in particular through China's economic rise. In the fight against HIV/AIDS and tuberculosis performance has been strong, especially through the involvement of new private donors such as the Bill and Melinda Gates Foundation. But "analysts forecast that by 2015 still more than 600 million people worldwide will not have access to improved water sources, and there will still be nearly a billion people with an income of less than U.S. \$1.25 per day; mothers will continue to die needlessly in childbirth and children will still be falling victim to preventable diseases"².

- Hunger remains a global challenge. According to the Food and Agriculture Organization, 870 million people go hungry worldwide³. A billion are chronically malnourished.
- Climate change: according to scientific analysis and as a result of political decision-making, we will not be able to achieve the 2-degree target in global warming. Millions of people, es-

¹ Martin Bröckelmann-Simon, Don't worry - be happy? Alles wird gut? Manuskript, Aachen 2012.

² Cf. Den Bericht 2012 on the achievement of the Millennium goals:

http://www.un.org/Depts/german/millennium/mdg_report%202012_german.pdf (Zugriff 18.11.2012)

³ FAO in October 2012

pecially those already impoverished, are victims of the new climatic events such as floods and droughts. There will be more and more climate refugees.

- The Salesian charism is education, particularly for children and adolescents. Here, says the UNESCO: 61 million children do not have access to a primary school, 250 million children of primary school age cannot read or write⁴. Not all children have free access to primary schools as yet. In the 2012 Report it states: "Around the world, there is a lost generation of 200 million young people who leave school without having acquired the necessary professional life skills." These "need to get a second chance if their potential is to unfold".(emphasis MB). Here girls are discriminated against even more than boys. The number of adult illiterates in the world over the last 20 years has fallen from 881 to 775 million, particularly due to the special effort put into China.

Furthermore:⁵ poverty is not only to be understood as material poverty. When poverty also refers to the loss of ability to act, a situation where people have lost the means and ways to help themselves, the challenge of poverty reduction is clear for anyone who has tried to write up a self-help program. The key questions that must confront development projects are, therefore: What makes people strong? What helps them have a good experience of themselves? What helps them to have confidence in themselves? In practice this means it is not just having more income, better nutrition, adequate health care, but also and especially allowing people look after themselves and take personal responsibility so that they themselves are empowered to achieve better living conditions, encourage greater equity in a wholesome environment. A few cents more in my pocket makes little change to this situation, especially since they may be purchased at the price of infringing human working conditions.

4 UNESCO Report 2012 according to Frankfurter Rundschau, 68th year No. 253, on 30.10.2012, 23.

5 Cf. Brökelmann-Simon, op.cit

1.2. END OF THE NORTH-SOUTH PARADIGM

There are many reasons for this. Today's engine for development is the capitalist economic and financial model, as experienced by the great majority of mankind. Because it is man-made there is the hope that human beings can overcome everything. This model's dynamics have (almost?) become part of all areas of life: everything has become a commodity, not only food and technical goods, but life itself. Relationships are mediated by money, not kinship, friendship, shared experiences or options.

The effects of the gap between rich and poor, the social mechanisms of integration and exclusion, population growth, exploitation of nature, are felt more or less in the same way across continents and in the Third World. There is more and more development in regional centres and exit from the world's peripheries⁶. With Michael Rammingner I stress that the "North-South divide no longer [runs] just along geographic lines, but [exists]... both in industrialized countries and in the so-called developing countries"⁷. Thus, it is no longer enough to discuss globalization from a perspective of nation states if it is a problem in Brazil, the Philippines and Poland. Meanwhile, "in both the U.S. and in European countries there is significant disenfranchisement and processes returning people to peasant status"⁸. The Latin American Church says in Aparecida No. 65: "The excluded are not only exploited, but have become unnecessary human trash". These processes are even more hidden in the so-called North-South discussions, in part because of various solidarity networks, in part by moral exploitation – an unjustifiably exploited perspective. The question remains: How can we create a world, globalization from below?

⁶ Cf. Michale Rammingner, Von der Entwicklung des Südens zum Kampf um Gloable soziale Rechte, 158 ff. (in, Ral Fornet Betancourt (Ed.), Kapital, Armut, Entwicklung. Dokumentation des XV Internationalen Seminars des Dialogprogramms Nord-Süd = Denkraditionem im Dialog: Studien zu Begriff und Interkulturalität, Vol 33, Verlag Mainz, 2012, pp. 157-166

⁷ Ibid., 157.

⁸ Ibid., 157.

2. THE RADICAL CHANGES THAT CATHOLIC CHARITIES IN GERMANY ARE FACING

We know that the Catholic Church in Germany is in profound upheaval. These upheavals also affect the Church's mission and relief agencies. There are radical changes gradually taking place in the social base of parishes, associations and groups. With the disappearance of the base there is declining revenue from collections and donations. (In what follows I speak mainly about Misereor, other relief organizations such as the International Catholic Mission MISSIO, ADVENIAT, the solidarity action of German Catholics with people in Central and Eastern Europe known as RENOVABIS, CARITAS, the Holy Childhood...

2.1. CHARACTERISTICS OF THESE RADICAL CHANGES

Let me just briefly outline some features of these changes:

- Declining membership numbers: Germany is home to 81.8 million people.
 - Two-thirds of Germany's population belong to a Christian church of whom 24,6 million are Catholics and 23,9 million are Evangelical Christians.
 - 7 %, or 6 million or belong to Islam, Judaism, Buddhism, and other religions.
 - 32% or 30 million people belong to 'other' defined as non-religious.
 - The trend is clear: the number of members of Christian churches continues to decline. The continuously high number of resignations or deaths allied with fewer baptisms and new entrants.
 - Church-related religious decline. Religiousness as such remains a determinant for many people. People cobble their faith and beliefs together from different religions and world-views. So secularisation is not an adequate description of the situation.

- Christians as well as communities struggle to see that the ‘inner fire’ can be preserved. Here, the alienation between faith and culture is unmistakable. Pope Paul VI described this in his Encyclical *Evangelii Nuntiandi* 1975 and the World Synod of Bishops on evangelization discussed the question of inner conviction last October 2012 once again.

- In parishes, it is women and men over 60 years of age that are particularly active. Children, young people and young families are in the minority. The power of innovation has been lost.
 - Just as lifestyles or environments have diversified, so too do people differentiate themselves more and more from ecclesiastical and religious life of people around the world⁹.
 - The Church reaches only the Middle Class (Traditional) types but has very little contact with postmodernism. It has lost the connection with other groups.
- The scandals involving pedophile priests and the Church’s slowness to deal with it has exacerbated the crisis of credibility of the institution and puts people on the front line under more pressure.
- Because of decreasing numbers, the revenue from taxes and church collections is also decreasing. Saving has become a keyword for the life of the Church in Germany.

2.2. RADICAL CHANGES IN THE (CHURCH’S) ONE-WORLD SOLIDARITY

First World Solidarity since the 1950s at the beginning of decolonization after the Second World War, has focused on aid and partnerships with the so-called “underdeveloped countries”. Initially it worked in lockstep with industry to enable growth with a (catch-up) form of development.

Relief agencies were created, parishes, associations, action groups and individuals offered significant sums of money for the “poor” in other

⁹ Cf. Sinusstudie: <http://milieus-kirche.de/> (consulta 25 de noviembre 2012).

continents. It involved the raising of consciousness in rich countries regarding the poor and causes of poverty. Since the 1970s, the Liberation theology, with its option for the poor, has the primacy of practice over theory and the interaction of mysticism and politics influenced the theological thinking in the Church's solidarity work considerably. The poor are now not only the 'object' of assistance, but are recognized as 'subjects' of their own social, cultural, economic and political development. "Aid" is accomplished through encounter between cultures and cooperation in economy and politics.

The concept of catch-up development is obsolete because the gap between rich and poor has widened further, the possibilities of raw material consumption is more limited, the climate is changing. As previously stated, the North-South paradigm loses its ability to explain these things.

So it can no longer be a business-as-usual approach. Today, First World solidarity is part of the global north and the global south, so to say, in developing alternatives to the growth of export sector interests. To achieve the good of all people in the world the way of life and business needs in the north and west must be change to meet the emergence of new models..

In order for these challenges to be dealt with from a Christian perspective, it needs people to do it. In Germany, there is a declining number of people who want to do this or can do it, in the Church. The number of solidarity groups is decreasing. Their innovation potential is quite low. However: there are new developments by way of motivation. An example of new forms of global solidarity are school leavers who leave Germany for a year to go "South" and offer themselves as volunteers. This year helps them to change because they learn to see the world through different eyes. The mutual exchange aspect is missing however, so that young people from other continents can come and learn in Germany. Rarely are these new approaches called "mission" or "development cooperation".

2.3. POWERLESSNESS OF INDIVIDUALS

In Germany, people can find out a lot about disasters, unjust living conditions and environmental risks. One can know, for example

- that there is enough food for all;
- that primary care in terms of health and access to school education is not only necessary, but should also be for everyone;
- that women are much more affected than men by poverty and violence;
- that while we enjoy rights like freedom to travel, refugees remain poor and are denied such rights.

What is preventing the people of Germany from working to bring about the dream of another, more just world and to change situations not only in their immediate environment, but also in Asia, Oceania, Africa and Latin America? I think it is above all fear and powerlessness. **Fear and powerlessness** prevent us from achieving our dream of a better world – theologically known as the Kingdom of God¹⁰.

Due to pressure to adapt we keep to our economic system, constantly worrying about whether we still have enough. Individuals, companies, banks and even countries need to constantly improve in order to survive. It fuels the fear that we can no longer meet our requirements and therefore no longer belong. Control over our own life is lost. The euro crisis as a financial and political crisis makes the future even more uncertain. Refugees who want to come to Europe are seen as a threat, and it is our fear that denies them the right to refuge. While crossing from Africa every year, hundreds are drowned in the Mediterranean. The poor all over the world know what it means not to have their life in their own hands. For them there is no hope of life after crisis, only of a life in crisis¹¹.

¹⁰ Ulrich Duchrow, René Krüger et al., *Solidarisch Mensch werden*. VSA-Verlag 2005.

¹¹ Según datos de la agencia de la ONU para los refugiados ACNUR en 2011 murieron más de 1.500 personas en su intento de huida. Este el mayor número desde el comienzo de la estadística en el año 2006.

Between many analyses and action is a deep abyss. If we look at figures from the survey results Allensbach Institute¹² of September 2012.

- 55% of citizens want the money and material goals are less important.
- 66% welcome it if the development would go back to a simpler lifestyle.
- 76% would like more solidarity and cohesion. But only 9% believe in using this development. 67% believe that people are selfish.
- 80% would like to reduce social disparities between rich and poor.

But the actual behavior is contrary: a distinct pleasure is found in possession and consumption. The vast majority want to maintain living standards. Those in the minority deny material desires. A majority feels that risks are increasing. - Therefore, it is relevant to ask Where does security comes from? assurance is obtained from: 80% of their own savings, 52% real estate. But life in crisis does not resolve the crisis.

The poor all over the world know what it means not to have life in their own hands. For them there is no hope of a life after the crisis, but a life in crisis. All these facts overwhelm us here in Germany. The people respond by denying the future. Their motto is therefore: "Let us eat and drink, for tomorrow we die" (Isaiah 22:13).

These survey results reflect only what we know from our work: the resources are scarce. If there were enough resources, we would not be called constantly to solidarity.

Does the belief and conviction of German Christians lacks the inner strength (fire) to change things? Why do they not succeed in standing up and resisting? I come back to this question at the end.

¹² Frankfurter Allgemeine Zeitung, Sonntagsbeilage "Wie wollen wir leben?", September 2012.

2.4. REACTIONS

The German bishops have responded with two strategies. The new way to build Christian community is from the centre.

- a) Because of a shortage of priests and declining revenue, the traditional parishes will be merged into large parishes. So-called XXL parishes.
- b) They are developing various missionary activities for the people in Germany, to speak of the Christian message according to their social and cultural backgrounds.

For the bishops and many (?) men and women in church leadership it is a concern that mission and development cooperation in Germany is not linked with the same in other countries. Significant writings and initiatives have been developed in each of these two areas of activity in the last decade by the German Bishops Conference: in 2000 "Time for sowing"¹³, on the mission in Germany and in 2004, "Salvation for all people" on the mission of the universal Church.

3. THEOLOGICAL ISSUES

All committed organizations must constantly ask: what is our motivation? Are our guidelines and concepts still correct and appropriate? We who have our roots in the Christian faith (faith-based organizations) have to ask ourselves how we experience God in this globalized world. Do we trust God in the face of global challenges, given religious upheavals, given our personal and collective powerlessness? Ultimately, it is about this question: How and where does the Gospel call us to act as Christians and as Church in Germany today?

¹³ DBK, Zeit zur Aussaat, 26 November 2000. Download in German from <http://www.dbk.de/fileadmin/redaktion/veroeffentlichungen/deutsche-bschoefe/Db68.pdf>. Translation into English, French, Spanish also. DBK, Allen Völkern sein Heil. 23 September 2004. In German under http://www.dbk-shop.de/media/files_public/Imtcxhqo/DBK_1176.pdf. Also in Spanish.

3.1. GOD'S PROMISE OF SALVATION TO ALL PEOPLE

Mission is the proclamation of the salvific will of God, as manifested in the life, death and resurrection of Jesus Christ and how he is experienced today through the Holy Spirit. The salvific will of God is for all people. The Church, the pilgrim people of God, has the task of the mission of Jesus Christ, which is carried forward as the mission of the Holy Spirit, to be made fruitful for all people (AG 2). Mission is an essential function of the Church. The Church is the all-encompassing and universal sacrament of salvation (LG 48, AG 1) and as such in its mission has to deal with the nature and limitations of the world.

Christ's mission is to proclaim the Kingdom of God. The Kingdom of God will be achieved when the world becomes a world of peace and justice. This is the content of the mission. It relates to the person and the community. The Church is a sacrament, a sign and instrument of the Kingdom of God, but not identical with the Kingdom of God. Only a redefined identity of the Church can understand proclamation as a dialogue event: each individual is offered 'salvation', in all cultures and religions, through the Christian faith. Everyone is asked to accept the gift of God's unlimited grace (cf. also EN 27) and respond to God's offer in accordance with freedom and conscience. Christians are called to bear witness to the universal salvific will of God. All God's people, clergy and laity, are the subject of mission (AG 35). "Evangelization and human development cannot be separated. In the defence of human dignity and human rights, the first right is the right to life, the right to live in human dignity"¹⁴.

The agencies want to respond to God's will. That's why they focus their support and solidarity on all people, regardless of race, gender, culture and religion. That is why we are in mission together with everyone, working together, whether they be Christian or Muslim, believers or unbelievers. Intercultural and inter-religious dialogue are constitutive of the mission.

¹⁴ Hummes, C. 2007, Das Martyrium ist der Höhepunkt der Evangelisierung (Martyrdom is the high point of evangelisation), in Missionszentrale der Franziskaner (Ed.) 2007, Neues Pfingen oder alte Gleiste? Aparecida 2007 (= Grüne Hefte 102), Bonn, 32 (31-33).

3.2. OPTION FOR THE POOR AND THE OTHERS: JUSTICE AND INCLUSION

Those whose right to membership and full participation was not granted at that time in society, such as the poor (then a significant proportion of society), children, widows, women, the sick, the lepers, the blind, the crippled, the prisoners, strangers could and should find confidence and room to breathe in the message of Jesus: Jesus proclaimed the Good News of God in particular to these (cf. Luke 4.16 ff, Mt 25, 36-45).

After the Second Vatican Council, the Latin American bishops at Medellín, Puebla and Santo Domingo developed an understanding of mission out of real circumstances of poverty, oppression, exclusion and alienation from the Church. From a Christian perspective poverty, oppression and exclusion are in contradiction to the saving will of God. The bishops analyzed the reasons for a more sophisticated form of poverty: social, economic, political, ethnic, cultural, generational, gender discrimination is responsible for suffering. In 2007 Aparecida brought it to this point: more and more people are regarded as "human garbage" (Aparecida document No. 65).

Christians respond to the saving will of God only when they seek to bring about liberation and integral human development (promoción humana) (DM 1, II.3). Integral Liberation refers to both the earthly and the transcendent dimension of the human being (Documento Puebla 475), both on the personal as well as on the social level (see DP 491-506).

Intra-Christian ecumenism and inter-religious dialogue because they have the potential to bring each different perspectives on justice and recognition.

Therefore Misereor wants its cooperation with partner organizations around the world to be aware of this option taken some time ago. The poor and excluded come first! Justice and participation are the goal of the work. This means that whoever is suffering need to be encountered at their time of need, helped concretely along with attempts to initiate processes of structural change. Given all their professional approach Relief agencies (and other NGOs), speak less and less to the poor, but they can develop their own potential and forms of resistance.

3.3. CREATION THEOLOGY

The biblical belief in Creation is now interpreted anew. The mandate to subdue the earth (Gen 1:28), was understood as a licence to ruthless exploitation of nature. Leonardo Boff is right: a new paradigm is needed, new lifestyles, new production methods, new forms of distribution of the goods and a new kind of consumer¹⁵. In the new paradigm man is no longer the ruler who is above it all, but part of the community of life. Creation means responsibility for life on Earth in all its dimensions and acceptance of our involvement in the complex web of nature.

3.4. THEOLOGY OF REPENTANCE

It is clear: in Germany – and across the whole world – we need to be converted if we want the generations that follow us to live in a better way. Today through our conversion we can bring about the Jesus' message at the beginning of Mark's Gospel: "The time is now at hand, the kingdom of God is near. Repent, and believe in the gospel" (Mark 1:15).

The direction of the reversal is before Jesus: the Kingdom of God. Kingdom of God is reality when people have food, health, freedom, have clothes, including respect for each other.

Reversal requires two things: 1, The realization that the previous path is not good. 2, The opportunity, according to the new insight can also act differently. On these two levels are all healings and conversions in the Gospels as a basis: The sinners confess their guilt and are now invited to lead a different life.

For us in Germany, it is now difficult to understand ourselves as sinners. Social injustice, structural sin, does not come into view. Our culture displaces finitude, displaces death. Those who fail in life no longer belong to it. We are afraid to see the failure and death in the eye. So

¹⁵ Cf Leonardo Boff's groundbreaking work, *Die Erde ist uns anvertraut. Eine ökologische Spiritualität*. Kevelear 2010.

we push it. We need a Buss-Pastoral, which helps us to see the political, economic, social and environmental reality in the face: we cannot get out of guilt and accept¹⁶.

3.5. FAITH WHICH MAKES FREE FOR COMMITMENT

Christians are a part of the whole society largely in Germany visions and therefore also weak. Therefore, it is also difficult for them in such a way to turn back. How can we Christians receive by faith orientation and strength to find new horizons? Horizons that free us to use by our impotence to be defeated?

Guilt and powerlessness is therefore for me to accept what "is" and what I cannot change. In Colombia, limitations for the people was something much more "normal" than for me. When they encounter limits, they accept that was always part of the painful everyday experiences. The big lesson for me was this: unbearable contradictions without succumbing to nihilism, indifference¹⁷.

As Christians we will not privatize guilt and powerlessness. We can however put together a hope: the message of the Cross.

Christians do something in opposition, that no one else does: to proclaim the message of the cross - a better world. We need not shy away from defeat, because after all, it is not from our lives.

As Vaclav Havel says: hope is not begin just optimism, is not convinced that something will turn out well, but the certainty that it is something meaningful - regardless of how it turns out. In this sense, we realize what is central: hope is God's gift to us. In faith we swing into the promise of God.

¹⁶ Con frecuencia la Iglesia tiene un estilo especial para tratar temas como conciencia de la culpa y miedo a la muerte, perdón y liberación: se los "privatiza", se los desprende de su contexto histórico y social, de los aspectos de género y se los transforma en puras abstracciones. No rara vez compiten la "atención espiritual" (de las almas) privada, ahistórica y la necesidad de luchar por un mundo mejor, para sacar a la luz el Reino de Dios. Quien desea renovar la Iglesia debe evitar este esquema: ni aceptar que no se luche por un mundo mejor, ni dejar que la llamada atención espiritual o cuidado de las almas sólo pueda ser definida por la jerarquía eclesial." Michel Jäger, *Ohne Angst leben* (Vivir sin miedo). Discurso ante la asamblea conciliar en Francfort, el 20 de octubre de 2012, pág. 2-3 (será publicado en el 2013).

¹⁷ En la dicción neoliberal: Competencia ambivalente - sin horizonte

The belief in the resurrection has sometimes let us forget that the cross comes before the resurrection. Liberation theology teaches us that many women and men in Latin America are 'martyrs within' because of this belief. They did not seek martyrdom, but it was forced upon them. Today, people will not easily accept this message of the Gospel. So we need to check that it makes sense to relate to it. In the liturgy, the ritual and symbolic celebration of our hope, we can find reassurance. The liturgy points beyond us. In listening to the Bible stories and in the celebration of the Eucharist, it is anticipated that we hope: from the memory of the oppression and liberation of the people of Israel to the Lord's Supper, the new reality in front: all people are gathered around the table and share in the renewed world of God.

4. STRATEGIES IN THE SEARCH FOR ALTERNATIVES

We can learn from the Christian faith to shape the future so as to actually begin this new world of God. A new world in which

- The hungry, the unemployed, women, refugees, child soldiers ...
Actually live better in freedom and justice.
- We deal with creation so that air, water, energy, minerals, ...
actually benefit all people and future generations have the same
opportunity to use them?

Some theological criteria we have already dealt with, so it can be different: life for all people, option for the poor and others, as part of the creation of man, changing can bring hope from the powerlessness of the Cross. This theological criteria must therefore be incorporated into the thinking and actions of Church agencies.

4.1. LEARNING TOGETHER INSTEAD OF BENEFITING FROM EACH OTHER - BEYOND THE EGO-DISOURSE

The alternatives are aimed at both the individual-personal actions as well as the structures of living together. Alternatives associated with lifestyle and the political, economic and cultural structures of societies. At Misereor therefore, we face in the coming years the question: How will we be able to, how must we live? This question is addressed equally to the people inside and outside the Church in Germany as our project partners in Asia, Oceania, Africa and Latin America. The problem is not the vision of how it could be. The problem is to implement the vision. The conversion affects the privileges of many Germans (the winner in the "global North"). The (impending) loss of privileges creates fear and therefore resistance.

It is a question for each of us: learn from each other and for each other. It is not the objective of the aid agencies to distribute as much money as possible in order to appear powerful. The point is, to find together in the complexity of the world the most equitable and sustainable solutions for all. This also means that the aid agencies increasingly coordinate their work with each other in Germany.

The content shows the method of work, in the way we work, we express what we think of the people with whom we work. Are we really in the Church's mission and relief agencies "Sun partnership", as we say? The feedback from the partners and from the charities themselves show that the dialogue with partners is not as equal as it could be. Still determine European concepts and methods, European know-how and money the cooperation of German aid organizations with partners in the Global South.

In view of post-colonialism, it is no longer appropriate that the Churches make their European concepts of service to one's neighbour and God, the benchmark for other cultures and religions. Thus any form of imperialism is prohibited, whether cultural, social, political or economic factors. The Catholic Church must learn about your Actuarial international cooperation, to refrain from declaring the Western-European culture as absolute. The Western-European form of Christianity is a way of the inculturation of the Christian faith, but not the only one possible. In an intercultural dialogue it is about the encounter of the departed

(cultures, genders and lifestyles, social groups, etc.) that contribute in their own way their understanding of God and the world and implement it into their mission and development projects. It is precisely the point of view of foreign others for the Church in every continent the opportunity to discover God's presence or absence in their own history.

We have to listen to these dialogues to be aware that there are differences in the experience and in the interests. Intercultural dialogue is a conflictual principle. To convert oneself is the first purpose of the dialogue. The others are the ones who think in such dialogues by their way of living and to survive new prospects for your own life and the humanization of mankind as a whole to open the Protection of Nature. We can learn from the grassroots movements in Germany, what it is to be poor and excluded subjects of their own liberation. We can learn from partners, how to live in the crisis and how to work with little financial resources.

Logically, the dialogue is not just an inner-church or intra-religious dialogue, but has to be a dialogue with all people, which in a just world in which all people have the same rights, actually is a concern.

4.2. DIGNITY COMES BEFORE ACTION - BEYOND THE MERELY INSTRUMENTAL RATIONALITY

Given the long history of failure and success by state institutions and non-governmental organizations more clearly asked about the effects (impact) of action. This refers to the quantity and quality measurable effect. The issue is important to improve the cooperation constantly. But there are also at least two dangers in this logic:

- a) The management is becoming increasingly complex. For the actual work with the people there is less time left.
- b) Success and failure are to be measured. That which cannot be measured falls through the grid, and is therefore regarded as irrelevant.

Consequently, the one act is not considered useful if the failure is inevitable or the results are not predictable. From a Christian perspective, but according to Genesis 1 and 2 all people are made in God's image and as such they have an inalienable dignity. Human beings have dignity, whether they are successful or fail. Not that success or failure are the criteria of cooperation, but human dignity - to speak in the language of human rights.

Misereor therefore describes the effect as a process in which people get the opportunity to decide for themselves about their lives and live sustainably.

4.3. STRUCTURES CHANGE IN A MAJOR TRANSFORMATION - BEYOND THE PREVAILING CAPITALISM

The term of the "big transformation" for a few years to overcome the destructive capitalist economy and consumption is discussed. The State Capitalism of the states of Eastern Europe has done so since the fall of the Berlin Wall in 1989 and since long lost its validity as an alternative. Injustice, exclusion and destruction of nature are based on political decisions¹⁸, These decisions steer the mighty forces of the market in the wrong direction. Therefore, they can be changed politically. This means that they must be fought politically and corrected.

4.4. LEARNING TO BREAK WITH DOMINANT PARADIGMS - BEYOND POWER-LESSNESS

Awakening of compassion, the insight into relationships and opportunities for action is required, as well as a consequence of the formation of Solidarity. Education has a horizon, a utopia, to be jointly worked out: there is justice, the people live in peace and act as a basis, not as rulers of creation. The diversity of the people caused it to work better simultaneously in different worlds. In the World Social Forum, this discussion is focused on the social movements since 2001. Workshops

18 Comp. con Jürg Siebert, Die Welt von Morgen VorSorgen. Misereor: Aachen 2012, 11 páginas (Manuscrito).

with young people, meetings with demonstrations and solidarity groups in alliance with other critical civil society organizations - all activities serve the learning to change for the better is possible.

How will the world look better and how to achieve it? Can there be future within a reformed global capitalism, or must it be overcome? How does one overcome the prevailing capitalism and thus put an end to the marketing of man and earth? The critique of capitalism as the anti-globalization movement was by no means new. But the limitations of linear rationality has the global crises even more apparent in recent years (hunger, refugees, finance, climate, security, ...). Underlying this is the belief with Leonardo Boff, that "the only technical and scientific solutions that emanate from the old conditions, (...) are not worth much"¹⁹. The new paradigm will instead try to perceive the complexity of the world, assuming that everything is connected to everything. Education in the service of a better world is therefore to educate the ability to break, ability to say "No", to rebel, to be rebellious, to go into conflict, so that others can dream of a better world and come to realize it more and more.

¹⁹ Vgl. L. Boff, Die Erde ist uns anvertraut. Eine ökologische Spiritualität, Kevelaer 2010, 193.

WORKING GROUP

1. WHAT DOES THE CHANGING SCENARIO OF THE WORLD AND THE CHURCH MEAN FOR US SALESIANS, OUR LAY MISSION PARTNERS, BENEFICIARIES AND OUR DONORS?

For the Salesians of Don Bosco (SDB)

- We need to be aware of the Church/Congregation credibility issue today in every Region of the world - whether we are a Church small (creative) minority or majority (GC27 track).
- We need to deepen/clarify our own identity: Essentially we are for evangelization and education.
- We have to find new ways - we can't repeat the old routine in education, structures.
- We need to join forces with other agents, being partners with the Governments (Africa, India) to get more change in the social scenario.
- We need to focus more on the human and social development of the Youth.

- We need to be more sensitive to the poor and to the youth to listen, be aware of their world, speak their language, use their social networks.
- We need to foster the youth group experience (everybody longs for some community) and the missionary volunteer movement as youth-protagonism helping their growth in faith.

As regards our Donors

- We can't rely only on a Catholic base. We need to expand: people of good will, people who are concerned with other people, who work in the fields of education and human development.
- Need to reach out much more to younger generations. We have to use the new media means in order to reach them: they prefer to do things by computer. Older generations just gave and trusted you, their motivation was/is faith based. Instead the younger generation tends to specify goal donations and demands more accountability, transparency and their motivation is good will.
- At a time when the Church is losing its credibility we need to touch the hearts of people, facilitating the positive view about the Church, humbly 'washing the feet of the poor' and follow Don Bosco's example to stay closer to the poor and be humble enough to raise the funds for them.

Non - Catholic or Non - Christian Donors

- We have to be more open minded for an intercultural and inter-religious dialogue. It is very important, to deal not only with Christians. We need to find good examples, make any citizen responsible, also those who are not necessarily Christians.

As regards our Beneficiaries

- Mutual links are growing: Beneficiaries try to be good partners to our donors.

- Donors do not have “good projects”. It does mean they need ‘donors education/formation’.
- How to make donors’ intentions fit into our mission - our specific work? The need to educate them about the ‘management cost’ and administrative expenses (5+%).
- Usually Salesian Missionaries know better what the local people need. A good communication with the ‘project’ destinations becomes more important.

Mission Office Lay Mission Partners - Staff of the MO

- It is very important to have good trained Lay mission partners in the Mission Office, because there are too few Salesians (older Provinces) or many SDBs are still in formation (young Provinces). Lay people could help SDBs in management skills and they offer also a strong, good example to their peers.

2. IN WHAT WAY CAN WE , SHOULD WE, ADAPT, CHANGE, GROW?

Renewal - rethinking of our mission models.

- We need to adapt the ways in which we do our ministry and not repeat the 50 year - old methods. But at the same time we should stick to the charismatic roots (catechesis and first evangelization).
- We need an ongoing personal renewal and keep our life - style closer to the ordinary people.
- We need to invest into groups and community building – into different ways – youth form themselves in the groups and consecrated Salesians need to animate different kinds of groups.
- We need to take seriously the child - youth human rights approach in our mission.
- We should accept the fast changing world: the young people could help us to cope with this challenge.

Foster Missionary Volunteer Movement.

- Make the youth part of our missionary work. After an experience in the missions, they become fully enthusiastic and committed witnesses in their place of origin after returning. The late British missionary volunteer, Sean Deveraux (1964-1993), gives a remarkable example.
- It is not difficult to go to missionary territory (from Europe). The public possible/donors could know better and more deeply about us and our mission work and become the best communicators on our behalf.

Change our Communication culture

- We have to ensure that we are getting in touch with people. Ensuring Visibility (giving names to houses in memory of good examples). Make people experience Don Bosco, even inviting them to see the mission reality (visits from Europe to Mission reality are possible).
- We need to adopt new ways of communication in order to increase funds.
- We need to show the work which is being realized in our frontier missions (132 countries).
- We need to open more our Salesian houses and structures (increase visibility, accessibility).
- Through the Mission Office we need to leave a clearer, transparent message that we are working as part of the Church based on the Gospel.

Improve our Mission Office dynamics and more integral vision

- Ensure a healthy concurrence between two offices: Mission NGO and Mission office.
- Through the new media we should try to change the mentality of our MO Lay Mission Partners, our Donors - Partners and Beneficiaries.

Consider the young Salesians in formation in the fundraising.

- Make the people aware, that sustainability of the works is based on the formation of consecrated Salesians (SDB). Our donors are open to that (Europe)
- SDBs in formation should try to contribute to their own formation. They need to be prepared for their future apostolic life, avoid the mentality of only receiving.

PROVINCIAL MISSION OFFICE AT THE
SERVICE OF THE SALESIAN CHARISM

CHAPTER II.

MISSION OFFICE EXPERIENCE



SEMINAR

BONN 26-28 NOVEMBER 2012

DEVELOPING FUNDRAISING METHODS FOR OBTAINING FUNDS

FR. RAUL ACUÑA GALLO, SDB. DIRECTOR OF THE FOUNDATION DON BOSCO PERU

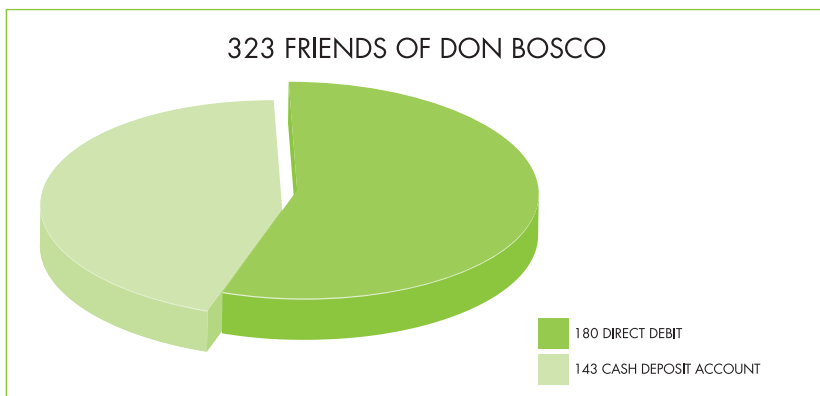
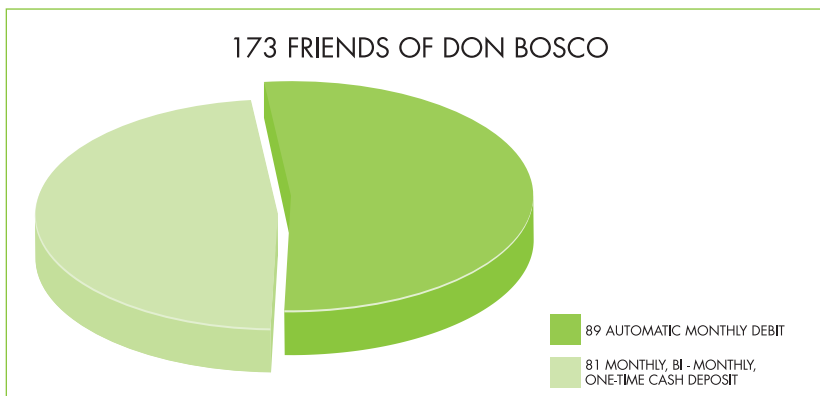
1. HISTORY

- Rector Major: Procure Minor Peru (July 2010)
- “Brotherhood” with Salesian Missions: Economic support and institutional capacity strengthening.
- Salesian Missions Appointee: Test Direct Marketing.

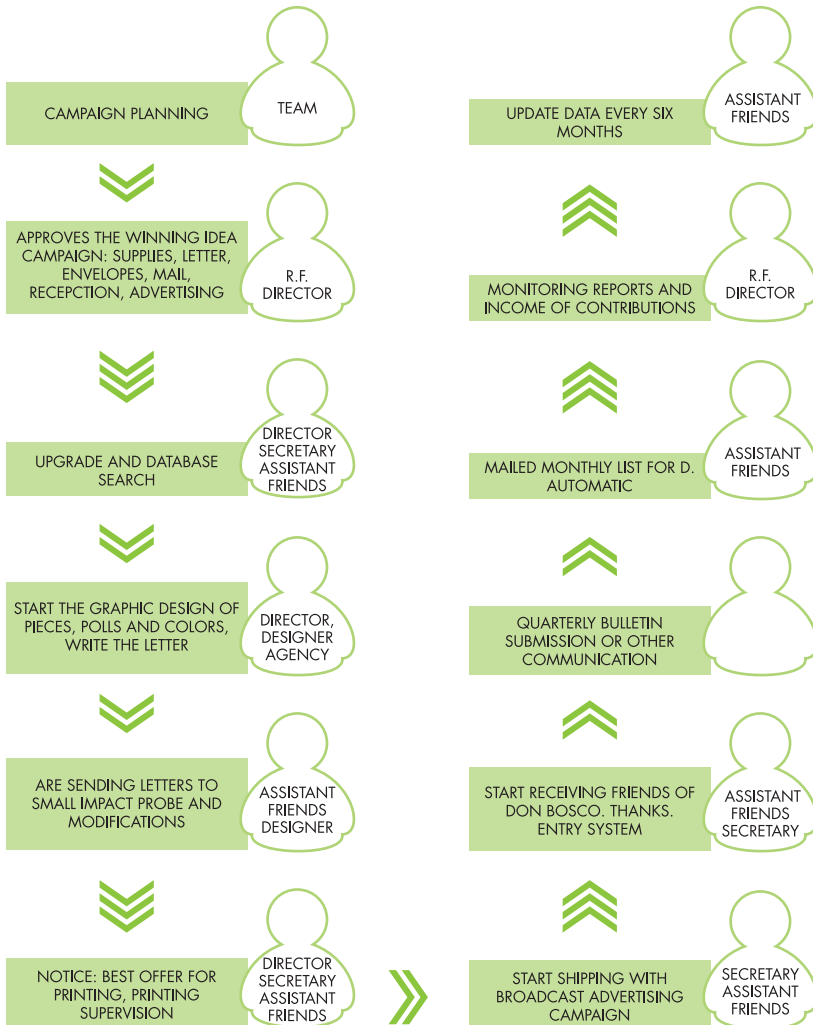
2. DEVELOPMENT

- Hire a company or form a team?
- Leadership: An SDB working full time
- Search for councils: Jesuits, San Juan de Dios, non profit organizations, Universities and companies.
- Year 2011, 516,509 sent (404,500 posters and 112,009 letters).

- Year 2012 (to November 15): With a company: 10,000 letters sent:
 - With a company: 10,000 letters sent
 - From an Office: 6,500 letters sent
 - From an Office: 10,000 Leaflets FDB



3. DIRECT MAIL PROCESS



4. PREVIEW

- Respect of the SDB.
- Formed a Team.
- 121 years in Peru, but only 2 in exposition.
- We are part of an international network.
- Presence of means with direct cost.
- Until November 15.12 we are: 323 Friends of Don Bosco (180 by bank debit).

5. LIMITS

- The biggest challenge: That the Fundraising is part of the mission of the SDB
- The donation via bank debit is a PROCESS.
- We need to generate TRUST: Why us.
- Strengthen the presence in all means of communication.

6. INFORMATIVE PROCESS

- Formation of a data gathering team: With professional profile, merit competition, function manual.
- Development of knowledge in: processing, relational marketing and Salesians.
- Learn from other organizations, proximity to SDB in Argentina and Chile.

7. FINANCING BASE

- a) Economic support from Salesian Missions for 5 years.
- b) A quota from US\$ 675,000 divided into five years.
- c) To develop and strengthen institutional capacity inside the FDB to raise funds in Peru by Direct Marketing.

8. LEGAL BASE

- a) We find the terrain prepared to solicit donations
- b) We are enabling the FDB to receive donations and national funds.

9. THE MOST SIGNIFICANT

- 1. Yes we can = Self-sustainable Fundraising.
- 2. Achieving the goal is a process and we are on the right path.
- 3. Look for good practices to learn, adapt and execute in the country.
- 4. We have earned the respect of the SDB.
- 5. We are a service of the Province.
- 6. Fundraising: Part of our mission.
- 7. It's necessary to continue working in internal marketing.
- 8. We are evaluating whether or not it is more financially feasible and has a better impact relative to the web and social networking are in charge of an external agency.

9. The possible processing: Means of communication, public companies, private...
10. For Peruvians, it is very important to talk about their religious means (Salesian).

10. METHODS OF FUNDRAISING

ORDER	ACTIVITIES
<p>DIRECT MARKET FOR FRIENDS OF DON BOSCO AFFILIATE: DONOR</p> <p>DONOR</p>	<p>LETTERS TO:</p> <ul style="list-style-type: none"> ● PURCHASED LISTS ● RENTED LISTS ● OWN LISTS ● ALUMNI AND PARENTS ● FRIENDS COMPANY

11. OTHER EXPLORATIONS

- Long Term Plan.
- Private Companies.
- Church entities and others.
- Public bodies.

12. RESULTS OF LONG DISTANCE CAMPAIGN DON BOSCO 2012

NUMBER OF MEMBERS	282
ASSETS	202
LOWER	72
● JULY	01
● AUGUST	14
● SEPTEMBER	57

LOWER MONTHLY DETAIL	JULY	AUGUST	SEPTEMBER	TOTAL
ON REQUEST	1	14	57	72
REJECTED	5	0	1	6

TOTAL BILLED X MONTH	JULY	AUGUST	SEPTEMBER
QUANTITY	185	253	218
AMOUNT WITHOUT IGV	S/ 2.610,17	S/ 3.601,69	S/ 3.101,70

TOTAL REVENUE X MONTHS	JULY	AUGUST	SEPTEMBER	TOTAL
AMOUNT OF FUNDRAISING METHODS	163	231	142	
AMOUNT WITHOUT IGV	S/ 2.241,53	S/ 3.262,71	S/ 2.029,66	S/ 7.533,90

SUMMARY TABLE OF THE PROCEEDS SO FAR	
70% FOR FDB	S/ 5.273,73
30% FOT NET LINE	S/ 2.260,17
TOTAL	S/ 7.533,90

13. BUDGET FOR THE YEAR 2013 JANUARY TO DECEMBER

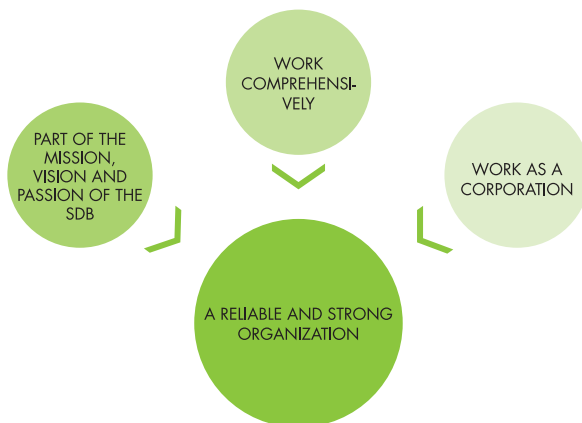
CALL CENTRE STAFF	
FULL TIME	4
PART TIME	4
TOTAL ADVISERS	8

HOURS	
TOTAL HOURS FULL TIME	6
TOTAL HOURS PART TIME	4
TOTAL HOURS	10

PROJECTED REVENUES FROM JANUARY TO DECEMBER 2013	S/ 424.758
FDB 70%	S/ 297.331
NET LINE 30%	S/ 127.427

FDB PROJECTED REVENUES FOR 2013	S/ 297.331
CALL CENTRE INVESTMENT JANUARY TO DECEMBER 2013	S/ 205.360
FDB NET FOR 2013	S/ 91.791

14. FINAL REFLECTIONS



GUIDELINES FOR A MISSION OFFICE "MARY HELP" YAOUNDE – ATE

FR. NATALINO PARODI, SDB, MISSION OFFICE DIRECTOR

1. Don Bosco

From the beginning Don Bosco saw the need to seek support for his missionary project among the young and the poor who are in need.

He sought assistance with a pastoral purpose, as part of a consolidation effort that it's God's own. He treated all financial assistance as Providential, and seen as God's will to save the young and the poor.

To seek assistance Don Bosco printed publications, did visitations and trips and corresponded with benefactors who are considered in numerous occasions as cooperators and collaborators, more than just financial instruments.

Don Bosco gave the assistance with a social dimension. He considered it to be fair for the wealthy to share their goods with the poor. He did not see it as just simple charity, but as an act of justice and social care.

The Salesians of Don Bosco follow this spirit in searching for funds. The mission to raise funds to serve the young and the poor in need will never cease. The Salesian works have spread throughout the world with support of donations and alms.

CHAPTER II

To support the various pastoral Projects and ministries, the Sons of Don Bosco need to seek assistance. They are of humble origin as their father; the recipients do not have the means to pay for the services they receive and the congregation is expanding into new frontiers. The needs are great but there is no fear of financial challenges. We seek ... we believe in Providence.

The Salesians, like their father, will manage large sums of money but will live humble and modest lives like Don Bosco himself.

2. THE ATE PROVINCE

2.1. THE JUSTIFICATION FOR A MISSION OFFICE IN YAOUNDE

The Salesian Province of ATE is now in a situation of dire economic need. Pastoral activities, the animation of the Province and especially funding to train young confreres costs money that the Province does not have.

We have chosen strategic options that are unsustainable such as vocational training for the young from poor neighbourhoods; poor youngsters that are unable to afford to pay for an education; youth centres that open the doors to all; street children in need supported entirely and also the training of young confreres who will ensure the continuity of future Salesian works.

To be faithful to the Salesian charism it is urgent, as Don Bosco did, to seek funds to carry out current and future actions that the charisma may propose.

Faithful to the tradition, the search for these funds is done within a community/Provincial context and with the animation of the Provincial and his Council.

2.2. AN ORGANIZED PROVINCIAL COMMUNITY

In the Provincial Chapter of 2007, several confreres asked the assembly for the creation of a Mission Office in order to consolidate the Province's finances. This request did not result in a decision but it was an important recommendation that manifested itself in economic terms

The Province committees and communities go beyond the borders of six countries. In every community there are sectors and all demonstrated great capacity to share ideas and proposals. The initiatives required support from all agents to seek funding while concurrently carrying out the mission.

2.3. THE FINANCIAL MANAGEMENT OF THE PROVINCE

This is the request that created the Provincial Mission Office in Yaoundé. A person was appointed by the Provincial responsible with an office at the Provincial House. He must work in collaboration and coordination at the behest of the Province's Economist.

For the time being, a reflection is made at the level of the Province's finance commission. This document is the product of that reflection. This reflection will continue at different levels of the Province.

In the Province, there is also a Development Office with similar objectives of seeking funding for educational and pastoral works of Salesians in ATE. The Development Office works in project management although it is open to provide other services. The Mission Office would also seek funds from friends and the generosity of benefactors and make them available to the Provincial. The Mission Office could pursue some other strategies depending on the circumstances and the approval of the Provincial. At this moment the priority is to finance the formation of confreres.

The Provincial Economist becomes the main person representing the Provincial in the coordination between the Development Office and the Finance Commission at the Mission Office. He is also intended to liaise with the Provincial Council and other Provincial Commissions.

3. THE "MARY HELP" MISSION OFFICE IN YAOUNDE

3.1. OBJECTIVES:

- a) Ensure the financing of the Salesian Mission in ATE:
 - Formation of confreres;
 - Pastoral and Education;
 - Provincial Animation for the different Delegations; and
- b) Bring the Good News through testimonials made by our mission.

3.2. LINES OF ACTION

- The search for benefactors to inform and communicate our mission;
- Convey the needs and priorities of the mission; and
- Creation of a group of benefactors with a sense of mission and ownership of the spirit of the ATE. With them one must develop a common sense of unity, trust, confidence and engagement.

3.3. CODE OF CONDUCT

- Respect the intention of the donor;
- Manage responsibly the resources donated by the generosity of others;
- Educate in the joy of reciprocal solidarity from benefactors and beneficiaries... sense of gratuitousness, generosity, happiness, sharing; and
- Transparency in the management of funds.

3.4. CONCRETE ACTIONS:

Actions of a typical Mission Office

- Periodic communication addressed to benefactors as “friends of ATE” and distribution of bulletins;
- Communication and spontaneous interviews with benefactors in a missionary animation especially with the more generous or employees involved;
- Attach to a provincial project the friends and benefactors;
- Work in synergy with a website, Salesian Bulletin and the Salesian provincial commission for social communications to convey the Province reality;
- Creation of an updated donor database of all those who help us.

Our own internal organization

- Creation and coordination of a provincial Scholarship fund for children and young people in difficulty;
- Seek scholarship funds for the formation of SDB;
- It is the aim of the Mission Office to seek mass intentions.

3.5. MANAGEMENT

- The ATE Province appointed a confrere as Mission Office Director;
- The Mission Office has an office and indispensable tools for starting Mission Office;
- An Internet connection that allows for communication for the personnel of the “Mission Office”;

CHAPTER II

- The Mission Office Director is able to carry out regional visits for the animation of this project as needed;
- The financial management of the Mission Office is integrated within the Province as the Delegations and Development Office;
- The Mission Office functions independently with plans and budgets that are compatible with and accountable to the council and other institutions that might think it necessary;
- The Yaoundé Mission Office will network with other world Mission Offices with Salesian vocation to learn from others but also to provide what it could offer. In that sense, Mary Help of Christians Mission Offices must be in line with the Salesian congregations' principles;
- The Mission Office will coordinate with the Provincial Economist through dialogue, information and reflection. The Provincial Economist will also reflect in creating an ad hoc committee, should it become necessary;
- Participation in international meeting of Mission Offices to share ideas and confirm our choices. Will require the Mission Office Director to share with other Mission Offices Directors and learn which strategies to follow.

4. PREAMBLE

It is best not to begin this process without the clear political will of the Provincial and his Council. The following assumptions are brought forward in light that:

- The Mission Office works at the will of the Province. This requires making the Directors of each community and confreres aware of its limitations and in the spirit of collaboration help find new benefactors.

- Each confrere and benefactor needs to acquire a provincial mentality that involves all colleagues in the search and link the distribution of these resources to the Provincial and his Council among the different sectors (formation and pastoral areas of the missions).
- There are colleagues who have personal benefactors; this would be the time to link these benefactors to the province.
- There is a list of "Friends of ATE"; these persons have not been followed up regularly.
- There is an Excel listing for the Salesian Bulletin of the ATE or benefactors. One factor to consider is to take more care and regularity.
- We have a direct account
 - BANCO: Standard Chartered Bank Cameroon S.A.T
 - Account name: "Salesian DON BOIS ATE"
 - IBAN: 10004 00200 080-205285-00
 - QUEUES BIC: SCBLCMCX
- Another account of the parent Rome (Pisana).
- The Council has appointed a full-time Salesian without preparation and competence for the Mission Office. This is the case of P. PARODI Natalino after working in the Province ATE for 23 years.

DEVELOPING THE MISSION ANIMATION – PROJECT AND DEVELOPMENT OFFICE (SLK - SLOVAKIA)

FR. PETER JACKO, SDB MISSION DELEGATE AND SAVIO DIRECTOR

After 1990 the Slovak Province found itself in circumstances of regeneration of an official and no longer clandestine presence; it regained works and buildings lost during the time of Communism and re-founded Canonical communities. Despite the difficult but very enthusiastic passage from a clandestine to an official status, the mission dimension was still there in the confreres' lives. The greatest contribution came from the number of confreres who had escaped from the regime and become missionaries; this left the way open for them to communicate their missionary experience to the country and the confreres who were very open to this dimension of the Salesian charism. At the same time we note the return of some confreres from western European countries like Italy, Belgium, Switzerland... who also brought a certain open mind towards the world including the missionary world.

1. FIRST YEARS – NO OFFICIAL CONNECTION WITH MISSION ANIMATION

After he had returned from Africa, Fr Daniel Pravda began to explore the possibility of a Salesian presence in Siberia, Russia. He wrote many letters during his trips which contributed the growing enthusiasm amongst confreres, the Salesian Family, the laity. In July 1992, after a year of more systematic exploration, the first three missionaries, including Pravda, left for Aldan in Siberia. There was no mission animation structure in the Province at the time. The sector was entrusted to confreres who worked according to their abilities and possibilities.

With the beginning of our presence in Siberia came the need for lay collaboration in the mission. With this in view, activities began to prepare the first volunteers for Siberia. The first two volunteers left in summer 1993.

This could be considered the beginning, although not an official one, of the Salesian mission volunteer movement in the Province. After Pravda's departure, work for the missions in Slovakia was spontaneously entrusted to confreres who then devoted their efforts to the nascent mission animation. Some worked at preparing future mission volunteers, while others gathered funds for the Siberian mission and still others spread mission thinking among Salesians, lay people but also within the Church in Slovakia. In 1993-95 a number of volunteers were sent to Russia for a year's experience and some for two or three.

2. NEW INITIATIVES

From 1994-98 mission work by some confreres in Slovakia developed and various new initiatives were undertaken. Particular attention was devoted to preparing volunteers. Once these had come back from Russia they became involved in working for the missions back home. This work included: Sending material to Siberia, collecting funds, presenting the Salesian missions in Salesian houses and diocesan parishes, translating material in foreign languages regarding missions, organising prayer for missions and missionaries.

The first summer camp was run in Ukraine in 1995 – for children from Zakarpattia, a region where the Byzantine Catholic rite can be found in the villages. After this experience, volunteers were prepared for Ukraine. Given the large number interested, they were divided into two groups going for a weekend every month. The first mission calendar was published in 1998. It aimed at spreading sensitivity for the missions and gathering funds to help finance our missionary houses.

3. THE MISSION ANIMATION OFFICE

In 1999 Fr Daniel Pravda returned to the Province from Siberia. The Provincial gave him the task of founding a mission animation office. This office was set up at the Provincial House in 2000 and its management was entrusted to Fr Pravda who also had a lay person working with him. In autumn that year, however, in response to an invitation from the Rector Major, Fr Pravda left for Azerbaijan to found a new mission in Baku, the capital, which had been entrusted to our Province. This new mission meant a growth in mission sensitivity on the part of confreres in the Province and obviously in the Salesian Family. The first two volunteers went to Azerbaijan in 2003. The Vice Provincial took over the running of the mission office. With the help of some former volunteers they continued with collecting funds for the missions; the first coordinated mailouts were organised; mission congresses were set up for volunteers and others.

And NGO, UJUT, was set up by some former volunteers. It's purpose, still today, is to help volunteers after they return, help their families and the spiritual formation of former volunteers.

4. DEVELOPMENT OF THE MISSION ANIMATION OFFICE

In 2003 Fr Pravda came back from Azerbaijan and from February 2004 became the mission delegate for the Province. A mission archive with materials collected concerning his mission activities since 1991 was set up under his direction. Other material was collected regarding Slovak missionaries living or dead who worked or were working in various parts of the world. As well as this, the archive also has a large number of items of daily life in countries where our missionaries work, and these are useful for mission displays.

As well as the archives, he also began work on several publications. Lives of some missionaries were published as books. For a certain time there was also a set of Mission Notes – a kind of journal to inform the Salesian Family, in particular, about missions around the world. Don Bosco, the Salesian Bulletin, regularly devoted pages to the mission dimension, information and experiences of missionaries and volunteers.

From 2005 mission volunteers were also sent to other places besides Siberia and Azerbaijan – to Africa, first Angola and then Kenya and Sudan. This new experience meant an increased workload in the office and this brought other lay people in to help with preparing future missionaries, also on the increase, although many of them came not from Salesian settings but through diocesan parishes. This also meant a change in the way the formation process had to be developed.

5. SAVIO – NGO

In 2006, by Fr Pravda's initiative, the SAVIO association was set up. Its main aim was to help the missions in the social development area. SAVIO wanted to focus on projects coming from the secular world, the State, and support missionaries this way: It saw the possibility of fitting in with other Development associations already to be found in Slovakia and help our mission work this way through various projects. SAVIO's main project was and still is today, "Tehlicks" (Brick), carried out in Lent each year. It consists in consciousness-raising among people in need that developing countries have, and gathering funds to support particular projects in these countries. For example: Building a hospital in Sudan (2012), wells (water) in Kenya and Sudan (2011)...

6. RECENT DEVELOPMENTS

In 2009 Fr Pravda left for the African mission. Fr Peter Kuchar was the newly appointed mission delegate. Publications on mission topics continued. There was a growing number of volunteers trained and sent. Around 60 volunteers go to the Ukraine every summer, and 15 or so for a full year's experience. SAVIO has also continued its efforts. The number of projects in Kenya and Sudan has grown, since these two countries have been officially entrusted to Slovakian support by the European Union. This meant that the SAVIO operation, its office, was expanded. There are 4 people working in the mission animation office currently.

7. LOOKING TO THE FUTURE – A MORE ARTICULATED FORM OF TEAMWORK

I became the mission delegate in July this year. Just a detail – I have never been to the missions and to this point nor have I made that request. But despite that I see my role, other than maintaining continuity, as working in strict collaboration with the Provincial. We are currently adjusting the style of animation and government in the Province. The mainspring of this change consists in passing from sectoral or individual animation, where a confrere looks after only the sector assigned to him, to a collaborative model of teamwork where all sectors of the Salesian mission work in strict cooperation with one another. The chief goal is strict cooperation between youth ministry, social communication and mission animation. We are currently attempting to carry this out at Province level but the real wish is to carry this same dynamic into each community, its work, and in the Salesian mission as represented by our houses. Thank you!

REPORT ON 2011 - MISSION OFFICE-SLOVAKIA	
PROVINCE	SLK (BRATISLAVA)
NAME OF MISSION OFFICE	MISSION OFFICE
RELATIONSHIP OF THE MAIN ACTIVITIES IN 2011	PREPARATION AND FORMATION OF VOLUNTEERS, CARE OF MISSIONARIES AND VOLUNTEERS IN MISSION, FUNDRAISING, CALENDAR OF MISSION, NEW BOOK ABOUT MISSIONARY LIFE OF FR. KAROL NIŽNANSKÝ IN INDIA, ADOPTION AT DISTANCE IN AZERBAIJAN
LIST OF PROJECTS FUNDED	THE PROJECTS WE ARE RUNNING THROUGH NGO SAVIO
REVENUE	306.262 EUROS
OUTPUTS	229.950 EUROS
ADMINISTRATION COSTS	27.580 EUROS
NUMBER OF ACTIVE DONORS	3.250
NUMBER OF NEW DONORS FOUND IN 2011	300
TYPE AND NUMBER OF FUNDRAISING CAMPAIGNS	
BIGGEST SUCCESSES	HIGHEST NUMBER OF VOLUNTEERS, QUALITY OF PREPARATION, NEW DONORS, HIGHEST REVENUE TO GET A NEW SALESIAN FOR THE MISSION

SCHOOL FUNDRAISING - SOUTH ASIA BOSCONET INDIA

P. GEORGE MENAMPARAMPIL, SDB. DIRECTOR, MISSION OFFICE, NEW DELHI

Most of our schools are not only capable of being self-sustainable; they can (and should) support our services for our primary target group as SDBs – needy youth and children. We need to develop further our commitment to this category of society, as well as strengthen our sense of responsibility beyond our Institution to the level of the Province, our region and even our global Congregation.

Certainly many of the schools represented here are already supporting the province through an annual and/or monthly contribution to the Province. I do believe there is a lot more we can do in this direction.

Secondly, (and this ought to have been mentioned first as it is a more important aspect of our identity and *raison-d'être* as Salesians), we wish to inculcate among our students a sensitivity to the poor in our society as an important value.

The Mission Office, in collaboration with the Youth Ministry Team and the Commission for Education could conduct "Social Awareness" programmes in our schools, and all other schools that permit us. Raising funds through the students could form a part of this Programme.

This technique of fundraising seems to be in use in many countries in one form or another. In India it has been practised for years. It is rumoured that HelpAge (NGO that helps the elderly) collects about US \$ 4,000,000 in India every year through their school programme.

This simple manual, based on the experience of BOSCONET, India, is a down-to-earth, practical guide that leads you step by step on how to go about it. Hopefully it will of use to Salesian Mission Offices at the Provincial or National level.

1. ADVANTAGES OF THE SCHOOL PROGRAMME:

1. We get a decent sum of ready cash, without a very tight tie to a particular project.
2. We get the addresses of donors – in fact, we usually get the addresses of several donors from every student as they generally collect money from more than one person.
3. We develop in children at a very young age, the habit of giving.
4. We could build a life-long bond between the children and us if we succeed in getting permission from the school authorities to conduct their programme in their school as an annual feature. When these children grow up and start earning, they would think of us when they felt like doing an act of charity. (Catch them young!)
5. We give children an awareness of the realities in the lives of numerous disadvantaged children around them. Hopefully they will become less self-centred and more thoughtful of the needy.
6. They begin to appreciate better what they have at home and become more grateful to their parents.
7. They begin to appreciate better what they have in their school and become more grateful to the school authorities and teachers.

2. DISADVANTAGES OF THE SCHOOL PROGRAMME:

1. Although it looks very simple, it involves quite a bit of work.
2. Despite all precautions, some “leakage” of money may take place especially after the student collects from friends and before he/she deposits it with the head teacher of the class.
3. It is possible that the school authorities do not allow us to conduct the programme each year; so the money collected may vary a lot from year to year.
4. The total costs may go too high because of the salaries of the staff, their travel and lodging, publicity folders, forms, gifts to students, etc., etc.
5. Complaints from just a few parents could make the Heads of Schools cancel the programme.
6. Schools not run by us may come up with requests for scholarships for the children in their own schools.
7. If the staff doing this programme are full timers, unless you involve them in other forms of fundraising (direct dialogue, lobbying companies, etc.), they may be idle for several months in a year when the schools are closed for vacation or the time before their examinations.

3. PROCEDURE FOR SCHOOL PROGRAMME:

1. The staff member who is going to do the school programme should have an ID card, visiting card and introductory letter from the Director of the Mission Office.
2. Print an attractive folder on the services Don Bosco offers to poor children and young people.
3. Prepare the gifts you want to give to the children who reach certain targets in collecting money.

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4. Prepare the gifts you want to give to one teacher in each school – the head teacher of the class that collects the most in the school.
5. Print certificates of appreciation for those students who collect above a certain target. Sign a lot of these certificates and give them to the staff who will be doing the programme in schools.
6. If your office is a national one and there are several Provinces in your country, get a letter of introduction for the staff member, from Fr. Provincial or vice-provincial or Economer or director of the development office of the Province in whose territory your target schools are situated.
7. Make a list of all the schools where we want to try. Get the address, phone number and, if possible, the name of the Head of each school.
8. If necessary, meet the Provincial or Bishop or owner of the school(s) and get their permission.
9. Contact the Principal by phone and get an appointment to meet her/him.
10. If you can't make the contact, go to the school and try to meet them.
11. If you cannot meet, leave a letter making the request to meet. Give the staff member a letter signed by the director of the mission office addressed to the Head of the school, explaining our "Social Awareness Campaign".
12. Once you meet, the staff member will show the ID card, and hand over the letter from the director of the Mission Office and (if needed) the letter from the Provincial or the Bishop. He/she then explains the campaign on Social awareness.

a) Benefits for the students:

- They grow up with a realistic idea of the actual situation of large numbers of poor children in your country.
- They become empathetic towards the needy.
- They develop at a very young age the habit of giving and sharing.
- If they take part in collecting funds, they develop their personality, self-confidence and communication skills; they practise filling forms, keeping records, basic accounting skills;
- They develop the habit of honesty.
- They get a certificate and gifts depending on the level of their success in raising funds.

b) Benefits for the school:

- Children begin to better appreciate their teachers and the facilities their school provides them.
- Their complaints against minor issues will decrease.
- They become more careful in the use and care of the facilities at the school.
- The school gets a reputation as one that is socially conscious and develops a value system in their children.
- The school may ask for assistance from The Mission Office for a scholarship for a few of their poorest students.

c) Benefits for parents and families:

- Children become more grateful for what they have at home.
- Their demands for luxuries and branded items decrease.
- They become more careful about use and reuse of the things at home.
- Their discipline at home improves.

13. Tell them the money collected in their school will (mostly) go back to children and young people in their own district or country.
14. Offer the Principal the possibility of a full-scale, close collaboration with The Mission Office throughout the year. Give her a copy of the list of possibilities (on page) and ask him/her to choose whatever the authorities would like to do with us.
15. As a minimum, ask for permission to address the Assembly. Agree on a date for the Assembly talk, and – if applicable – for the other programmes. Write it in your Assembly Talks record book, with date and time of the talk and ask him/her also to sign it – don't sound "threatening" when doing this. Tell him/her it is just for showing it to the director in the Mission Office as a part of your work records.
16. Meet with the teachers, or at least the Head teachers of all the classes, and explain the programme and their role in it. They could repeat and explain in greater detail in the class what you tell them in the Assembly talk. They have to encourage the students to collect money and to be honest in handing over all of it to the class teacher (what they may steal from their collection is stolen not from their parents or rich neighbour, but from poor children!). The head teacher of the class will have to collect the money from the students in his/her class, fill in the form with the names of the students and the amount they collected. They collect also the format used by the students and verify that they have handed over the full amount they collected. We need these forms used by the students because the income tax authorities will want to know from whom we got our money. Explain to them the gifts given to the students as incentives because many of the students may not remember exactly all that we say in the school Assembly. Show them these gifts as well as the gift for the head teacher of the class that collects the most amount. Thank them in advance for their support and work.

17. Keep up the contact with the Head of the school, but without wasting their time or appearing to harass them. Reconfirm the appointment for the Assembly Talk some days before the due date.
18. Make the talk at the Assembly. Tell them about children who cannot study, who are working, on the streets, Tell them how Don Bosco rescues them and sends them to school. Tell them they should be grateful for what they receive at home and at school. Ask them to donate from their pocket money and to collect also from their parents, relatives, neighbours and friends. Tell them to do it only with the permission of their parents. Tell them to fill in the form that they will get, with full name and address of all the donors because we want to thank them. Tell them to hand over the money to the head teacher of their class. Tell them there will be gifts for those who collect the most; the gifts will be explained by the head teacher of their class.
19. Distribute to the students, through the class teachers, a folder about our work and the format for the children to fill in.
20. If the Principal agrees, display collages/posters/other publicity material about our activities on some of the school notice boards and put up the banners of Don Bosco or your Mission Office in the school during the period when the students are collecting money for us.
21. Agree with the Principal and class teachers when you will go back to collect the money.
22. Go on the appointed day. They will ask for more time. Agree on the next date. You may have to repeat the visit more than once.
23. Collect the money, the forms from the students, the formats used by the head teachers of the classes, verify that the amount collected from the teacher tallies with what he/she collected from the students.

CHAPTER II

24. List the classes, writing against each class the money collected from the class. Make the total and get it countersigned by the Principal. Give the Principal a provisional receipt for the amount.
25. Deposit the cash in the Bank Account of the Mission Office or make drafts and deposit the drafts or send the drafts to the head office.
26. Write names of the students on the certificates. Put together the gifts for students and teacher to be distributed.
27. Fix a date for the distribution of certificates and gifts to the students and head teacher.
28. Go on the appointed date and make the distribution.
29. Send the name of the Principal, name and address of the school, and the amount collected from each school to the Mission Office and ask the director to send him/her a letter of thanks and appreciation.

LATER

30. Ensure that the school and the larger donors among the parents are getting the newsletter.
31. Follow up with all the activities the school has asked for at the initial meeting.
32. Try and visit the school two or three times during the year and cultivate the relationship with the Head and the teachers.
33. If the school wants the Mission Office to sponsor some of their poor children, collect the details of these children, get

the approval of the Provincial or Economer or director of the development office of the Province. Send this up to the Mission Office, get the money, distribute the scholarship and collect the fee receipts and signatures of the sponsored students, and send them to the Mission Office.

34. Send up regular reports of what you are doing to the Province's development office, and to the director and finance manager of the Mission Office.

4. POSSIBLE QUESTIONS AND OBJECTIONS FROM THE HEADS OF SCHOOLS:

1. **Is this not just a stunt for you and for Don Bosco to collect money? You could reply:** a) We sincerely believe that it is important that children from the better-off families understand the situation of millions of children from the poor families of our country. They themselves are lucky to be born into a family that can afford a better quality of life. b) It is good they realise that it is not always the fault of the poor that they are poor. c) The school also benefits from this programme: the children may now be complaining about little things in the school. In such a programme they hear that there millions of children studying in schools without proper classrooms or other facilities, or who cannot go to school at all. They will become more grateful for what they do have in the school. d) The families benefit too: the children may be complaining about conditions in their own home. When they hear of children who are far poorer than they are, they will appreciate better what their parents are able to provide them. e) Sacrificing from their pocket money builds their will-power and gives them a sense of satisfaction, and develops a habit of sharing from their childhood. f) Asking for money from others builds their personality, gives them self-confidence; they appreciate better what poor children go through every day of their life. If you would allow us, we would be happy to arrange for longer sessions on social awareness for your senior classes – a full hour or a half-

day or even a full day or two. This is not entirely and only about collecting money. Money collection is just a part of it. Here is a list of many different ways we could help you. We could build a strong, long-term bond between the school and our Mission Office (see page).

2. **Don Bosco is rich. Why do they need money? You could reply:** DB does have a few schools in the large cities that are looking after the middle class. They are famous. But, the vast majority of our schools are in villages and for the poor. In fact, a lot of the work is not in schools at all – we work for street children, child labourers, orphans, children from broken families, school dropouts, drug addicts, prisoners in jail, HIV/AIDS infected...
3. **Don Bosco gets lots of money from abroad. You could reply:** We used to. Today, the people in Europe and America do not want to donate to us anymore because they say our country is becoming rich and powerful and they are becoming poor. They have many other similar arguments against helping us – that the companies in their countries are outsourcing jobs to our country and the number of unemployed in their own country is growing; that many rich people in our country live very ostentatious lives; that some individuals are among the richest people in the world; that our country is wasting huge sums of money on weapons, corruption, etc. The money from abroad has reduced and will further reduce very fast.
4. **We don't know where the money will go. You could reply:** The money collected in this district/country will exclusively be used in this district/country itself. We shall let you know within a year where and for what purpose the money was used.
5. **Can you give us a part of the money? Will Don Bosco sponsor some of our own children? You could reply:** We cannot give you a fixed percentage of what we collect. If you would like Don Bosco to sponsor a few of your children, you may certainly apply to the Mission Office giving the details of the children in need and some of them will certainly get scholarships.

6. **What percentage of the money is going to the poor and how much for the staff and gifts and folders, etc? You may reply:** Right now all the money collected through schools is being spent on children because we have some other sources of funds for the salaries and gifts and folders Of course, after a few years this support will cease and we will have to pay for these from our own collections. Our efforts are to keep all the expenses for the collection down to 8% to 12% of what we collect and use the rest directly for the poor.
7. **Are you not doing this job just for your salary? ?** I do need a salary because I have my own needs for my life and for my family. However, I can assure you that I am not doing this only as a job to earn my livelihood. I am doing it because I believe in what Don Bosco is doing for the poor. As a matter of fact, I am, myself, making a small regular donation, every month, from my salary to the scholarship fund of the Mission Office.
8. **Will not this money be used for the DB Fathers, for buying land, for buildings, etc.? You may reply:** So far none of the money we have collected in this way has been used for the DB Fathers and nothing for land or buildings. Most of the money has been used for scholarships to students and for training young school dropouts so that they can earn their own livelihood.
9. **Are the Fathers not using this money to convert people? You could reply:** You yourself studied or work in a Catholic school. How many students/teachers/parents of this school have become Catholics in the last ten years? If you are not in a Catholic school, I could put you in touch with some teacher or student who is. You may speak to him/her to know how many beneficiaries of DB's education have been baptised in the last ten years.
10. **Doesn't DB support only Catholic children?** We educate all children, whether Catholic or of other faiths. We do give some preference to admitting Catholics, but our services are not limited to them. Most of the children picked up by DB from railway stations, bus stands and streets, and cared for in their institutions for street kids, are not Catholics.

5. POSSIBILITIES IN SCHOOLS:

There are many players in the market competing for permission to do fundraising through schools. In what ways are we different – more attractive – and how can we become more so?

One advantage we have is that we send our newsletter to all those who have given above a certain amount the previous year. If we keep these small donors informed through our bulletin, they may give us more in the coming years.

Unfortunately, though we call it a “Social Awareness programme”, in most cases the school allows us only to give a talk of 3 to 7 minutes in the school Assembly. Can we offer them more? Here are some other possible things we could do for and through schools:

1. Real Social Awareness programmes lasting an hour or half-a-day or even up to three days, if the schools allow us. Probably they feel that the most senior classes cannot spare the time for this. Can we offer it for all the students of a lower class each year? It is not difficult to devise games, sessions, discussions, video clips, debates, collage - making, poster - making, notice-board making, etc., to arrive at greater social awareness among students of this age group. (For sessions on social awareness training, see pages)
2. In cities where marathons are organised by others, can we mobilise teachers and students to join the marathon and run for us – even if they cannot complete the marathon and, instead, run only a certain number of kilometres? Participants would bear our T-shirts, get sponsorships from several persons for every km they run, etc.
3. Can we organise a ‘marathon’ within the school campus itself? A course would be marked out in the school playground. A round of that would be considered as 1 km. Children will be given forms which they can use to get sponsors. Children may get as many sponsors as they can among their parents, relatives, friends, neighbours, shops, Each sponsor may commit

to give a fixed amount per km (round) they run. The children will get their turn, class by class, to run their marathon. The number of rounds they run will be certified by the teachers - in - charge. They then go back to their sponsors and collect the money they committed themselves to.

4. A festival in the school – “Children’s Day” or “Social Awareness Day” or whatever. This could take place on the same day as the marathon within the school or another separate day. It would be organised similar to the traditional “fete” or “fair”, only trying to keep the theme of Social Awareness as the focus. Some things we could do on this special day would be:
 - ▶ Food stalls
 - ▶ Stationery for sale to students
 - ▶ Mission Office material on sale (T-shirts, badges, stickers, writing pads, newsletters, books, cards,)
 - ▶ Greeting cards on sale – we could ask our street children’s centres to make the cards: christmas cards, Easter cards, get-well cards, new year cards
 - ▶ Collect signatures from students and teachers on some campaign for the poor
 - ▶ Collect subscriptions for the newsletter
 - ▶ A good film that they pay to watch
 - ▶ Some video clips or power point or photos of our works running continuously in a stall or hall – free of charge
 - ▶ “Games of Chance” like any other normal fete
 - ▶ Tombola
5. The school could reserve a notice-board only for the Mission Office. We change the display on it once a week.
6. Organise visits for the students, teachers and even parents to our Institutions

7. Organise a group of volunteers to take turns to help in our special Institutions
8. Live-in experience for students and teachers in our Institutions
9. Talks to the students by inmates of our Institutions (street children, boarders)
10. Form a core team among the teachers who will help our campaign and activities
11. Form a 'Don Bosco club' or 'DB Kids' or 'Generous Hearts Club' or whatever in the school
12. A celebrity show in the school
13. If it is a Don Bosco school, can the Salesians there or the teachers, students or their parents get a celebrity among their alumni to endorse our work
14. Get students to get their parents or friends or relatives to subscribe to our newsletter.
15. Get the school or a class or a student to 'sponsor' a page in our newsletter. We would put at the bottom of the page "this page is sponsored by....."
16. Get students to get their parents to advertise in our newsletter.
17. The school could put a donation slip in their fee book among their fee slips.
18. Put flags of The Mission Office in the school as a decoration, but serving as "brand building" for us.
19. Get the school to give us a free page in their school magazine to write about our works for the poor supported by the money collected from their school

20. Get the school to put somewhere in their prospectus and/or school diary a sentence that says "Our school supports the education of needy children through The Don Bosco Mission Office."
21. Get the school to subscribe for distribution to their students a monthly folder on social themes produced by The Mission Office
22. Collect newspapers and magazines (no old clothes and shoes) from the families of the students. This could be done daily or on a weekly/monthly basis, or AT LEAST, during the week when our annual campaign is done in the school. Sell the paper to recyclers. Old textbooks could also be collected at the end of the scholastic year.
23. The Mission Office staff could on special occasions help the school conduct their programmes.
24. The Mission Office could organise competitions, within the school and with other schools, in essay-writing, painting, sports, quizzes,
25. Give to the Mission Office the addresses of All the alumni of the school (not only the registered members), so that we can contact them, make them aware of our services to the needy and – eventually, hopefully – get them to contribute in one way or another.
26. Get complimentary tickets for donors and potential donors to special functions in Don Bosco Institutions
27. Allow a fundraising programme through the children in our school (as many have already permitted: HelpAge, SMILE foundation, Cancer Society, etc.)
28. Introduce Mission Office staff to the friendly Principals in our circles so that they allow us to do the fundraising operations in their schools, too

29. Invite Principals of our neighbourhood schools, who allow us to do fundraising through them, to functions in our Institutions, especially those Institutions for the poor.
30. When a DB school is organising a training for our teachers or Principals, could we allow our “partner schools” to send some of their teachers or Principals to those training programmes – or can we organise a training only for their teachers and Principals?
31. Could the Salesians in our schools or the teachers, students or their parents get a celebrity among their alumni to endorse our work? Could the school give the Mission Office a free page in their school magazine to write about our works for the poor supported by the money collected from their school.

6. TRAINING SESSIONS IN SOCIAL AWARENESS FOR STUDENTS:

1. Ask the students to bring a complete newspaper from one of the previous weeks (Or, you provide the newspapers, or get the school to provide them). (You could even ask them to bring also some old magazines.) Divide the students into groups of six or so. Each group is also given one of the themes listed below. Tell them to go through the newspapers. Let them find articles and stories and reports that touch their theme and cut them out. They could also search for suitable pictures from the newspapers and magazines to suit some of the articles they have found. Let them make a collage with these. They should write their theme on top of the collage in large bold letters. Let each group present and explain their collage to the whole class.
 - Examples of possible themes: OUR NATION'S FAST PACE OF GROWTH. LIFE OF THE RICH IN OUR NATION. LIFE OF THE POOR IN OUR NATION. CORRUPTION IN OUR COUNTRY. DISCRIMINATION IN OUR COUNTRY. VIOLENCE IN OUR COUNTRY. WOMEN AND GIRLS IN OUR COUNTRY. SLUMS IN OUR COUNTRY. THE PHYSICALLY/MENTALLY CHALLENGED IN OUR COUNTRY. CHILD LABOUR IN OUR COUNTRY.

2. Divide the class in to groups of six or so. Hold a debate. Half the groups will be in favour of the motion and half against the motion. Each group will prepare one person to speak on behalf of the group. Give them about 10 to 15 minutes to discuss within their group and collect ideas, points and arguments from all the members of the group for their speaker to use on their behalf. The speeches will alternate between those in favour and those against. After the official speakers have finished, if the level of interest is high, you may allow some open discussion. Choose one of the following, or a better creation of your own for the Motion: PEOPLE ARE POOR ONLY BECAUSE THEY ARE LAZY, DRUNKARDS OR WAS- TRELS. HELPING THE POOR ONLY MAKES THEM EVEN LA- ZIER AND POORER. WHAT WE EARN WE CAN ENJOY WI- THOUT THINKING OF ANYONE ELSE. THERE IS NOTHING WE CAN DO FOR THE POOR TILL WE HAVE GROWN UP AND EARN OUR OWN MONEY. IT IS NOT MY FAULT IF I AM BORN RICH; I AM NOT OBLIGED TO HELP ANYONE. THE POOR DESERVE WHAT THEY SUFFER. .

3. Divide the class in groups of six or so. They sit around a table and discuss the answer to the question(s) given to them. Give them two to five minutes for each discussion, depending on the level of interest in the discussion. They record their answers on a sheet of paper, as briefly as possible. A group may get one or more questions depending on the total number of students in the class. (If a group has to get two questions, take two consecutive questions from the list below, or reword questions so that each group will have just one question.) They choose two spokespersons for the group. The spokespersons remain at their own table, keeping the record sheet with them. The other four (or the rest) move on to the next table. These four read the question allotted to that second table, discuss it, and inform the spokespersons at that table their answer. The spokesper- sons record them. The four move on to the next table, and so on, till the round is completed. Finally, the spokespersons read out the questions and the answers. If required, hold an open discussion too, giving any necessary clarification.

- Why are some in our country very rich?
 - Why are so many in our country so poor?
 - Is it right that there be such difference between the rich and the poor in our country?
 - What should the poor do to improve their own life?
 - What should the rich do to help the poor?
 - What can the government do to help the poor?
 - What can our school do to help the poor?
 - What can our class do to help the poor?
 - What can each one of us do, even as students, to help the poor?
4. Draw a rather long line on the floor. At one end of it write 'A' and at the other end 'DA'. 'A' stands for 'Agree' and 'DA' for 'Disagree'. Everyone stands in a long line perpendicular to the line on the ground, and intersecting it at the centre of it. You will read out a statement and everyone will move towards 'A' or 'DA' according to whether they agree with the statement or disagree with it. How close they move towards 'A' or 'DA' will show how strongly they agree or disagree. Once in a while you may ask one or two of those who move right to 'A' or to 'DA' why they so totally agree or disagree with the statement. You may ask one on side of the line to explain their reason for taking up their position, and once they have done so, you may ask the rest whether they now would like to change their position totally, or a little, or not at all. You need not use all of the following statements. Choose those you find more relevant. Carry on as long there is lively interest. Stop and go on to something else before it becomes boring. You may, of course, formulate your own statements, too

- The rich became rich through cheating, corruption and exploitation.
- No matter how much we help the poor, they will always remain poor.
- It is good to help the poor in whatever way we can.
- The best way to help the poor is to educate their children.
- It is dangerous for the rich if all the children of the poor get educated.
- The poor should be humble and adjust themselves to what they have.
- Any village or town needs to have some poor people to work for the rest.
- The rich and the poor, men and women, girls and boys, are all equal in the sight of God.
- A man is rich because God has blessed him since he is so good.
- Children, even of the poorest, should get a good education.
- Women are inferior to men in every way.
- Mentally challenged children who can never earn enough to look after themselves should be allowed to die.
- It is more blessed to give than to receive.
- If I pray and give enough to God, I do not also need to help the poor.
- Giving just a small donation does not help to solve the problems of the poor.

- It is OK to allow children of the poor to work rather than go to school so that they can have proper food.
 - We can always find some way to help those who are weaker than we are.
 - The poor are poor only because they are drunkards, or too lazy to work, or wasting what they have.
 - The poor do not deserve to be helped.
 - It is the government's job to help the poor. Ordinary people do not need to do anything.
5. Walk in the other's moccasins. There is an old American-Indian proverb that says we ought not to criticise someone till we have walked a day in his moccasins (American-Indian shoes). Try to give the students a taste of what it is like to be in the shoes of some disadvantaged kids. But do not put them in any situation that may be dangerous. For example: Pair the kids. Ask one of them to close his/her eyes. The other will take the "blind" one for a walk. Let them pretend that the blind one has always been blind from birth. Let the seeing one help the blind one to understand as much as possible of the world never seen by him/her. Walk around, touch flowers, leaves, stones, explaining what each of them is, explaining their colours, making them smell things, They have to walk around really slowly so that they do not fall. Going up and down steps they have to be extra careful. It is better not to blindfold the child because if he/she feels really scared he should be able to open the eyes and feel safe. If they fall down, YOU are in trouble for having organised the activity! The blind and the seeing could exchange after ten minutes or so. Let them then share in groups or in the class all together what they felt as the blind one and as the one taking care of the blind one. You may repeat the exercise with ear-plugs or cotton stuffed in the ears of one; or with one of them with one leg folded behind them – DON'T think of tying the foot behind their thighs; an accident will almost surely take place! You could also try something during the lunch break. Let only half of them have their meal at the regular time. The others watch the first

batch eat, but do not eat. They will eat later, and if they agree, much later. Let them share their feelings of hunger; even more so, let the non-eaters speak about what they felt when they watched the others eat and they themselves could not eat. You can add your comments, or you may be able to make them do it themselves with suitable questions, on how the poor – children more than others – feel on the streets when they watch others eat in restaurants, on the streets eating ice-creams or burgers, etc.

6. Screen a video clip / PPT on Don Bosco's work for the poor and then ask the children to share their feelings, thoughts, opinions, Discuss or clarify, if necessary.
7. Screen the song "Tell me why?" – one of the two versions: the boy singing or with the slides of children in the background. Distribute the lyrics of the song. Discuss the meaning of the lyrics. Ask whether the children have answers to the questions posed. Reflect together. Show the second version of the song as a conclusion. (Teach them the song, if there is time and they are interested, and if you are able to!)
8. Cut as many slips of paper as there are students in the class. Take a pair of slips. On one of them write a word that is relevant to the theme of social awareness. On the other write as briefly as possible a definition of that word that children can understand. Do the same on all the slips you have made, pair by pair. Write the words and their definitions in large, easily read characters. Fold each slip just once and place them in a basket. When all the students have a slip, they open it, read what is written on it and go around trying to find their counterpart – the one with the definition of the word they have, or the one with the word that matches the definition they have. You may ask some of the pairs to read out their word and their definition, and why they think the two match. Some possible words are: JUSTICE, GENEROSITY, SHARING, MISERLINESS, VIOLENCE, SEXISM, CORRUPTION, BRIBE, EXPLOITATION, CHILD LABOUR, POVERTY, HUNGER, FOOD, DISCRIMINATION, JOB, SALARY, MONEY, PROPERTY, WEALTH, THEFT, MURDER, KIDNAP, EVE-TEASING, EQUALITY, ALMS, RESPECT, DISRESPECT, HOMELESSNESS, UNEMPLOYMENT, LITERACY, ILLITERACY, EDUCATION...

- You may try another version of the game. Instead of writing a word and its definition, write two words that are nearly opposite in meaning. Let those with the best opposite words pair up. Let some of them explain why they think those words are opposite in meaning.
- 9. Divide the class into groups of four to six persons each. Give a chart paper, crayons or colour pencils, gum, scissors and old newspapers and magazines to each group. Tell them to divide the chart paper into two equal halves. On one half of the paper they will depict the life of the rich and on the other, the life of the poor. They could look for and use pictures and words that show some of the following: The food (of the rich on one half of the paper and of the poor on the other half), their clothes, house, means of transport, school, family, work, salary, wealth, property, bedroom, entertainment, games and sports, relaxation, communication, friends, Let each group present their chart / collage and explain it to the whole class.
- 10. Conclude your programme with a prayer. Here is just a sample prayer. Better to compose your own:

“God, our creator, our loving Father, I praise and thank you for all you are to me. You have given me life to enjoy everything you have created in this beautiful world. You gave me loving parents who take care of me and see to all my needs. You have given me a great family that help and support me in every way possible. You have placed me in a good school where I learn so many things every day. There are so many things for me to enjoy in this school, and loving teachers and class mates to enjoy them with. Thank you, Lord, God, my Father, for all you have given me. I pray you, bless my parents, relatives and neighbours. Bless my teachers and classmates. Help us all to love you and ever remain grateful and obedient to you.

You have made all human beings your own children. You want all men and women, boys and girls to be brothers and sisters among ourselves. Lord, today I pray in a special way for my brothers and sisters, all of them your children, who do not enjoy all that I have. They have been born into a poor family for no fault of theirs. They do not have

the opportunities that I enjoy. So many children who are all like me are not able to go to school at all, or they study in schools that do not have good teachers or proper facilities for their studies. So many of them do not have a proper house to live in. So many of them do not even have enough food to eat. So many of them have to start working from early childhood.

Lord, bless these poor people, particularly the children. Help them find people who care for them and will give them opportunities to eat, to learn and to grow up properly. Help me always to appreciate what I have, to be grateful for what I receive and to look out for ways to help those who are poorer or weaker than I am. Lord, help us build ourselves into one family, worthy children of yours, and brothers and sisters among ourselves. Amen!"

STORY OF THE PDO-AFW SALESIANS OF DON BOSCO- WEST AFRICA PROVINCE

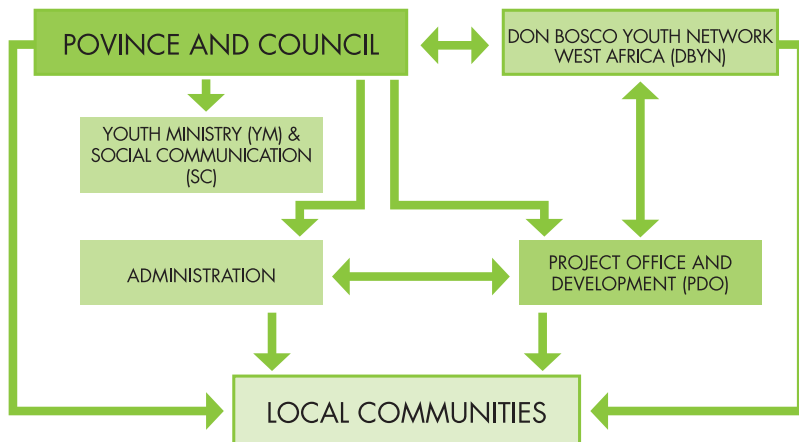
BR. GUNTER MAYER, SDB, PROVINCIAL ECONOMER AFW, PROJECT DIRECTOR

1. INTRODUCTION

The Project and Development Office, West Africa Province was established in May 2006 as result of the conclusions of the Planning and Development Office (PDO) Seminar held in Rome in April 2005:

- Appointment of the Provincial Economer (Br. Gunter Mayer) as the Project Director.
- Office allocated to PDO in the Provincial House.
- Recruitment of lay-staff (professional/expertise).
 - Project Coordinator
 - Assistant Project Coordinator
 - Project Desk Officer
- Continuous support of PDO running cost by the Province; until it became self-sustainable in 2009.

2. HOW TO FIT THE PDO IN THE PROVINCE



3. WHAT DO WE DO? (OUR MAIN TASK)

- PDO promote impact-oriented development projects in line with the Organic Provincial Plan (OPP).
- PDO is the main point of reference for all development projects/works in the Province.
- PDO coordinates all the development activities of the local communities.
- PDO helps the local communities to develop and implement projects according to Provincial Strategic Plan.
- Collaborates with other development agents within the regions in which we work.
- PDO liaises with other government and non-governmental organization for resource mobilization, policy advocacy, etc.
- PDO provides training and develop the capacity of lay-staff in the Province.

- PDO also provide training and develop the capacity of SDBs in Project Cycle Management (PCM). Making adequate human capacities at disposal to implement project.
- PDO also provides the local communities with working models/ tools, frameworks and formats that promotes efficiency and working standards.

4. GOOD PRACTICES:

- Effective collaboration with development partners and Stakeholders.
 1. Local & International Stakeholders
 2. Local & International Development Partners
 3. Government Agencies/Department
 4. NGOs
- Best management of donor resources to improve existing situations and also guarantee future funding of projects.
- Accountable to donor funds.
- Strategic Plan developed for effective and efficient service delivery.
- Participating at local and international network activities.
- Implementing projects which brings positive impact (life-changing) on target groups.
- Making available to all partners Qualitative and Quantitative Reports during and after the implementation of projects.
- Making available soft & hard copies of ANNUAL REPORTS to all partners and stakeholders at the end of each fiscal year.

5. WHAT HAVE WE ACHIEVED?

- Strategic Plan developed to facilitate effective and smooth running and the operations of the PDO.
- Constant review and evaluation of strategic plan to re-strategize.
- Funds received for Projects increased over the last 2 years..
- Each SDB-community has at least one trained person capable of managing projects.
- Each SDB-community in the Province uses the PDO as a reference point for project management.
- PDO and SDB communities use a work-flow sheet (Monitoring & Evaluation Tool) for project management.
- PDO collaborate effectively with all other departments in the Province.
 - Youth Ministry
 - Social-communication
 - Don Bosco Youth Network-West Africa
 - Provincial Office

6. CHALLENGES

- Development of fundraising structures and materials to promote local fundraising.
- Insufficient funds to execute the Provincial Strategic Plan.
- Inadequate human capacities at disposal on the technical field.

- How to motivate SDBs to accept the requirements of PDO and Development Partners.
- Database (software) for data collection.

7. STATISTICS

AREA	N°	DIRECT BENEFICIARIES		SDB	LAY WORKERS		VOLUNTEERS	
		M	F		M	F	M	F
ASPIRANTATES	5	22	*	16	5	6	0	0
BOARDING HOUSE/HOSTELS	7	501	68	12	6	6	0	0
CENTERS OF VOCATIONAL ORIENTATION	1	3	100	3	1	1	0	0
CHAPLAINCIES	9	616	534	10	5	7	0	0
CHILD CRISIS PHONE LINE	1	4.009	3.423	3	3	2	0	0
DON BOSCO MOBILE PROGRAM	1	350	0	3	10	3	0	0
EVENING SCHOOLS	3	91	76	1	11	5	2	1
FORMATION COMMUNITIES	2	51	0	10	18	1	0	0
GIRLS SHELTER PROGRAMME	1	0	143	3	1	12	0	0
HEALTH CENTRE	1	2.000	3.000	1	2	8	8	0
JUNIOR SECONDARY SCHOOLS	5	766	607	9	60	42	0	0
ORATORIES	8	1.668	895	13	8	0	4	2
PARISHES	8	3.859	4.158	13	25	13	0	0
PRE-NOVIATES	1	13	0	2	0	0	0	0
PRIMARY SCHOOLS	11	1.914	1.995	9	72	37	2	1
SCHOLARSHIP PROGRAMMES	4	232	199	3	4	4	0	0
SENIOR SECONDARY SCHOOLS	4	674	542	9	68	38	0	0
SOCIAL COMMUNICATION CENTER	3	9.042	7.683	4	17	4	1	0
STREET CHILDREN PROGRAMME	3	104	23	6	10	8	3	0
TECHNICAL AND VOCATIONAL SCHOOL	5	868	275	22	133	42	3	0
VCT HIV/AIDS COUNSELLING	1	6.000	9.000	1	6	8	0	0
YOUTH CENTERS	8	1.183	537	14	29	9	2	*
TOTAL	98	34.525	33.766	154	499	256	19	4

8. FINANCING RESOURCES & TURNOVER :

Period: 2006 – 2011

Total Resources: \$ 4.997.227,05

ITEM	2006-2008	2009	2010	2011	TOTAL
FINANCING RESOURCE	2.128.724,22€	448.047,63€	1.148.839,44€	1.271.615,76€	4.997.227,05€
ACCUMULATED FUNDS FOR ADMINISTRATION THE PDO/ CURRENT SPENDING	10.731,23€	11.419,27€	14.380,36€	22.307,85€	58.838,71€



YOUTH LEADERSHIP PROGRAMME & SUMMER CAMP



CLASSROOM BLOCK-DBTH, LIBERIA-MONROVIA

FORMATION COST	2012/13		2013/14		2013/14	
			+ 1 EURO TO THE AMOUNT ACCOMMODATION OF 2012/2013		+ 1 EURO TO THE AMOUNT ACCOMMODATION OF 2012/2013	
PRENOVIITATE 10 MONTHS	1 PERSON	15 PEOPLE	1 PERSON	15 PEOPLE	1 PERSON	15 PEOPLE
ACCOMMODATION 6€ DAY	1.800	27.000	2.100	31.500	2.400	36.000
TRAINING COURSE	150	2.250	160	2.400	170	2.550
TRANSPORT	150	2.250	160	2.400	170	2.550
LIBRARY	50	750	60	900	70	1.050
STATIONERY	100	1.500	110	1.650	120	1.800
DOCTOR	60	900	70	1.050	80	1.200
PROVISIONS	40	600	50	750	60	900
TOTAL	2.350	35.250	2.710	40.650	3.070	46.050
NOVIITATE 12 MONTHS	1 PERSON	15 PEOPLE	1 PERSON	14 PEOPLE	1 PERSON	14 PEOPLE
ACCOMMODATION 8€ DAY	2.920	43.800	3.285	45.990	3.650	51.100
TRAINING COURSE	350	5.250	370	5.180	390	5.460
TRANSPORT	300	4.500	320	4.480	340	4.760
LIBRARY	100	1.500	110	1.540	120	1.680
STATIONERY	200	3.000	210	2.940	220	3.080
DOCTOR	80	1.200	90	1.260	100	1.400
PROVISIONS	80	1.200	90	1.260	100	1.400
TOTAL	4.030	60.450	4.475	62.650	4.920	68.880
PHILOSOPHY12 MONTH	1 PERSON	37 PEOPLE	1 PERSON	35 PEOPLE	1 PERSON	35 PEOPLE
ACCOMMODATION 9€ DAY	3.285	121.545	3.650	127.750	4.015	140.525
FEES FOR 10 MONTHS	480	17.760	580	20.300	650	22.750
TRANSPORT	300	11.100	320	11.200	340	11.900
LIBRARY	120	4.440	130	4.550	140	4.900
STATIONERY	250	9.250	270	9.450	290	10.150
DOCTOR	80	2.960	90	3.150	100	3.500
PROVISIONS	100	3.700	110	3.850	120	4.200
TOTAL	4.615	170.755	5.150	180.250	5.655	197.925
THEOLOGATE 12 MONTH	1 PERSON	21 PEOPLE	1 PERSON	20 PEOPLE	1 PERSON	20 PEOPLE
ACCOMMODATION 12€ DAY	3.480	73.080	3.770	75.400	4.060	81.200
FEES FOR 10 MONTHS	700	14.700	800	16.000	850	17.000
TRANSPORT	500	10.500	550	11.000	600	12.000
LIBRARY	160	3.360	170	3.400	180	3.600
STATIONERY	450	9.450	470	9.400	490	9.800
DOCTOR	100	2.100	110	2.200	120	2.400
PROVISIONS	140	2.940	150	3000	160	3.200
TOTAL	5.530	116.130	6.020	120.400	6.460	129.200
GRAND TOTAL	382.585		403.950		442.055	
GRAND TOTAL 13/15:1.228.590						

STARTING MISSION OFFICE IN SOUTH KOREA (KOR)

FR. MICHAEL CHANG, SDB PROVINCIAL ECONOMER AND MISSION PROCURATOR

1. ESTABLISHMENT OF MISSION OFFICE IN SOUTH KOREA (PROVINCE KOR)

Our Mission Office was established in Salesian Korea Province on February 1st, 2012. This was one of the commemoration projects in Korean Province to prepare for the Bicentenary of the birth of Don Bosco. We did not hold any kind of ceremonies to celebrate the establishment nor moved into a new office. We had our fresh start by conducting all the current mission sponsorship and its related projects simply under the new name, "Mission Office". I had received an dual assignment as Provincial Economer and Mission Procurator. We have hired a Lay Collaborator to work with us. We will be working in the Provincial Administration Office. Preferentially, our major task is defined to support our Province's missionaries. To put this simply we collect and distribute necessary mission funds and goods for "our missionaries".

2. NECESSITY

My province has been feeling the need to open the mission Office. One by one, Korean SDBs started to be dispatched overseas about 20 years ago. Charitable Koreans wanted to help these missionaries. At the same time the missionaries were looking for mission funds and necessary goods for the mission. During the process, all the collected funds and goods were delivered to missionaries by the Provincial Economer. But at times, funds were transferred directly to the missionaries

on their personal bank accounts. However, not only is it against the discipline of the religious life, but it created a problem of not being able to issue the donors their receipts for their tax benefits. The problem of missionaries doing work of a pastoral nature at personal level became stronger, rather than discussing and deciding how to execute the fund with the local religious community. Because of this, there was some upset created between the Korean missionary and other confreres in the local community.

In fact, my Province did not actively collect or distribute the mission funds and goods for the missionaries. Each missionary maintained their sponsors on their own. The Provincial Economist simply kept the mission funds and performed the function of remittance. During these processes, the remittances were delayed and when Account Reports to the Provincial Economist were unclear, it led missionaries to report complaints. As we were facing these types of issues, we realized the need for collecting and distributing the mission funds and necessary goods in a systematic manner.

And of course, not only the above mentioned negative occurrences happened in the past. In fact, most of it was filled with beautiful moments and good memories. There were many generous sponsors and volunteers, during the missionaries' vacation, they had come to Korea and shared their experiences of living in the mission with their passions, and there are many young Salesians in the initial formation who are petitioning to become missionaries. My Province also has earned a fairly good amount of mission funds.

3. SETTING - UP THE OFFICE (2012)

1. Lay collaborator recruitment: Hired suitable personnel by utilizing CBCK's (Catholic Bishops Conference of Korea) manpower.
2. Introduced "Mission Office's identity and status" through the Province's seminar for perpetually professed.
3. Announced the launch of our "Mission Office" and suggestions for future cooperation and system construction to KOR Province's missionaries.

4. Issues to be solved: Clarify the duties between Mission Office and Provincial Administration Office, providing a systematic maintenance and communication tool for donors-sponsors, preparing manual and regulation, etc.

4. SHARING: WHAT IS GOING ON IN MY PROVINCE IN KOREA?

My province had a missionary named Fr. John Lee (1962 ~2010). Fr. John was introduced in detail in our yearly Salesian magazine, 'Salesians 2012'. He was a medical doctor before he had joined the Salesians, after his ordination, he lived in a village called Tonj in Sudan (presently South Sudan) for 7 years as missionary.

Because Fr. John also had a great talent in music, he had composed a few songs and while living as a missionary, he taught himself to play musical instruments and he started and directed a brass band. He also utilized his medical practice to revitalize the medical clinic operated by Tonj Don Bosco Mission. He had received lots of love from people as a missionary. But, unfortunately, he was diagnosed with cancer of the colon. He had fought to recover for about a year but he died on January 14, 2010.

Even prior to his death, he was well-known by Korean society for his history, attraction, and elements he received as a missionary. During his funeral, there were so many mourners who came to pay respects to him. At his funeral Mass, the church was overfilled. A Korean Television Company (KBS) had produced a television documentary about Fr. John. It was a great hit. And later, it was produced as a documentary movie and it was screened in theatres nationwide. (The producer claims that 70 million people would have viewed it, including the TV viewers) However, the positive point ended here. From that point on, he became an unidentified national hero. He became a social worker. He left a comfortable life as a doctor, to become a priest, and living a heroic life in the outback in Africa. His identity as a Salesian kept on being removed. Even Church personnel, his biological brother (OFM Conv. Priest) has been adding to it. Currently there are four foundations established under his name by civil and the Church people. His brother had set up a legal foundation with a Buddhist Monk and they serve joint-chair.

If our Province had a Mission Office with history and tradition, we would have managed our members and missionaries more systematically, and even if the above incidents happened, we could have responded in an organized manner. Nevertheless, we cannot deny the fact that Fr. John Lee has become an icon in Korean society. He is also known as a Salesian along with Don Bosco to Koreans. They are accepting his missionary identity. Viewing Fr. John as a “resource” became very useful and he became a figure with a great value asset. The Church and the Salesians need the wisdom to utilize this resource effectively and properly within the spirit of the Church.

THERE WERE FOLLOWING INCIDENTS

- After the success on the first more documentaries film, KBS has been making more documentaries.
- They are claiming that the film is about Fr. John. But from the second film, it is nothing but a relay broadcast on a tremendous project of the foundation and business, in which the producer is involved to reconstruct South Sudan and Tonj. The producer even took the film to Vatican for display and made Cardinal Bertone appear. Then he zoomed-in his camera while he had his one drop of tear on his face. With this clip, he advertised the following documentary by stating “Even the Vatican cried”.
- Fr. John’s biological brother is deeply involved with the above mentioned producer and working closely to remove “Salesianity” from his brother.
- They even invited the Don Bosco Brass Band to Korea secretly, without notifying Korea Salesians. There was an incident where they intentionally changed the name of the band to Smile Tonj Brass Band so that it fitted their project, Smile Tonj. They have created the 4th documentary on their visit to Korea. My Provincial could no longer accept their actions; therefore we have filed a provisional disposition at the court on their ille-

gal action to stop them televising. (There was a MOU signed by host and invitees which they forged to fulfil their purposes and eliminated the name of the school. We have filed another case for their forgery.)

- The Salesians of Sudan Delegation do know the seriousness of the problem and don't want to be involved. But they are not completely free in the face of power of media and pressure from their government, I think.

STARTING A NEW MISSION OFFICE

MR. GUIDO LEVOLELLA, OBRA DE DON BOSCO - ARGENTINA, CAPTACIÓN DE FONDOS

1. PRECEDENTS

- Enact bylaws laying out the Mission Office's objectives, scope, funds distributions, etc. It is important to view the Mission Office, above all, as a communication and evangelization tool, which promotes solidarity and awareness towards the less fortunate through an action that is undertaken for their benefit and that of the Salesian work, which work outside the boundaries of the Salesian works with the purpose of generating visibility, awareness and solidarity.
- Identify other existing organizations within the Province: (Salesian Bulletin, Planning and Development Office, Youth Ministry, Missions), to define their links to the Mission Office. Recognize them as integrated and as a members of team, in order to create synergy.
- Map out contributors already supporting the Province, to determine whether the Mission Office will take them up or are going to generate different channels, since once they have decided to move forward with the Mission Office, it is desirable to focus on searching for donors.

- Understand that the Mission Office is not a magic bullet for all of the Province's financing challenges; it is just one more challenge. Fundraising should not be overemphasized at the expense of ignoring the donors base because the Mission Office may not be successful.

2. MOVING FORWARD

- Appoint a full time person in charge. It is not possible to attain positive results if the person in charge of the Mission Office spends minimal time there, or is not aware of his/her responsibilities.
- Set aside time to analyze the different variables associated with the work, which may be:
 - a) Possible channels available to secure donors: postal, digital, institutional be it public or private.
 - b) Projects on which you want to focus your fundraising.
 - c) Draw from experience gained by similar in-country organizations (Greenpeace, Medicine sans Frontiers, religious organizations, etc.).
 - d) Seek technical assistance and training from other Mission Offices, domestic or international, Salesians or not, to identify possible models and actions that may be replicated.
- Within the plan of action, it is fundamental to develop a plan to communicate with donors which must include:
 - A letter of introduction.
 - A "welcome" message.
 - A request for financial aid (Request).
 - An informative message alluding to the activity being developed by the work(s).

All of this material must be developed from a fundraising perspective which makes it separate from the Salesian Bulletin. It must be developed by someone who has received training to do so and linked to the works of the Catholic Church to avoid making it purely commercial. In our case, we have contracted an external writer that meet these requirements and is paid on a per article basis.

- Moreover, it is necessary to be prepared to manage the flow of funds, donations and contacts to be generated by the Mission Office. One must to be prepared to respond to all questions from all contacts and to provide a 'thank you' message for every donation received.
- You should count on as many options as possible to tap funds. These may be:
 - Credit Cards.
 - Over-the-counter deposits.
 - Messenger services that do home-based pick up of funds.
 - Bank transfer.
 - Postal Service.

There will be a need to identify the possibilities and limits presented by of each and every one of the above channels.

It is important to discourage donors from sending cash via mail since there is the high likelihood of theft and cash deposits may not promote transparency in the management of those funds.

- Following this first analysis, which may take up to a year, develop a plan of action and a budget for 2 or 3 years at a minimum, in order to identify the Mission Office's working "parameters" and be able to measure the fundraising potential and viability of the Mission Office.

- Once that initial period is over, it is convenient to assess the functioning of the Mission Office to identify strengths and weaknesses and develop a well - documented second work - plan based on lessons learned.

3. SOME KEY POINTS

- Take into account that this is an activity that demands a certain level of investment and that growth will be accordingly.
- Similarly, it is very important to keep the fixed costs low since any economic situation external to the Mission Office could compromise its "financial health".
- There is a limit as to the number of donors that it can generate. The same is dictated by the following formula: "Target population" times "% of responses" to appeals.
- "Target Population" is the totality of persons that we are trying to reach and "% of responses" to the number of people that form part of that population that responds to our message. This percentage in our Mission Office is 1%; that is, we must send one hundred letters to secure one donor.
- To reach the Target Population one must be careful not to infringe host country regulations governing the acquisition of personal information. In Argentina, we use the telephone directory since, according to our laws, that is public information and demonstrate that the persons possess some economic means which may make them donors.
- The only way to determine the percentage of responses is to test. 'Testing' enables us to determine the ability to generate funds that our message triggers whether our introductory message as well as the request, and the ability to manage the funds to donors' communication. Generally speaking, it is un-

derstood that the minimum amount of letters to be mailed out to the target population is 6,000. Less than that number would not provide results that would be statistically significant.

- It would be convenient to have a website to support your activity.
- Regarding the least amount of equipment and management needed to begin testing, it will be enough for starters to have a personal computer with MS Office or equivalent installed, one laser printer and one trained staff member trained in the use of this type of programme.
- Take into account that this is the least we need to start. If things work properly, it is unavoidable, over the medium term, to buy a donor-specific information management program.
- It is convenient that, after an investment first phase, the Mission Office becomes self-sufficient in order to subject itself to institutional ups-and-downs and to be able to secure necessary basic autonomy.

4. REGARDING THE DIFFERENT PERIODS OF MISSION OFFICE DEVELOPMENT (YEAR PERIOD)

There are two distinct periods with 1998 being a year of transition where work methodology used by the Mission Office changed.

Before the year 1998, no fundraising appeals, the way we know them today, were conducted. Today's technological advances were not available then. Funds raised were the result of donations coming from generous persons such as Cooperators and other groups that support the Works of Don Bosco.

As can be seen, few benefactors were engaged; it was the result of a personal relationship between the Mission Office Director and the benefactors.

From 1998 onwards we have

- a) 1998 – 2003, a period of slow growth due to Argentina's economic crisis and the fact that the Mission Office did not receive external support for the work carried out; excess funding went towards growth.
- b) 2004 – 2006, a period in which methodologies used by European Mission Office were adapted to local circumstances.
- c) 2007, a period where priority was given to the growth of the Mission Office directing all material resources available to that end.

It is important to stress that times would have been shortened if significant capital investment was made, which was not the case.

No data is available until the year 1998. The house was closed for a while in 1997, due to the assassination of Fr. Juan Cabiale. What can be remembered is that both private and public sectors were engaged at the request of the, then, ABB Province.

Fundraising began with the appointment of Fr. Emiliano Aparicio as Mission Office Director who provided the initial thrust to this initiative with support from ABB province. No financial support was involved.

Regarding training received, it basically consisted in indicating how fundraising was conducted and Q's&A's. More specifically, a meeting was held with every single staff of Turin's Mission Office to understand the extent of the work and how it was carried out. A meeting was also held with now deceased Fr. Antonio Gutierrez, from the Madrid Mission Office, who provided sound advice and above all gave tools (% response, costs, etc) to measure activity progress.

Another important source consisted in attending meetings with Mission Office's, which provided ideas of how to manage a fundraising activity.

DON BOSCO MISSION: NEW DONOR RELATIONS AND FORMATION OF STAFF

FR. KLEMENS SCHUERMANN SDB, DIRECTOR, DON BOSCO MISSION, BONN
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1. CONVENTION OF THE DON BOSCO MISSION

- Definition
 - Established under Canon Law as an international mission Mission Office (March 3, 1969)
 - The Don Bosco Mission is the German coordination centre for worldwide aid projects run by the Salesians of Don Bosco.
- Overall goal
 - To arouse interest in Church and society for the Universal Church's tasks, of the Salesians of Don Bosco and to encourage and support these tasks.

SCOPE OF WORK

- Information and education of the public
 - In view of the desperate situation of young people worldwide;
 - About the needs of the Universal Church's tasks and activities of the SDB;

CHAPTER II

- Support for the work of the SDB to the benefit of the youth by means of sponsorship, acquisition of funds and public education;
- Encouragement of vocations;
- Volunteer projects as part of the youth ministry of the German Province.
- Generation and dissemination of pedagogical material and media for youth ministry and spiritual guidance, training and education of young people in Germany.

2. STRONG FOCUS ON FUNDRAISING

- We tried to maximize the support for mission projects by increasing professionalism and by following a “traditional” fundraising approach.
- According to our statistics, we have succeeded.

3. But, ...

- Seeking for new chances, in our public relations, we lost our specific profile becoming mixed-up with other organizations.
- In our corporate culture, we had to fight the “professionalization trap”:
 - Too much professionalism may become “cold” and technocratic.
 - We need professional staff with high identification with the values of Church and Don Bosco (“multi-tool personality”)

4. NEW STRATEGIES NEEDED (1)

- Due to changing economic and social environment in Germany, we had to change our strategies:
 - German society is becoming more secular: Church structures are dwindling; People do not understand what a Mission Office is.
 - Changing age structure of German society: Traditional fundraising addressed parishioners who by now have aged. Younger generations have a different approach to Church and different motivations for donation.

5. NEW STRATEGIES NEEDED (2)

- The German Salesian Province has fewer confreres: How to experience Don Bosco in Germany with fewer Salesians and fewer Salesian works?
- More competition: The number of organizations doing fundraising have increased. They become more efficient (internet). There are more organizations partnering SDB (i.e. Childaid Network).

6. COOPERATION OF DON BOSCO MISSION – JDW/DON BOSCO MONDO

- Why do you have two identical structures in one field, doing the same thing?
- What is the difference (if there is any)?
- Within this latent crisis of identity, Jugend Dritte Welt suffered an “operational crisis” (2009).
 - We need to reflect on our structures and strategies.

7. STARTING AFRESH...

- Don Bosco Mission is now re-defining its mission, organisational objectives:
 - Starting from Don Bosco.
 - Special attention to the whole congregation and to the integrity of the social and pastoral work.
 - Increasing our cooperation with the works of the German Province.

8. STARTING FROM DON BOSCO

- We are a Don Bosco House:
 - The oratory as the prototype of every Salesian work: "a home, a school, a Church, and a playground".

9. KEY QUESTIONS

- Where do you find these essential features at Don Bosco Mission?
- What does it mean to our self-concept?
- How should we relate to our target groups, stake holders, to the public?
- As an organization, what is our specific added value?
- How can we ensure the sustainability of Don Bosco Mission?
- What are the feelings of the people cooperating with us?

10. SALESIAN IDENTITY AS POINT OF REFERENCE

- It was helpful to take Don Bosco Mission and our work as a “brand” and “products”
- We use our own Salesian identity as point of reference for organizational strategies
 - We do not address people because we want their money.
 - We address people because it is our mission.
 - Thus, we have to start from the question: What do they need?
 - By integrating benefactors and donors into our pastoral approach, it becomes part of our charism, our mission and – in fundraising terms – we augment the donor’s emotional identification, their loyalty and their commitment.
- Efficient fundraising and Salesian
 - Educating by Evangelizing and Evangelizing by Educating
 - “Evangelizing by fundraising and fundraising by Evangelizing”

11. FORMATION OF MO STAFF

- The number of confreres in GER is decreasing
- Works in GER are depending more on lay people
- Don Bosco Mission: “We are Don Bosco House.”
- Mission Office staff should be recognized as Don Bosco staff. How to ensure the “Don Bosco-DNA”? How to make it felt?
 - Reflecting on the core values.
 - Making Don Bosco known to staff.
 - Formation of staff.
 - Implanting Don Bosco elements in daily practice.

12. REFLECTING ON THE CORE VALUES

- Motivation of staff & team building especially with SDB community.
- Way out of Crisis of identity.
- Marketing & fundraising.
- Orientation for cooperation: Who & what fits?

13. MAKING DON BOSCO KNOWN TO STAFF

- Annual works outing to other SDB communities and Works in Germany, Belgium, Netherlands.
- Visits to Turin, Rome (some staff yet).
- Project visits: mostly project department staff; it is planned to extend to more staff.
- Meeting with Missionaries.

14. FORMATION OF STAFF

- Introductory courses for all new staff.
- Mixing staff from different works.
 - History
 - Person of Don Bosco
 - Spirituality
 - Pedagogy

15. IMPLANTING DON BOSCO ELEMENTS IN DAILY PRACTICE

- Common Prayer.

- Round Table (biweekly): staff prepares and presents spiritual input to staff.
- Don Bosco Forum.

DON BOSCO MONDO (NGO)	DON BOSCO MISSION (MISSION OFFICE)
ACTS LIKE AN NGO AND PART OF CIVIL SOCIETY	ACTS AS PART OF CONGREGATION & CHURCH
FOCUSES TOWARDS PARTNERS - IN GOVERNMENT -AMONG ALL CHRISTIANS -INSTITUTIONS WHICH HESITATE TO COOPERATE WITH THE CHURCH	FOCUSES TOWARDS PARTNERS - IN THE CHURCH -AMONG ALL CHRISTIANS -INDIVIDUALS, ORGANIZATIONS AND INSTITUTIONS WHO ACCEPT CHRISTIAN VALUES
TAKES DIRECTIONS OF THE CONGREGATION AS GUIDE	FOLLOWS THE DIRECTIONS OF DEPARTMENT FOR MISSIONS AND PROVINCE CHAPTER OF GER
SUPPORTS THE STRUCTURES OF THE CONGREGATION	WORKS DIRECTLY WITHIN THE STRUCTURES OF THE CONGREGATION
SUPPORTS EDUCATION-ORIENTED PROJECTS	SUPPORTS EDUCATION-ORIENTED PROJECTS AND "MISSION/CHURCH" –ORIENTED PROJECTS

Synergies Don Bosco Mondo - Don Bosco Mission

- Knowledge transfer in all activities: administrative, fundraising, etc
- Shared use of all facilities (offices, data base, refectory, church...).
- Common data base of project requests & project activities.
- "Competing" for best practices (speeding up the learning curve).

Success story

- Both organizations grow simultaneously.
- Financial support from both organizations for the salesian world is increasing.
- Both organizations gain respect in their constituencies without being restricted by internal restraints.
- Active mutual support through smart contact management.

Potential threats

- Unbalanced cooperation / sharing.
- Too much rivalry.
- Conflicts between leading persons.
- Lack of coordination.
- Mondo being treated as "outsider" (does not belong to us) by the congregation.
- Mission being restricted to the rapidly shrinking "core community" of catholics.

PROVINCIAL MISSION OFFICE AT THE
SERVICE OF THE SALESIAN CHARISM

CHAPTER III.

ROAD MAP FOR 2015



SEMINAR

BONN 26-28 NOVEMBER 2012

STARTING A NEW MISSION OFFICE (MO)

FR. STANISLAW RAFALKO MISSION DEPARTMENT

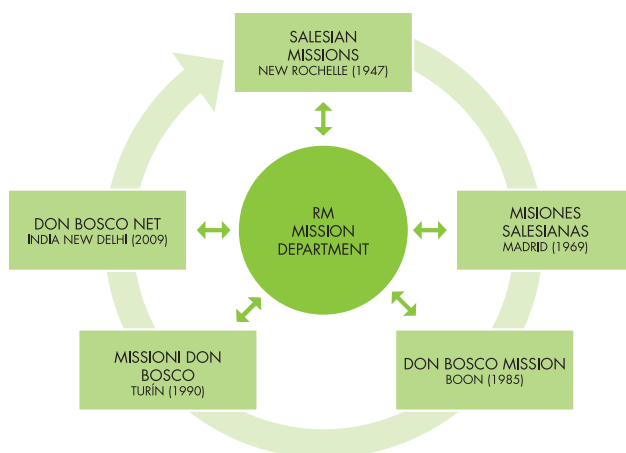
1. MISSION OFFICE IN THE CONTEXT OF SALESIAN MISSION SOLIDARITY

Various Salesian organisations, Institutions and Associations support the missionary work of Don Bosco in the world.



5 LARGE MISSION OFFICES (G 5) REG. 24

- To support our missionary activity, the Rector Major with the consent of his Council and in agreement with the local Provincial,
- may set up Mission Offices to serve the whole Congregation.
- Their organization and method of functioning will depend on the Provincial or Provincials in whose territory the offices operate,
- in the light of a statute made previously with the Rector Major, and in agreement with the Councillor General for the Missions and with the Economer General.
- Annual meetings of coordination:
 - exchange of experiences,
 - reflection on SMS
 - on new techniques and policies of fundraising
 - on current projects, emergencies, challenges,
 - etc.



3 NATIONAL OFFICES

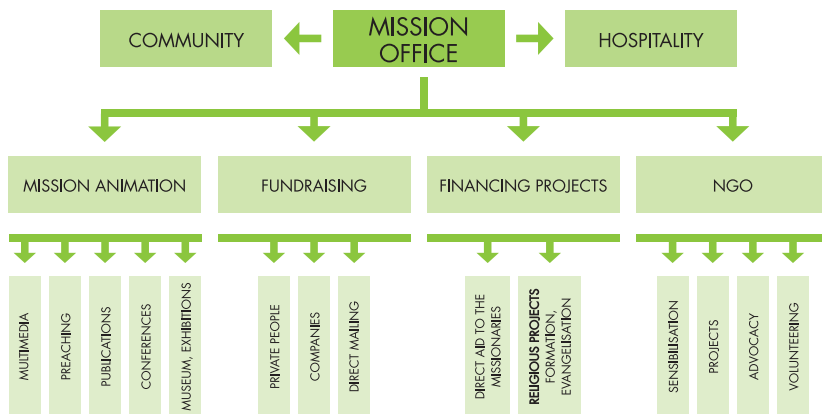
- The national (inter-Provincial) Mission Office is established and depends on the Provincials in whose area it operates (cf. art. 24):
 - ARS - Buenos Aires: Obra de Don Bosco
 - BSP- Brasilia: Ufficio della CISBRASIL
 - PLE – Warszawa: Salezjaski Orodek Misyjny – SOM

25 PROVINCIAL MISSION OFFICES – NATURE

- The Provincial Mission Office is an agency in the Province, established by the competent Superior with the consent of his Council, in accordance with the General Councillor for the Missions, whose purpose is to support missionary activities. Its organization and operation depend on the Provincial (cf. art. 24).

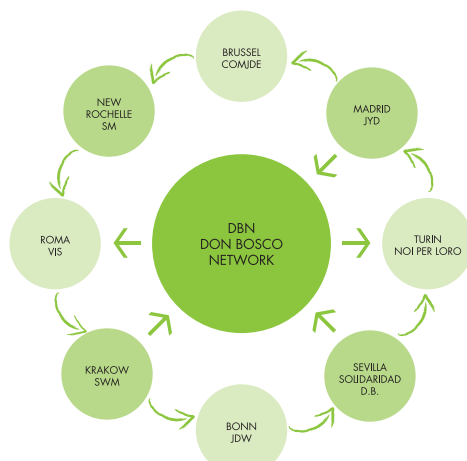
AET	ETHIOPIA	ADDIS ABEBA	MISSION OFFICE
AFC	DEM. REP. CONGO	LUBUMBASHI	MISSION OFFICE
AFE	SUDAN	KHARTUM	MISSION OFFICE
AFE	KENYA	NAIROBI	MISSION OFFICE
AFM	SOUTH AFRICA	JOHANNESBURG	SALESIAN MISSIONS SOUTHERN AFRICA
AFW	GHANA	ASHAMAN	STARTING MISSION OFFICE
ATE	CAMEROUN	YAOUNDÉ	STARTING MISSION OFFICE
AUL	AUSTRALIA	ASCOT VALE	AUSTRALIAN SALESIAN MISSION OVERSEAS AID FUND
AUS	AUSTRIA	WIEN	MISSION OFFICE
BBH	BRAZIL	BELO HORIZONTE	STARTING MISSION OFFICE
BEN	BELGIUM	BOORTMEERBEEK	MISSIEPROCUUR
BEN	NETHERLANDS	SOEST	MISSIEPROCUUR DON BOSCO
CEP	CZECH REPUBLIC	PRAGA	SADB (ONG) SALESIÁNSKÁ ASOCIACE DONA BOSKA
FIN	PHILIPPINES	MAKATI CITY	MISSION OFFICE
GBR	ENGLAND	LONDON	DON BOSCO MISSION OFFICE
GER	SWITZERLAND	BEROMUNSTER	DON BOSCO JUGENDHILFE LATEINAMERIKA
ILE	SWITZERLAND	LUGANO	PROCURA DON BOSCO
INB	INDIA	MUMBAI	SALESIAN MISSION OFFICE
IND	INDIA	DIMAPUR	MISSION OFFICE
INK	INDIA	BANGALORE	MISSION OFFICE
IRL	IRELAND	PALLASKENRY	MISSION OFFICE
KOR	KOREA	SEOUL	STARTING MISSION OFFICE
PER	PERU	LIMA	FUNDACION DON BOSCO
SLK	SLOVAKIA	BRATISLAVA	SAVIO (ONG)
SUE	CANADA	MONTREAL	MISSION OFFICE

DIAGRAM OF THE MISSION OFFICE



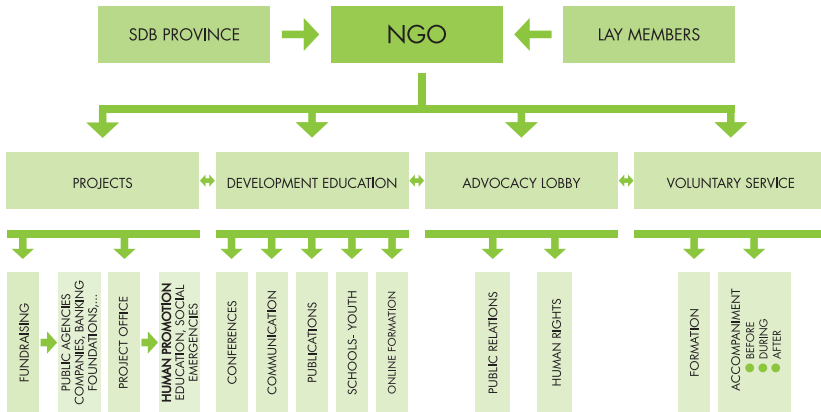
2. DBN – DON BOSCO NETWORK (8 ONG)

- Systematic meetings twice a year.
- Staff training.
- Exchange of information on events, projects,...
- Care of the Salesian dimension of the NGO.



OTHER 12 SALESIANS NGO FOR DEVELOPMENT

AFW	GHANA	ASHAIMAN	DBIN - DON BOSCO YOUTH NETWORK-WEST AFRICA
AUS	AUSTRIA	VIENNA	JUGEND EINE WELT
BEN	NETHERLANDS	AMSTERDAM	SAMEN
CEP	CZECH REP.	PRAGA	SADBA - SALESIANSKA ASOCIACE DONA BOSKA
ECU	ECUADOR	QUITO	CONSULTORA DON BOSCO
GER	SWITZERLAND	JUHILA	JUHILA
INK	INDIA	BANGALORE	BREADS
INN	INDIA	NEW DELHI	BOSCO NET INDIA
PER	PERÚ	LIMA	FONDACION DON BOSCO
POR	PORTUGAL	LISBON	FUNDAÇÃO D. BOSCO PROJETO VIDA
SBA	SPAIN	BARCELONA	VOLS- VOLUNTARIAT SOLIDARI
SLK	SLOVAKIA	BRATISLAVA	SAVIO - SLOVAK ACTIVITY VOLUNTEER INTERNATIONAL ORGANIZATION

3. DIAGRAM OF THE SALESIAN NGO FOR DEVELOPMENT

4. PDO – PLANNING AND DEVELOPMENT OFFICES

	AFRICA - 8	
AET	ETHIOPIA ERITREA	ADDIS ABEBA
AFC	CONGO	LUBUMBASHI
AFM	SOUTH AFRICA	JOHANNESBURG
AFE	KENYA	NAIROBI
AFO	IVORY COAST	ABIDJAN
AFW	GHANA	ASHAIMAN
MOZ	MOZAMBIQUE	MAPUTO
ZMB	ZAMBIA	LUSAKA
POR	PORTUGAL	LISBON
SBA	SPAIN	BARCELONA
SLK	SLOVAKIA	BRATISLAVA

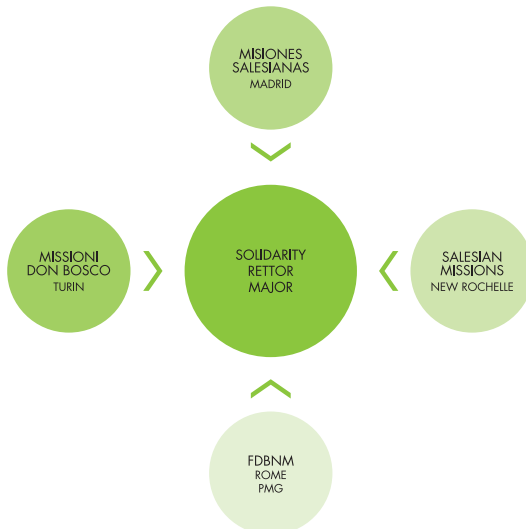
	AMERICA - 12	
ANT	DOMINICAN REPUBLIC	STO. DOMINGO
ARN	ARGENTINA	CÓRDOBA
ARS	ARGENTINA	BUENOS AIRES
BOL	BOLIVIA	LA PAZ
CAM	GUATEMALA	GUATEMALA
COB	COLOMBIA	BOGOTÁ
HAI	HAITI	PORT AU PRINCE
MEG	MEXICO	GUADALAJARA
MEM	MEXICO	MÉXICO
PER	PERU	LIMA
PAR	PARAGUAY	ASUNCIÓN
VEN	VENEZUELA	CARACAS

	ASIA EST -6	
AUL	AUSTRALIA	ASCOT VALE
FIN	PHILLIPINES - NORTH	MAKATI
FIS	PHILLIPINES - SUR	CEBU
ITM	INDONESIA	
MYM	MYANMAR	YANGON
VIE	VIETNAM	

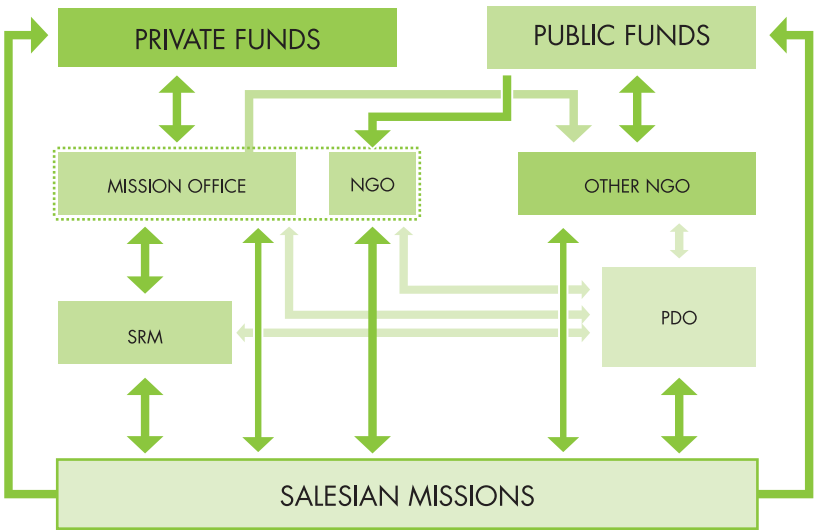
	ASIA SUD - 11	
INB	INDIA	BANGALORE
INC	INDIA	KOLKATA
IND	INDIA	DIMAPUR
ING	INDIA	GUWAHATI
INH	INDIA	HYDERABAD
INK	INDIA	BANGALORE
INM	INDIA	CHENNAI
INN	INDIA	NEW DELHI
INT	INDIA	TIRUCHY
INP	INDIA	ODXEL
LKC	SRI LANKA	NEGOMBO
VEN	VENEZUELA	CARACAS

5. SOLIDARITY OF THE RECTOR MAJOR

- RM supports the various needs of Provinces.
- The money is sent directly by the Mission Offices.
- Funds are distributed twice a year (June and December).
- In elaboration database that will be accessible on-line.

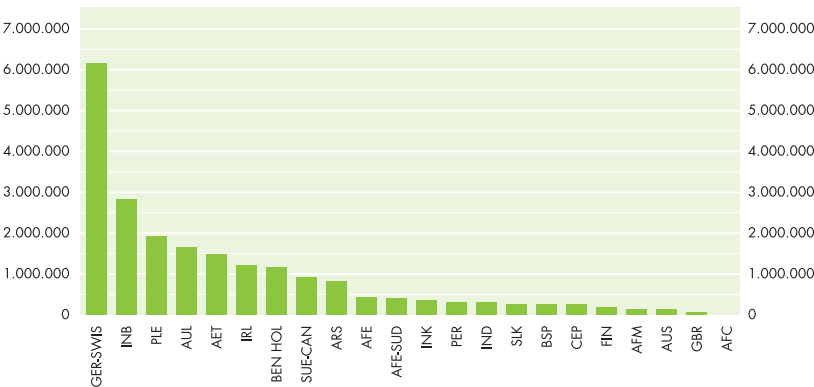


STRATEGY OF SM

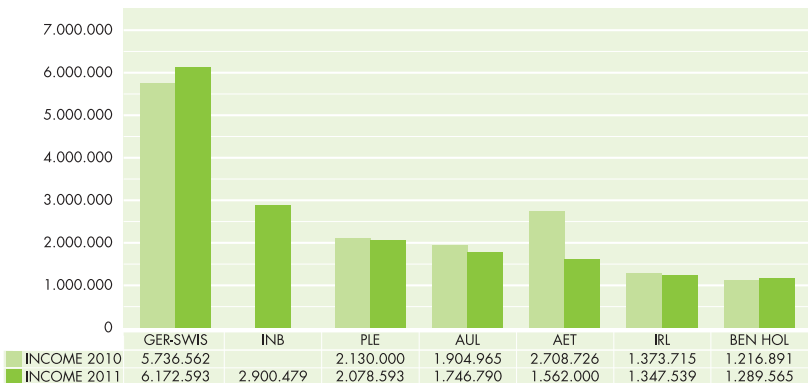


SOME DATA ON THE SITUATION OF MO IN YEAR 2011

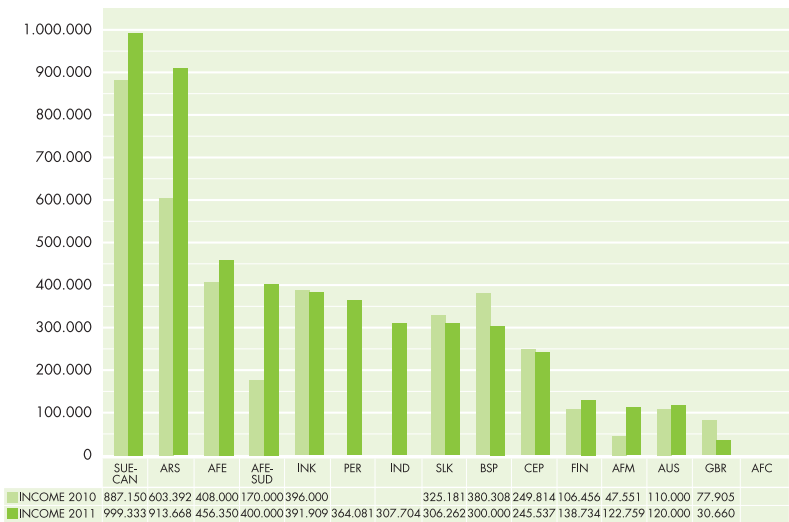
INCOME 2011: 22 MISSION OFFICES



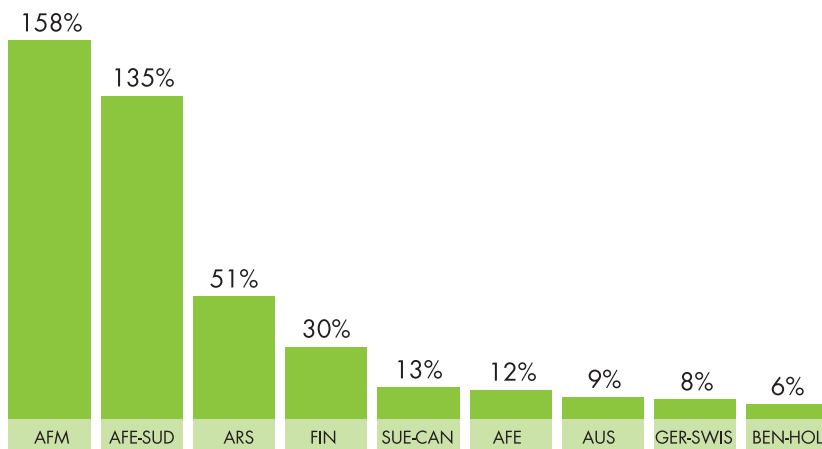
INCOME 2010/2011 6MO MORE THAN ONE MILLION EURO



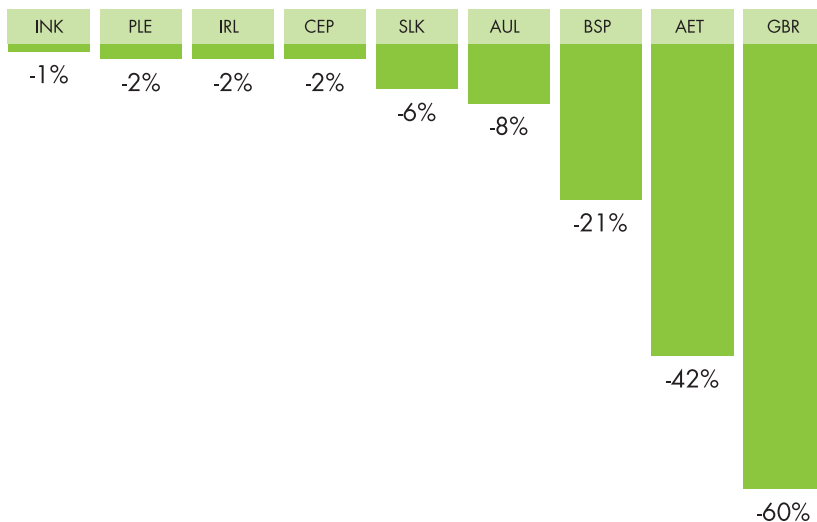
INCOME 2010/2011 15MO LESS ONE MILLION EURO



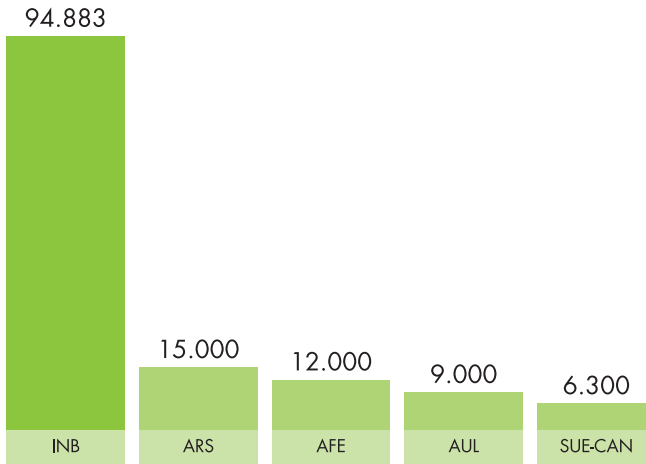
INCREASE 2010/2011



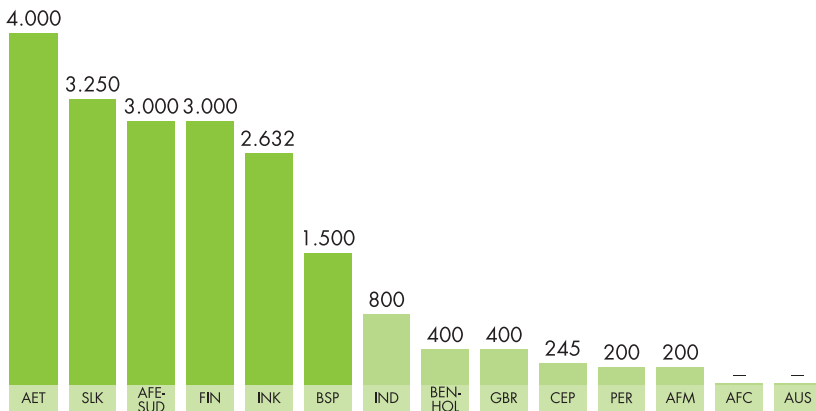
DECREASE 2010/2011



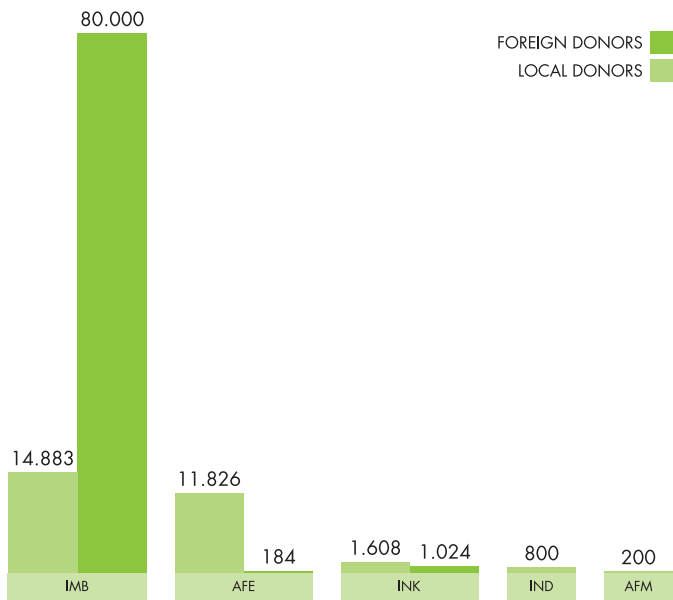
ACTIVE DONORS: MORE THAN 5.000



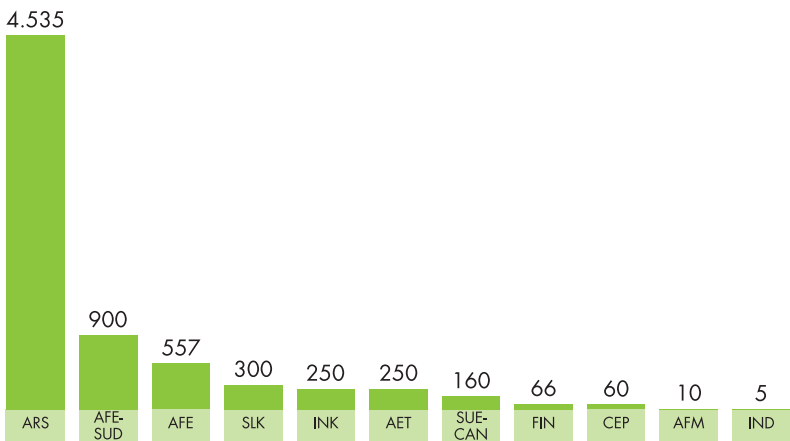
ACTIVE DONORS: LESS THAN 5.000



FOREIGN AND LOCAL DONORS

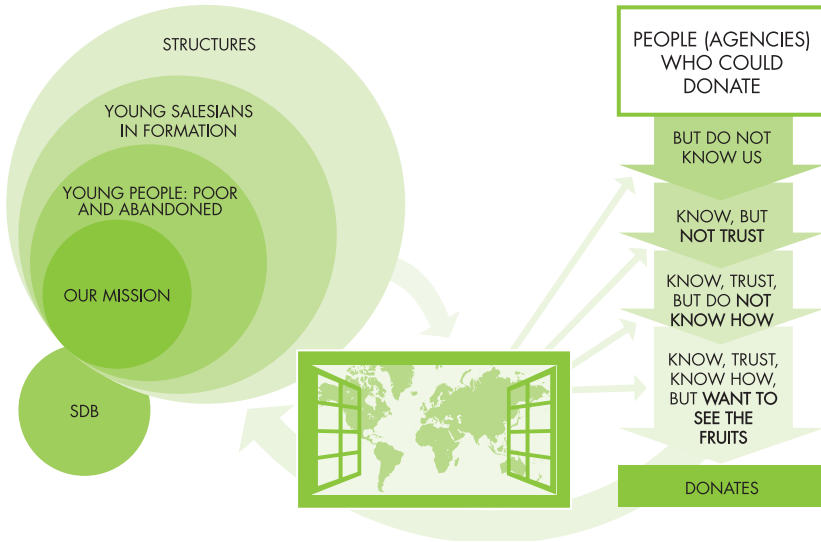


NEW DONORS IN 2011



6. SOME INDICATIONS FOR THE STARTING (OR RESTARTING) OF A NEW MO

WHY a new Mission Office? Mission Office is not a Salesian money factory, but an institution in the service of evangelization and human promotion.



Rich experience of the Congregation tells us that the most effective agencies are:

- for private funds - Mission Office,
- and for public funds - NGO.



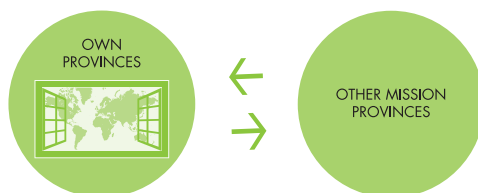
7. HOW TO START OR RESTART A NEW MISSION OFFICE?

(contributions to working paper AFE-SUD; AFW; ARS; AUL; AUS; BEN-HOL; BMA; BPA; PER)

7.1. INSTITUTION: PROVINCIAL

To establish a Provincial Mission Office in order to support the missionary activity of the Province or outside is the responsibility of the Provincial with the consent of his Council, according to Councillor for the Missions (cf. Art. 24)

- a) **Destination:** there are two types of OM according to the objective of the aid.



- b) **Assistance:** The Councillor for the Missions and the Economer General, in collaboration with other Mission offices that have a rich experience, can offer, in case of need, some technical and financial assistance for organizing the MO and accompanying it in the initial stages.
- c) **Director:** Appoint one confrere as a Director of the Mission Office. It is important to find a confrere:
- with an open mind, an enterprising spirit,
 - able to dream and to realize his dreams.
- d) **Lay** mission partners:
- You need a full time lay mission partner.
 - and a professional team of advisors in fundraising.

- e) **Progressive way:** It is reasonable to start in a slow, progressive way, taking advantage of the already existing Provincial Mission Offices, avoiding large structures and big administrative expenses.

7.2. KNOWLEDGE AND ANALYSIS OF LOCAL REALITY: AT THE BEGINNING OF YOUR JOURNEY IT IS IMPORTANT TO KNOW AND TO ANALYZE WELL THE REALITY AT THE NATIONAL AND PROVINCIAL LEVELS

- The overall economic situation;
- The climate for fundraising;
- Sensitive issues;
- Competition from other groups (Church and non-Church) engaging in fundraising;
- What agencies of direct mailing might be reasonably good in mentoring the new MO at a professional level?
- What are the legal possibilities respecting the laws of privacy to acquire the address lists?
- What are the prior experiences of fundraising carried out by the Salesians of the Province in the past?
- Get to know the banking and postal systems

7.3. PREPARE A LIST OF ADDRESSES: 5 MARKETS OF REFERENCE

1. Physical persons:
 - Addresses of Don Bosco Past Pupils
 - Addresses of Don Bosco students and the parents of our students
 - Others addresses list present on the market

2. Enterprises: Addresses of some enterprises connected to our institutions or ready to help us
3. Public entities (NGO)
4. Banking and/or civil foundations
5. Ecclesial institutions

DATABASE: You need a simple database. This means, first of all, software which offers a minimum capacity to manage addresses of donors and to record their donations.

7.4. CHOICE OF THE MAIN TOOLS OF FUNDRAISING

- Direct Mailing by traditional post
- Inserts or advertising in newspapers and magazines
- Publications and magazines
- Mission animation and exhibitions
- Radio, TV
- Telephone or telemarketing
- Organization of special events (lotteries, concerts, ...)
- Internet and E-fundraising

Internet, website: Prepare an adequate website, which becomes for the public a window to Salesian missionary work, for missionaries a window to the world and, at the same time, also a tool for fundraising.

Involvement of Missionaries in animation: Usually, the collaboration with missionaries of one's own province is very useful. Invite them to share their needs and experiences through written texts, videos, publications or through personal interactions such as conferences, and preaching in parishes that promote the projects of the Mission office.

Professionalism end poverty: In the printing of letters, flyers, posters, and other publications and products professionalism is important and, at the same time, the witness of our poverty.

7.5. IMPLEMENTATION OF DECISIONS: CAMPAIGNS OF DIRECT MAILING

- a) **Methodology of little steps:** In the beginning it is advisable to start with campaigns that are not too costly in order to garner experience of possible openings into the fundraising market. It is about learning on the journey.
- b) **Massive campaigns:** Do this if there is a possibility from the financial point of view to launch a larger fundraising campaign from the beginning. In some countries, addresses can be purchased from specialized agencies of direct mailing.
- c) **Evaluation of the results:** Test and retest until you find the tools and ways more effective, and restart.



THE NEEDS OF SALESIAN FORMATION - WORKING PAPER

FR. VÁCLAV KLEMENT, COUNCILLOR FOR THE MISSIONS
 BR. JEAN PAUL MULLER, SDB, ECONOMER GENERAL

Ongoing reflection on this topic started during the summer session of the General Council in Rome (June - July 2012). Thanks to reflection - contribution of 10 Provinces (comments, suggestions) today I can present a more articulated version of the Working Paper.

NB: Reflections from the provinces are inserted in the original (bold letters) of the Working paper.

1. PRELIMINARY CONSIDERATION

1. Every year thanks to the distribution of the Rector Major some 4 millions of Euro are sent directly to support the formation needs in the Provinces. This amount is provided by one single international mission office.

Having this single source for this funding is an extremely risky situation.

2. In some young Provinces due to lack of financial resources very strict vocational criteria apply in the first phases of initial formation (Africa, Asia). The awareness of co-responsibility of Salesians based in better-off countries might help also their radical witness of evangelical life.

The Provinces without financial possibilities might be caught up in a 'disaster' situation, since almost all the finances go to formation and they can't answer other needs, such as youth ministry expenditure, health care for the confreres, running costs of the houses, upgrading equipment in educational institutions, etc.

3. The current geography of Consecrated Life (we SDBs are no exception) confirms that in vocation-rich regions there is usually a lack of financial resources and vice-versa, in economically "better off" countries, usually vocations are fewer. It offers a wonderful opportunity for both settings of the Salesian Congregation (twinning, mutual animation and awareness education).

'Twinning' is an already established option among other Congregations and private institutions between developed and developing countries.

In our Delegation (Africa) we have no twinning with some 'richer' Province, but I believe it would be very helpful to start it. Apart from receiving help, it creates a healthy feeling among the confreres of that Province and also some SDBs might be able to help us on a temporary basis.

4. The first Mission Office among the modern international MOs (New Rochelle) has shown strong vocational sensitivity with some formation sustainability programmes since its early days.
5. Looking at the present style of Salesian mission solidarity, direct help for VOCATIONS and FORMATION does not seem be the priority! For the sake of formation we need non-restricted funds, which might come only from the Salesian houses, Provinces or Mission Offices. This reflection aims to foster in all 87 Salesian provinces more co-responsibility and opening to this urgent need.

If the reflection is about the need of fundraising activities for the sake of forming consecrated Salesians we need to broaden our vision of the formation processes to include mission development. If we accept lay mission partners as our companions in our work (GC 24) - sharing with them the spirit and mission of Don Bosco, we should also create a stronger relationship with initial formation.

For lay people we thought about the experience of 'administration' usually due to lack of financial resources. We are convinced that we are part of a 'non profit organization' and take advantage of possibilities to get some preferential dealing with scholarships. In our daily practice we administer things before deciding on studies and study costs. Instead of this the secular world asks for scholarships, looking for those who can sponsor and sign a contract to remain in the organization... All these actions strengthen the motivations of the person who wants to grow in order to serve and keep his commitment. We tried those practices of administration with lay people and we could try similarly in Salesian religious life. Would it be of help if our young Salesians in formation applied for scholarships like any other lay person? Could our Congregation administer some kind of discount on school fees in kind (materials) according to study results? Could we take advantage of government scholarships? For example: We did research for the logo of the 'Don Bosco Foundation' with a Catholic University (zero cost!). For MA degree students of 'Relational marketing' (discount 20%) and 'Finances for the non-specialist' (100% scholarship) we saved some 4000 USD.

2. GOAL OF THIS REFLECTION

A few times already we have shared a need for a Congregation-wide campaign (Economer General, Councillor for the Missions and Directors of Major Mission Offices), in order to mobilize the Provinces and Mission offices who have the opportunity to contribute to formation needs. The main point is the deep conviction that poor youth and the world need consecrated Salesians: that also implies financial expenses. Vocation ministry also includes a financial aspect!

To help other groups of the Salesian Family with many vocations but with no available formation funds would be another line of reflection. (2012 - there are 30 official group of the SF today)

3. SOME POINTS FOR REFLECTION

1. Gather and study some good practices already existing in the Provinces/Mission offices
 - AFW (Ghana, Nigeria) fundraising through the Provincial website (<http://www.donboscoafw.org>).
 - ECU (Ecuador) Vocation fund - fundraising from third countries (<http://www.vocacionalfund.org>).
 - ICP (Turin Mission Office) Adoption at distance - SDB in formation (<http://missionidonbosco.org>).
 - KOR (South Korea) All Mass intentions are sent to the Formation Fund (Provincial Directory 1992).
2. Help the Provinces with many vocations to tap possible local financial resources.

We can assign some percentage of the Provincial funds to Vocations and Formation. We can sell or rent some SDB property from a specific date for 'Vocation and Formation'. Some other

Religious Congregations have done this (PER) for the confreres healthcare and formation. We can also include fundraising for SDB formation scholarship in the goals of the PDOs.

- Mobilize the Salesian Family (Salesian Cooperators, Past pupils, Vocation groups...).
- Mobilize the Salesian schools and parishes with some financial possibilities (Africa, Asia).
- Mobilize ex-Salesians who received a lot from the Congregation, and now have the chance to offer something in return.

We ought to contact all the people who studied in our Aspirantates, Philosophates and other houses of formation and then left. MOST of these are in very good positions now BECAUSE of the VERY HIGH sort of training we give in our houses of formation. We ought to appeal to them. They could not become SDB or priests. Why can't they fund someone who is now trying to become one? The Aspirantate in M. had a gathering of alumni last year. I spoke to them there. The MO director spoke too. By January this year these alumni had already set up a fund for those in the aspirantate right now. I have written about it in one of the last pages of the BoscoNet newsletter. We can and ought to follow them up, and encourage them to build up that fund further. I think we can replicate this in all our Houses of Formation – trace those who left and motivate them to adopt one person in formation - in their place, instead of themselves!

- More focused use of social communication media (Salesian Bulletin or website).
- Raise awareness of the Salesians in formation about the costs and possible fundraising activity.

We might think about some production centres in order to sustain the formation houses. For example, in one novitiate (AFO) there is an agricultural farm with egg production. Other Religious

Congregations have agriculture, animal - fish or bird farms for formation support. It also includes an important educational factor for Salesians in formation.

Need to raise awareness of the SDBs in formation about the costs and possible 'fundraising' activities while also helping them continue an austere and simple lifestyle.

A possible study on reducing costs (Rome-UPS University and other 'foreign' formation houses of formation) expenses might be useful.

3. Foster some fundraising activities in Provinces with more financial opportunities.
- Raise awareness and motivation in the Provinces in Europe, some American or Asian countries with more financial opportunities, in order to develop new fundraising initiatives for Salesian vocations and initial formation needs in Africa and Asia.

I agree, it's a real urgent matter to raise awareness (not only of the Provincial Offices, but also the Provinces based in 'well-off' countries should think more about the possibility of giving more to the Congregation in regions where it is difficult to find funds for SDB formation. In the Mission Offices the money comes from the benefactors, but what is the contribution of the SDB confreres in the better-off areas of the Congregation? It would be very healthy to challenge their standard of life and contribute to the 'essentials' also from the consecrated life point of view - if they give up something to the Congregation's needs in other parts of the world.

Could we imagine generating funds at the level of the Congregation for the vocations if we rent some real estate in better-off countries for formation needs?

- There are also some twinning experiences between 'rich' and 'poor' provinces, especially started during the years of Africa Project (ILE-AET, Spain - AFO).

The idea of 'twinning' between a province in the West (Global North) and in the rest is a good one, but the West may not be ready yet for that! The rest may have to make greater efforts to prove to the West that we are not wasting money, that we are hardworking, sparing in the use of funds made available to us, looking for resources also locally, that we are doing good service, that we are not stupid or second-rate Salesians. In my opinion a lot of education is needed in this line both in the West and in the rest!

- A simple consideration: If we need some 4 million Euro each year, it would be enough to divide this amount among some 400 Salesian communities (total of 2000) which are living in better-off regions with more effective fundraising opportunities. Indeed $10,000 \text{ Euro} \times 400 \text{ communities} = 4 \text{ million Euro!}$

This is a very simple idea, and a wonderful one. First of all because this will create a healthy consciousness and solidarity in better-off houses towards the entire Congregation. This will help rekindle vocational desire in that house itself. Just peacefully living a relatively comfortable life while the rest of the Congregation is suffering does not help them from a charismatic point of view.

4. Highlight and monitor all current initiatives at level of the Congregation
 - The Economer General will provide regular information on the Provinces and Mission Offices regarding the financial solidarity situation for vocation and initial formation needs. Getting to know the concrete needs of some 30 Provinces in Africa and Asia seems to be the best motivation both for Salesians and for possible benefactors.

OTHER COMMENTS - SUGGESTIONS ACCORDING TO CONTINENTS

Africa - Concept of starting a Mission Office

Goal 1: Build a network of financial support for vocations and Salesians in formation. The world and the poor youth need consecrated Salesians. The formation of these young Salesians has a financial impact, financial cost. Methods: There is a hope of twinning between "rich" and "poor" provinces, especially starting with the founding provinces of the "Africa Project".

Africa - Provincial's point of view

I went through the Working documents. Actually it expresses the mind of our Province!

- Certainly, we have thought sometimes to stop taking vocations for some time, until we can stabilize the formation bills and accumulated "debts". But we say: if God sends us good vocations, He will also show us where the money is...so that we can mobilize, go and get it!!
- I Agree completely (no vocation with funds or vocations without funds: the Congregation should "organize solidarity" among these Provinces. The "rich" send funds to "poor Provinces" and "poor Provinces" support with "very well selected vocations" to Provinces which are "dying". I would call it "Financial-vocational" solidarity, a very well "organized charity" at Congregational level.
- I would promote –as you propose – that Provincial Mission Offices search for local benefactors to train their own vocations. It is important to sensitize the people of God on the need to care for the formation of consecrated people and the priests who will care for them in the future. Not too much is done in this sense... we are all waiting to receive from abroad. It is a mentality that must change.
- We are implementing some good practices in our Province:

- a) When postnovices go on holidays, they take printed envelopes asking for funds for formation and they take them to their homes, parishes, friends. At the moment what we can collect is not much, but it creates a sense of co-responsibility in the families and parishes who sent the candidates.
- b) Money received individually during perpetual professions and ordinations is given by candidates to the Provincial who directs these little funds to some formation houses to buy...food!
- c) The visit of the Don Bosco Relic: we organized an envelope with the specific idea of generating funds for formation: in one country we collected 4,000 Euro, in other 3,500 Euro.
- d) We need to use the internet more intelligently to collect funds to this end. Our web site has helped us a bit in this sense, especially in Italy.
- The idea of twinning provinces is excellent, or creating some kind of a FORMATION FUND at congregational level where provinces can send some of their surplus to help poor Provinces to face their formation bills.
- All in all: the Working document is very good and expresses several ideas we have been sharing at Provincial Council level! From our side we say: WELL DONE! YES WE CAN! LET US DO IT!!!!

Americas - Reflection of missionary province

Our Mission Province benefited for a long period of time from formation financial support from abroad. With the grace of God and human commitment there are also some local vocations now from the Amazon forest area.

In the social reality analysis we acknowledge the secularization of the city youth. In order to foster the Christian and vocational values we try to look for formation funds in each of our works. It brings a significant help, although it's too much in financial terms.

As one of the success stories, a kind of 'cheque book' (CARNÉ VOCACIONAL) was started for the monthly family donations for vocations of our own Christian community or House of formation. Other ideas are surfacing (isolated and lacking continuity, however) for linking vocation promotion in our parishes jointly with financial aid campaigns and some Christian musical events.

Our Provincial initiative through direct mailing has a project of involving many past pupils, Salesian Family or Don Bosco friends who are in public offices. Now we are in the discernment phase.

Asia - Provincial reflection

Each province must try to find local resources to fund expenses for vocations. The awareness must be there, i.e. investment on people and personnel is a priority over investment on structures. However, other provinces in Europe, where some structures are becoming irrelevant, might still continue to help provinces with more vocations and are hard up on finances. Our Province is trying to have a Trust Fund for vocations and formation of personnel.

Asia - Provincial Mission Office Director's reflection

Formation is the major expense of the Province. The candidates are taken after their Class 10 and some after their Pre-University course. The year consists of a preparatory course for all. For those who join after Class 10, continue their Pre-University studies. Then if found fit they all join the Pre-Novitiate. During these years the family of the candidates contributes what they can for the expenses. As it is never sufficient, the Province has to find the balance for these initial years of formation. Once they finish the Pre-novitiate the candidates who are fit are selected for Novitiate.

For the long years of formation for the Novitiate, Post Novitiate, College studies, Practical training and the study of theology (11 years), the province has to find the means for the Formation. Only when the candidate has made his Perpetual Profession and begins the study of Theology can we find sponsors for the final 4 years of theology. We find a sponsor only when we are more or less sure that the candidate will continue in his vocation. So the whole expense of long years is a huge burden on the Province and the Mission Procurator will have to find benefactors to help.

Oceania - Provincial Mission Office reflection

I appreciate that covering the cost of running Houses of Formation is a major concern for many Provinces. As regards our Provincial situation:

- ▶ *Donations to the Salesian Mission Overseas Aid Fund [ASMOAF] qualify for tax deductibility under National Taxation Office regulations. These funds can only be used for the alleviation of poverty and cannot be used for religious or political purposes.*
- ▶ *Additional support from our country for the training of religious and clergy can only come from people who donate specifically for that purpose.*
- ▶ *An article could be written for the Salesian Bulletin seeking support for this purpose and making clear that the donations are not tax deductible.*

NEW AND CREATIVE WAYS OF FUNDRAISING AND NETWORKING AMONG THE MISSION OFFICES

BR. JEAN PAUL MULLER, SDB ECONOMER GENERAL

As the global world shows a new openness to new business opportunities (consumerism and society), we have more chances if we are dealing through relationships with the people we want to reach. Trust is the crucial currency for our relations with private and public donors now and tomorrow.

Transparency as an opportunity for more authenticity and honesty in business has to be learned and practised. Radical openness is asked and called for in all businesses, consumers or policy – we have to deal honestly and with facts. Emotional topics are helping to communicate, but the facts about the project are more important. But Transparency and Openness does not mean total chaos in which everything is possible, it brings us to modify our structures, rules as mission office in relation with the project and in relation with the donor. We have to open our mind for new ways of thinking and with it, the need to establish a faster and deeper communication style. Now we have to learn to cope and to show our partners how able we are to react to the permanent issues given by the by new ways in communication. The individual Salesian in charge of the Mission office, but also our Congregation as worldwide acting body, must learn to act and react in front of these new culture techniques, in order to “sell” successfully in an open world the needs of our young people.

Openness by social networking would not mean end of privacy, but gives permeability /transmission for our messages. We can have dates today in a very easy way, but

- we have to learn how we can use to find the needed help,
- we have to learn how to manage communication and
- we have to learn between us, how to network in a global world, where projects and donors are no more acting in closed frames, but crossing all forms of borders.

Now finally to now biggest actors in our Salesian Congregation was the "big 4" (Madrid, Torino, New Rochelle and Bonn), Lately there's a new born on deck: Delhi. They, and all have to learn: the big one is not the better Fundraiser, but the fastest broker of news and feelings would have the higher income! So everyone is invited to learn and to reflect about what's possible.

- How are our "big 5" acting today?
- How will the new openness of the economy, culture, consumption, political and scientific affect our way to communicate and to deal with projects, to network with Salesian Family and organizations outside our system and outside the Church?
- What are the opportunities and the risks resulting there from?
- What it will it mean for the Provincial or national Mission Offices: how can they network between them, together with the "big5"?

COMMUNICATING ON THE WEB AND IN SOCIAL NET WORKS: A NEW VOICE FOR OUR TIMES

D. PABLO SOUTO, DEPARTMENT OF SOCIAL COMMUNICATION, SALESIAN MISSIONS

INTRODUCTION

The current stage of human history cannot be understood other than under the drive of the globalization engine. This is a phenomenon that, after having talked so much about it and, most of all, after having seen its effects in our daily life, has become rather familiar.

It is evident that the decisive factors in this process have been the New Information and Communication Technologies (NICTs), which together make up one of the most important factors to explain our society. Today we can see the world's state of development in near real time; what is happening in one part of the planet is also affecting the rest of the world. The planet has become smaller; everything is closer, more stimulating and provocative; our awareness has expanded and is now richer in nuances: we care more about what is happening to the people around us and also about those who live thousands of miles away.

So far, we have been using traditional marketing and communication methods (i.e. mailings). These are methods that allow one-way communication, but which leave our 'customers' with only two possible economic response options: either responding or not responding. Human beings are social by nature and are constantly adapting to the new opportunities offered by our global society. This applies, for example, to social networking.

Advances in ICTs are great, and we must adapt to them, learn how to use them and learn to combine all these new ways to 'sell' what we are, what we do, where we are and, more importantly, we should deeply analyze how they can help us. And we should always do this with transparency and integrity, and on the basis of facts, always telling stories that thrill and providing specific data and figures. NICTs convey a new message for our time; they are an extra tool to ensure a new sense of solidarity with the poor and the concept of fundraising.

The following discussion is intended as a guide to action for Provincial Mission Offices, considering some of the basic elements of marketing, bringing together various possibilities and combining efforts and trying to be creative in our fundraising campaigns. But it is also a good occasion for us all to reflect on and learn from it.

1. COMMUNICATION AND FUNDRAISING

We must start from the premise that fundraising is closely tied to communication. If the organization does not have a communication strategy, it is likely to send disordered messages, aimed at the wrong audience, or not use the proper channels.

To do this, we must draft a communication plan linked to the marketing plan. They are usually separate departments, but in the case of our Salesian Missions in Madrid both strategies are combined into a single department. In the event of having communications on the one hand, and marketing on the other, it is crucial that both branches understand each other, as this will affect the organization's image, both positively and negatively. And this in turn will affect fundraising.

To start with, we should see fundraising as the true compass of our organization, taking into account not only our target of driving revenues, but also that this must be done taking into account the context or environment in which the organization is framed. The more integration between fundraising and the mission of the organization, the greater the synergy between the economic objectives and the goals of the institution. Since you can raise money without regard for the aims of the organization —and no doubt it could be a lot of money— misleading and

deceptive claims or magnified realizations can be good in the short term but will undoubtedly compromise the organization's credibility in the long run.

Therefore, we must not only focus on capturing money; not so. The goal of fundraising is to realize and improve the conditions of the beneficiaries. If you sell cat food, do not talk about food, talk about cats. In our case, we "sell" projects that improve people's lives, so let us talk about people. So, to carry out a communication strategy aimed at raising funds we should make it clear, firstly, that we send a message to our target audience, through a means of communication, with the ultimate goal of achieving an expected outcome (default). In summary:

- We have a message: what is it that we want to say?
- There is a target audience: who do we want to address?
- We want to get a response, an action: the donation.
- We have some means: How are we planning to say it? By letter, email, a banner ...
- We have some people who are professionally devoted —in a consistent and systematic way— to the planning, management and execution of fundraising activities.

1.1. THE MESSAGE

Each one of the messages that come out from our organization, will represent us. In the end, what the world at large is going to see is a mixture of messages: the messages that we send, and the messages that others send about us. Since we cannot exercise control over what others say about us, we have to take great care in our messages. A good message is one that has a good articulation of contents; thus, the most important things are clarity and consistency.

- a) **Clarity:** we should not use any technical language habitual in our organization; the recipient, even though he/she could be familiar with it, should be able to understand the message very well from the beginning. The language should be close, familiar, and we should try to use active rather than passive forms.
- b) **Consistency:** When we launch a message, we should also consider all previously released messages. A mixed message, perhaps crossed with other similar, but inconsistent message, will confuse the recipient. We must ensure that there is a single voice.

TIP - Check the clarity of the message:

- 1.- Has the Message a single main point?
- 2.- Is it written in everyday words?
- 3.- Simple sentences?
- 4.- Is the most important idea in the first paragraph?

1.2. THE RECIPIENTS — WHO DO I WANT TO ADDRESS?

The task of choosing the recipients can be somewhat complicated. Also keep in mind that depending on the target group, so will the message be.

Donors: Addressing a person who donated \$30 once, and who is sporadically donating some sums depending on our messages, than it is not the same addressing another person who donates \$50 every

month but does not do anything more apart from that. Having a donor who has made a contribution of \$100 at the end of the year, it is not the same than another who has made a contribution of \$10,000.

Other recipients: To reach this group we need media, social networks and a good website. (We will talk about all this later on). And of course, in all these media we must always keep our message clear and consistent.

Last but not least, it is important to keep all employees and volunteers of the organization well informed about our fundraising campaigns. Through them we can also communicate with the target audience.

TIP - Check the recipients:

- 1.- Have we divided them into small groups, with no more ability to regroup?
- 2.- Are we ready to draft different messages?
- 3.- How will we address the media?
- 4.- How will we involve the staff of the organization?

1.3. THE RESPONSE FROM THE RECIPIENT. RESULTS

Whenever we undertake a communication strategy we must be clear about what kind of results we want to achieve. When we communicate, we do so with the aim of eliciting a response from the recipient.

For example, we have a message and a particular target group: if we issue a magazine focused on missionary activities, the expected outcome is to improve the knowledge of the recipients about our organization; we want them to learn more about our image; if we send a letter telling the same group about our missionary action, a donation will be the expected outcome. So we are targeting the same group but with different results.

We should always identify what we want to achieve with our communication. It is no use issuing a brochure informing about hunger in any region of Africa without inviting the reader to take some kind of action: Make a donation today! — Can you help us? — With your money we will be able to... But it is not enough that you and I make a donation, we thus go back to the previous idea, it is not the same having a donor who makes a donation of \$100 than having another who contributes with \$1,000.

TIP - Check the result:

- 1.- Has each message clearly defined its outcome?
- 2.- Has each message provided a single or multiple result?

1.4. THE MEANS TO DELIVER OUR MESSAGE

We already have the main components of our communication fundraising strategy. It is time now to choose the environment in which we will/want to do it. These means may be either internal to the organization (e.g. web site) or external (e.g. press).

The internal means refer to all those means over which we can exercise direct control: a journal, an activity report, a web site, social networks, mailing campaigns In these means, we should combine various communication messages oriented towards our fundraising activities. As external means, we may have newspapers and magazines, in their printed and/or digital versions, radio, TV.... Here we do not have full control of what an external media can say outside the organization, since we can launch a press release but they can publish only half of it, and sometimes it can even be changed. These means must be carefully considered in our recruitment campaigns, because if our press release is published, even if it is incomplete, our logo, the name of the organization and our image will be present there, before other potential donors or supporters. Therefore, it is truly very important to keep contact with journalists and become a potential source of information for them (for that reason we have a presence in 132 countries, with 132 correspondents who live and are fully incorporated in their respective areas). One important thing to consider is when to facilitate this information to this type of media.

TIP - Check external media:

- 1.- Do we have contacts in the Mass Media?
- 2.- Do we have a DataBase to fall back on?
- 3.- Is there contact between the communication dept. and the media, even if no shipments have been reported? A regular contact.
- 4.- Are we professionally trained to cater for the media, if necessary?

1.5. WE HAVE PEOPLE WHO ARE PROFESSIONALLY DEDICATED, IN A SYSTEMATIC AND ORGANIZED WAY, TO THE PLANNING, MANAGEMENT AND EXECUTION OF FUNDRAISING ACTIVITIES

In order to accomplish this properly, it is imperative to have a team of creative people, imbued with the values of the Salesian institution, truly committed to their mission, who can inspire confidence in donors and transmit the needs of the people for whom they vow funds.

2. STARTING WITH THE BASICS. CUSTOM MAILING

In order to perform a good mailing for fundraising activities through direct mail we should consider several 'ingredients'. We must consider the construction of the message, the target recipients, then we should think about the result we will likely have, then we should select the media where we will base our activities, and analyze how we will provide the recipients with the necessary means so that they can execute the action/response (donation).



2.1. DIRECT MAILING

A major fundraising technique is mailing or direct mail. It is usually done in bulk, through “cold lists”. In order to succeed, the quality of the list that we have used plays a determining role, but the interaction with our target audience plays the most important role, as well as our ability to catch their attention and convince them about our message.

Direct mail remains a very effective way to communicate with our donors for support, both with those who already have donated some sums of money, and with potential donors. This can consist of several elements: a letter, a brochure, a magazine... Depending on the spending budget that we may have, we should take the overall weight of the whole package into account, as the shipping rates are usually high. For the Mission Office of Madrid, the shipping cost is more than double the total production of graphic materials —letter, magazine, brochure, envelope for response—, therefore, to prevent our shipment from being thrown away as soon as it gets to the house, we should follow some basic rules.

2.2. THE FOUR PILLARS OF MAILING

The number of pieces that make up a mailing can be varied and depends on what we want to achieve. The typical shipment consists of four elements: an outer envelope, a letter, a brochure and a response envelope. Which of all these pieces is more relevant?

a)The envelope. The first impression is usually decisive

This is the first contact with the donors or prospective donors. Therefore it is our first challenge: getting them to open it as soon as they receive it. Surely the recipient shall have a look at the return address and its general appearance: pictures, slogan ... We will always seek to differentiate ourselves from traditional advertising, otherwise it will end up in the trash-can along with the tons of junk mail they receive. We will also care about not having any typos in the recipient’s name and address, and avoiding any numbers that may have codes, so that the recipient would not consider she/he is a number.



A typical delivery in Madrid Try is comprised of an outer envelope, of size C5, with a design that catches the viewer's attention, and so the recipient will open the envelope, in which a personal letter is found, which tells him/her about a problem and requests collaboration; a booklet gives more information about the problem at hand, and a magazine presents the problem in full detail and provides a comprehensive picture of the Salesian Missions, and analyzes other forms of collaboration (Mass intention, missionary visa, goals ...) and a small return envelope with Shipping on arrival at the given collaboration options.

b)The letter. The main contact element

Once the envelope has been opened, the addressee will look for the letter, as well as who is signing it, his/her title, the sender, who is writing and what he/she says. This letter is the primary contact. While the envelope should get the recipients' attention and draw them into what we have to say, the letter must be able to motivate the recipient to see the other parts of our shipment. Optimally, the first thing you see when you open the envelope is the letter.

We must be particularly careful with the length of the letter, it should not be difficult to understand, so we will use short sentences and simple words, without any technical jargon. We will clearly explain to the recipient what the problem is, or the need that we have, which solutions we can offer, and how to collaborate with the solutions we propose.

The first paragraph of our letter is very important. It has a huge influence on whether our recipient will continue reading or not. Therefore it is important to include some important message there, or any phrase that catches the reader's attention so as to continue reading. So we will try to keep the overall structure simple, trying to get to the main topic as soon as possible, and especially to the benefits that the collaboration will address. We can even refer the reader to any further information in the accompanying booklet. Finally, we must encourage the reader to use the response envelope.

TIPS - Some writing TIPS:

- 1.- The letter should be no longer than one side, so we should not see too much text.
- 2.- If we need the letter to be double-sided, we will try to leave the paragraph of the first side incomplete, thus inducing the reader to continue reading.
- 3.- The letter must be signed by a person in a qualified position. We shall write a personal letter, from person to person.
- 4.- Short, direct phrases. Even if it is a very technical issue, we need to make it understandable for everyone.
- 5.- We should leave empty spaces between paragraphs; if the reader sees the entire text as a block he/she will feel reluctant to continue reading. Our letter will probably end up in the bin.

c) The leaflet. In support of our letter

Although the booklet is not an indispensable element, it may be necessary to expand the information included in the letter. In this way we can have a cleaner, shorter letter, more focused on the main objectives, and not overloaded. We can offer all the comprehensive information in the leaflet, which, as a graphic element, offers more possibilities to include images, and large, striking sentences, etc ... In short, there is more creative freedom.

The leaflet must be consistent and in line with the other pieces that make up our shipment. All images, colors, fonts, etc. should match the contents of the letter ... The content of the leaflet must also be in line with that of the letter, as well as our objectives in that shipment we are going to submit. And, in terms of format and layout, we can use several formats: a triptych, diptych, flyer ... but it is vital to guarantee that the brochure is not diverted towards purposes other than the recipient sending us the response envelope.

With all this in mind, we shall create a brochure that expands the information displayed in the letter, and the letter should be limited to focusing our efforts on a common goal, namely our point about why the recipient should help. The booklet is not trying to convince anyone, it is (merely) informing and supporting our request. So we should have a clear picture about the problem at hand (which ideally should work for itself); it should contain pictures (which are worth a thousand words) and include big headlines and quite direct phrases.

d) The response envelope. The response from the recipient

Our ultimate goal is to make this mailing item arrive back at its source. In order to do that, we've drawn our reader's attention towards the envelope; we have dealt with a problem and tried to give reasons why others should be working with us, and furthermore we have creatively expanded the information. If all this has failed, the recipient will not return a response with a voucher or another form of collaboration. What should we do?

When designing the response envelope, we must use this third element to continue capturing the attention of our reader and reinforcing all the above. We won't be focusing on the creation of mere forms to be filled out. We should illustrate the envelope with pictures or phrases already included in other parts of the mailer. In this way we will 'humanize' the response reference letter and thus it won't be as cold as a simple form, as the recipient is asked to enter his/her personal information there, the sum to be donated, the payment methods... The reference letter should also indicate what needs to be done to bring the action to an end: 'please fill in and send the envelope today, the signed form does not need to be stamped'. Although it is not necessary, we can include any other addresses, phone numbers, etc... in the reference letter.

3. NEW WAYS OF COMMUNICATING, NEW WAYS OF FUNDRAISING

We live in difficult times and new tactics are required. Environment are testing social organizations that are affecting their daily functioning. Crisis makes us think quickly and we have to react looking for new approaches.

In the globalization context, we must adapt and take advantage of new opportunities that are offered to us. Then, we can choose multiple choices, one of them is the World Wide Web, because of its low cost and his high Potential if we can manage it well. TIC allows us to combine launching a mailing campaign to our donors and making the social networks (Facebook, Twitter and Youtube), too. In that way, we extend the range and reach more people we do not know or are related to other similar organizations. Then they can see us as an organization with which they want to collaborate.

3.1. TIME OF RENEWAL

Change is constant. In fact, in any other time in history there has been an evolution of society and groups like the one we are living in recent years. Innovation has not been a priority, but has come to have the first place for different Organizations (for profit and non-profit ones) in the last 10 years. The question now is: Who are we to our audience and are we able to deliver our message? (And, Have we any feedback?)

Why are social organizations resisting to renewal? World Wide Web is a land without a conquerer. Underinvestment is the main cause of the little web resource exploitation. However, other aspects influence: ignorance and insufficient training; lack of materials and human resources; we don't see necessity; lack of initiative, imagination or/and creativity; difficulty in maintaining; (fear of new things) A note: even if we use these new possibilities, we have to be clear that they should not replace our traditional tools.

ICT has to be only one of the tools. ICT are a support and we can combine new and traditional tools.

- We learn and know what is happening around.
- They help to network.
- They complete offline works.
- We learn from our friends and we improve our techniques.
- They reduce distance.
- Take advantage of the knowledge of others.
- Use multimedia: video, photos...
- They expand communication with donors and potential donors (bi-directional).
- They promote actions.
- They help you to tell your needs at the moment (immediacy).
- They are cheap.



3.2. SOCIAL NETWORKS

Social Networks, Facebook and Twitter mainly, (others: google+, tuenti, linkdin, Hi5, Xing, Flickr...) are great generators of influence. That is why, there is growing stronger competition to be present in there, to have more followers and to be in a higher position in regard to communication quality. Which network is more effective to reach our audience? And depending on the action we want to take, which one is better?

SOCIAL NETWORKS IN SPAIN

- ▶ Facebook was founded in 2004 with 1.000.000 users. Today, Facebook is used by 1.000.000.000.
- ▶ 23 hours of video are uploaded to Youtube each minute.
- ▶ Facebook, Youtube and Twitter were the most popular words in Googles, in 2004.
- ▶ Wikipedia has 19.000.000 articles uploaded by users.
- ▶ Spain is the 7th country in the world in social networks usage.
- ▶ 21.000.000 Spanish people use daily any social networks: 69' on Twitter and 47' on Facebook.

Facebook is a social network that allows to share your own profile articles, links, pictures, videos, opinions. As organizations it is a little bit different. We do not have a personal profile but a 'fan' page. Then, people have to push the button 'likes' to follow us. Twitter allows more or less the same: to share articles, videos, links... but you must write only 140 characters. You have followers and people you can follow.

Twitter is a social network focused on creating a community around our brand. Twitter is more dynamic and is focused on promoting information, news. To have very good followers is very important on Twitter. Otherwise, to have very good relationships on Facebook is the best. But, both social networks complement each other because they are tools that provide access to potential donors and allow us to keep and retain our donors.

FACEBOOK	TWITTER
COMMUNITY AROUND BRAND	INFORMATION, NEWS...
CONNECTIONS QUALITY	FOLLOWERS QUALITY
EMOTIONAL	SHARING NEWS
HETEROGENEOUS AUDIENCE	HOMOGENEOUS AUDIENCE
MORE VISUAL	LESS VISUAL
MORE PRIVACY	LESS PRIVACY
TO PROVIDE ACCESS TO POTENTIAL DONORS AND RETAINING OURS	
QUICKER INTERACTION WITH POTENTIAL DONORS. BI-DIRECTIONAL	

We have Youtube, too. Youtube is a social network focused on videos. A picture is worth than 1.000 words, and if it has a voice, is much better. One video uploaded in Youtube could be linked on Facebook or Twitter. The video could be retweeted or mentioned. If you uploaded the video on your Fan Page on Facebook could be shared or reviewed and it has the emotional incentive: 'Likes'. On Youtube, our followers or users can comment and rate the video we uploaded. The video can be shared on different social networks, too.

3.3. WEB, OUR INSTITUTIONAL PRESENCE ON THE INTERNET

Being on social networks, communicating through them, attracting attention in our work or actions... is great. But if we communicate by the internet, we must have a 'site' where anybody can find everything about us. Here is our website.

What do you think donors or potential donors expect from a website? When someone gets into a website, like ours, to make a donation they need to have information about the organization: mission, philosophy, identity, where it works, how it works. and the more important thing: where collected funds are raised. Sometimes, we want to tell everything about us, but too much information is disinformation. A person gets into our website and goes crazy from section to section and cannot find which is our work or how someone can help us or which results we approached. These three elements are a basic:

OUR WORK + WHAT WE APPROACH WITH DONATIONS + HOW CAN HELP US

That is the way, we have to make an accessible website to help to identify the important things and then get a donation. How can we improve? First of all, we must have very clear sections in the website; they have to be completely accessible and have not too many subsections. We do not use large text, words or technical terms or acronyms specific to our organization.

We can improve if we explain in a simple, close and short way our mission and aims. Then, potential donors can identify with us and comprehend why donations can help. We have to be able to generate confidence. It is important to explain facts about our work, real things that we approach... Emotion is not enough.

We must not lose any opportunity to link or include a picture to help someone make a donation. Many pages have these links as if they were a big secret... they expect the user make a spontaneous donation! Sometimes, we make the mistake of filling the website with banners or many figures and we leave the info at the end. The user gets confused and we do not get our aim: donation.

We must consider the website usability to have a proper articulation of the website. The more complicated, the more division and the less intuitive our website, the lower usability; and the level of permanence on our website will be little. The website must be well organized without many levels (three clicks to get information is too much) Mental scheme is different from paper media. The internet is about immediacy and dynamics. If we cannot find quickly what we need, we close and look for another website.

- We must take care of our website, but it is important to ensure consistency inside the organization, too. (In a general sense).

If we succeed, then the user knows who we are and what our work is, if it is possible then he/she will make a donation. This process has to be quick and as simple as possible. It is important that the user can make the donation online.

A good donation online process has to be quick and simple. We can follow some steps: personal data, kind of donation, bank data. We can make some suggestions about where the donor can allocate his/her donation. The donation must be possible to make it in different ways: by card, by debit, by PayPal or by bank transfer. Also, we can give the possibility to associate donor collaboration with any project, depending on the kind of organization we are. (This is easier for Provincial Mission Office) Our contacts data must always be offered because donors can prefer to make donation by phone, or they would like to ask something or they can have any problem. If we have a good website, we get many benefits: donors will be convinced of their decision to donate; donors will identify with our aims; donation process is easier and the cost is less.

A last but very important point: we should never forget to thank any donor.

3.4. OUR EXPERIENCE. 2010 - 2012

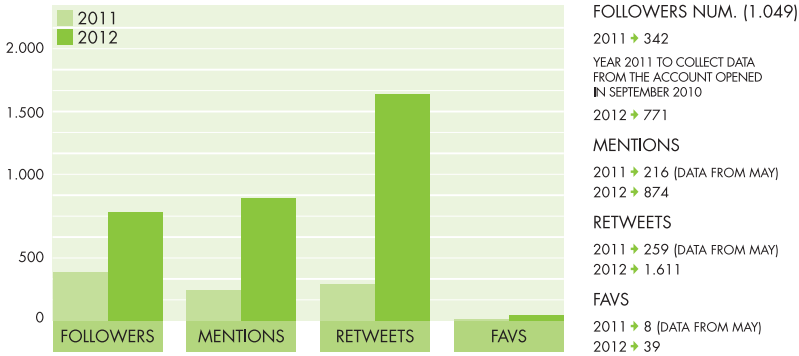
Mission Office Madrid makes progress, not so much, in 2010 but they were the start of the work we continue. First, we renewed our website and made it more visual, more in line with usability standards, it has fewer sections to make browsing the website easier... The website must have much information, but honest. We must not have our visitors, donors, followers... reading and reading, looking for the information they need around the website. Everything must be clear and the access must be easy. Visitors, donors, followers, friends... must know and recognize us as quickly as possible.

Once we had the new website, we asked: And now what? Donors know that we have a new website www.misionessalesianas.org but we need/would like to reach more people, more internet users. How can we do this? This is the moment to use new tools: social networks. Then, we created a twitter account at the end of 2010, a fan page on Facebook and a channel on Youtube.

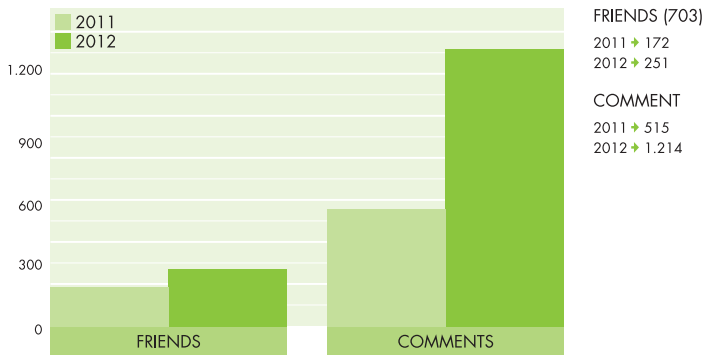
During 2010, we neglected our online image, we almost never used social networks, we did not monitoring (it is no just to use social networks, but study behaviours towards our messages, too), the website had mistakes and information was outdated. In 2011, we started to think about the potential which social networks have and we started to use them just as a communication tool. At this moment, we do not want to use them as a fundraising tool. We have to go step by step. We would like to be an information resource and build confidence.

"With greater attention, greater results" is a must in social networks. Just on the point of: communication, foster our brand, make us present on the internet, become an information resource, achieve a community... To next steps, in 2013, are to further strengthen our image and presence and starting to use it as fundraising tool. Then, we will redirect our potential donors to our website to make a donation. (Now, our website is in a process of improvement).

TWITTER EVOLUTION 2011-2012



FACEBOOK EVOLUTION 2011-2012



SEE ANNEX - PUBLISHED BY 2012

Our experience involves social networks but we have started relationships with the media since 2011. We try to get in line with the idea of strengthening the brand image, appearing similar to big organizations like Unicef, MSF..., becoming an information resource. The media help to make our message and campaigns stronger. The cost is low, because we are not buying a publicity space, we are getting mentioned in the article. The media relationship is not just to send the journalist a press release, we must be in touch with the journalist to remember that we are there and we work in 132 countries around the world:

3.5. DONORS CAMPAIGNS, SOCIAL NETWORKS AND MEDIA WORKS

The Communication and Marketing Department of Madrid Mission Office work every day on social networks and are in touch with the press. We have set a minimum number of tweets a day, a minimum number of posts on Facebook, we upload two or three new pieces of information on the website weekly and, if necessary, we sent a press release. We use our campaigns to communicate, but not just. We stand out of the news and the international days: Women's International Day, Children's Day, Africa Day... coup in Mali or war in Syria.

SEE ADDENDA - DATES NEWS

Twitter is active every single day, anniversaries, international days, news... We link with our campaign on the website for the information. We link our monthly magazine. We retweet information from other organizations, we answer tweets. More or less, the Facebook work is the same as in Twitter. Just that Facebook is more static and we do not upload so much. If our campaign or the information is of general interest, we will send a press release to a journalist with whom we are in touch.

How do we mix the ingredients?

We launch our campaign: "Drought spreads... hunger stalks" The campaign goes with June Magazine (number 240) which includes a coverage about this problem. Those, campaign and Magazine, are sent by posted mail to our regular donors so that they can help us just talking about our work to others (relatives, friends, at work). To learn: this campaign may have a lot of messages.

DROUGHT SPREADS... WE, TOO...
HELP US WITH YOUR GIVING
AND SPREAD OUR MISSION TO YOUR RELATIVES



We created the web image consistent with other materials we prepare. Then, we wrote a press release and sent it to the media. We do not use to make a mailing, we try to personalize our messages by mail, in which ever way is possible.

SEE ADDENDA - PRESS RELEASE

After that, we wrote messages on social networks. We used to start with this some days before the campaign went out. For example, on the days when there was a lot of information about Mali, we linked the news with the Sahel problem or we used the 'Drought Day' to talk about the Sahel famine.

SEE ADDENDA - DATE NEWS

Thanks to the good relationship with the media, we signed an agreement with RNE (Spanish National Radio Station) and other NGOs to take action, all together. There was a specific website and we had problems on the different programmes of RNE. Everything under a "Solidarity Week".



*DROUGHT SPREADS... WE, TOO. MAKE THE AID SPREADS

Results of this campaign, "Drought spreads... hunger stalks", was:

Mailing. We received 6.134 donations (a campaign in the same dates last year got 5.931) from our donor mailing. Total amount of donations was \$737.842, of which 11.098 was via web. We contacted 1.252 donors who did not make any donation since 2000-2011 and we reached 71 new donors.

Twitter. We received 93 new followers, 86 mentions, 5 favs and 253 retweets. Facebook, Posts about Sahel famine had 144 comments. It was one of the most important topics on our Fan Page.

4. CONCLUSIONS

It is the moment to implement everything we have talked about, slowly but surely. As I say in this document, this is a process of change, not a revolution, and we have to be able to maximize every tool we have. We have talked about basics on social networks and websites here. We have many more tools related with Tic's: smartphones app, campaigns on and for social networks, pages with specifics domains for donors...

We do not talk about networking with others organizations or partnership with companies. We need another seminar to discuss, to share and to establish ways and teams.

In conclusion, I consider that we must be clear about our aims, what is the message we would like to launch and who would we like to direct it. If we work in this way, we could use the tools (online and offline) in a proper way. That way, it is important to plan our work, with a view of one or two years, and to join communication with marketing. Once we define these first things, we just need a good professional, committed and creative staff and start to work. That staff have to know that they are in the same boat and we all row in the same direction.

NEW AND CREATIVE WAYS OF FUNDRAISING AND NETWORKING AMONG THE MISSION OFFICES

FR. PIER LUIGI ZUFFETTI, SDB MISSIONI DON BOSCO, TURIN

1. INTRODUCTION

Fundraising consists of a set of coordinated, synergistic, comprehensive and ongoing activities. Its effectiveness depends largely on a communication plan and strategy for acquiring, handling and retaining supporters, both individuals and companies, appropriately designed and planned based on the mission of the non-profit association, the availability of the dedicated human resources, the organisational structure and the available budget.

2. THE FUNDAMENTAL ELEMENTS OF FUNDRAISING

2.1. WHAT: COMMUNICATION

The priority of fundraising must be good methods and forms of communication, meaning communication that is:

- **faithful, able to convey in a clear and positive way**, in the first place the mission, the values and ideals that inspire the non-profit association, secondly its distinctive and unique features, so that it can be easily identified by its supporters and target of reference;

- **ethically correct**, avoiding the use of images or texts that could damage a person's dignity, particularly that of minors, or shocking images and texts that wrongly exploit peoples' emotions;
- **contextualised** in the particular social-economic situation of the people it is directed towards, i.e. respectful and participatory with regard to specific conditions such as an emergency or economic recession we are experiencing at the moment;
- **concrete**, and effective on one hand in lending a voice to real needs with clear, accurate, concrete and diversified requests, and on the other in guaranteeing that the funds raised will be used for the stated purposes.

The style of the communication must be clear, positive, emotional, concrete, and capable of arousing interest in a concise and essential manner, as required by the increasingly widespread use of web communication.

2.2. How: COMMUNICATION METHODS AND STRATEGIES

Web communication

In less than ten years, with the explosion of the internet, social and digital networks, we are witnessing a profound and progressive evolution in communication and its models.

On a single platform, the internet, different media can communicate, encouraging interaction processes and an enormous increase in information and knowledge to be made available in real time.

The users themselves become producers and promoters of the contents and the internet becomes a space for cooperation and exchange. Thanks to the new generation of websites and social networks, communication is no longer unidirectional and hierarchical with a 'top-down' approach. Today it is circular.

Principal web communication tools**a) Website**

There must be a structure capable of optimising the availability of the website for the user. The information that is posted should be easily identifiable and accessible, through a consistent and continuous updating in terms of the site's organisation. The information and contents posted must be updated and refreshed periodically and/or when there are extraordinary or unexpected events such as emergencies. In general, the site should give the user an impression of mobility, in addition to concreteness and clarity. The site must also be connected with the most widely used social networks such as Facebook and Twitter.

b) Newsletter and online messages

These must be created periodically and/or to announce happenings or extraordinary events such as emergencies, in order to maintain an ongoing relationship with the Association's supporters. The style of the communication must be as simple and concise as possible, aimed at stimulating an immediate and concrete action/reaction.

c) DEM or e-mail marketing campaigns aimed at acquiring new supporters

In this case as well, communication must be as essential, concise and concrete as possible: the message must consist of an impactful and emotional image, and by a brief meaningful text, which occasionally may be reduced to a simple slogan. It must also offer links to more in-depth information posted on the site and a custom - designed web page for on-line donations (landing page). From our experience, this type of message is particularly effective when there are emergencies, in which case one of the key elements to its success is timeliness. One serious down - side must be pointed out: no highly profiled lists exist at this time. At most we can find addresses segmented by age group and, rarely, by areas of interest.

d) Web Tv with the creation of short videos about the projects completed or to be carried out and about the missionary and Salesian activities

Web Tv should be seen as a large portal capable of receiving and disseminating contributions from all over the world. The creation of a Web Tv conceived in this way is a major challenge that requires networking and a joint effort for creating small on-site communication centres capable of providing, with some consistency and continuity, good quality video material. One problem that should not be underestimated is the matter of releases, an indispensable condition for the publication of certain musical materials and the interviews, especially when minors are the ones being interviewed.

The videos created must be short, impactful, concrete and most importantly must speak to a mostly young audience that isn't necessarily familiar with the Salesian world or part of it.

The message must be communicated mainly through images, while the words must be confined to an explanatory role.

e) Social networks and blogs

These are the true innovations of online communications. And it is mainly thanks to these tools that communication has ceased to be unidirectional and become circular. These deserve a thorough analysis in order to plan their management and use. In fact, they require a daily commitment and dedicated and coordinated human resources, as their success is based on creating a relationship with the user in a timely and rapid manner.

Paper-based communication

That being said, we shouldn't underestimate the impact and value of paper-based communication.

Today, paper-based communication continues to be the most common and widespread method used by associations and non-profit organisations for fundraising as a method for reaching current or potential supporters. However, this method has suffered a serious setback due to the substantial increase in postal rates that, as of April 2010, boosted the cost of direct mail campaigns, the main communication, information and advocacy tool and a way to acquire and retain potential and current donors.

Many non-profit associations have thrown themselves into the internet, but the returns of online communication are still difficult to gauge. In addition, online communication excludes a considerable number of donors, i.e. the elderly who are unfamiliar with the internet and are still the major donors.

In any case, in recent years there has been an increase in web communication in the field of fundraising with the result that paper-based communication has evolved and been transformed: it has become more concise, basic and concrete. Texts are shorter and the messages have been enriched with graphic elements and colours.

Main tools of paper-based communication

Messages on paper are differentiated by their communication style and basic characteristics, depending on whether they are intended to acquire potential donors or designed to target current supporters.

POTENTIAL DONORS

The message (mailing)

The message (mailing) sent must aim to create a personal relationship, in an attempt to fill the gap resulting from the lack of face - to - face contact. The goal is to establish, through the mailing, a relationship of trust with the potential donor, to acquire their donation and bring them into the virtuous cycle made up by the loyalty programme.

- **Text - letter:** The letter must allow the distinctive features of the Association to emerge, making it easily identifiable. The letter must also be simple, sincere and serene with clear contents, form and aims. It also must be faithful to the mission of the Association and truthful.
- **Brochure:** The role of the brochure is to complete, enrich and deepen the concepts expressed in the text. It is the best means for presenting more precise and concrete requests for financial support. It must be enriched with images and graphics.
- **Envelope:** The envelope must speak, or be characterised by a short sentence (a sort of commercial) that convinces the recipient to open the envelope. It can also be enhanced with graphic elements consistent with those in the text - in the letter and brochure. The talking envelope is the most important element of the entire mailing, a type of business card for the Association that, if effective, will result in the mailing being opened and read.
- **Small gift (gift, gadget...):** This could be a calendar, a photograph of the missions, a membership card or sticker, etc. A gift doesn't necessarily have to be included, and always keep in mind never to use materials that are too rich, to avoid giving the impression that the association's money is being wasted, even if it is not.

ACTUAL DONORS

Why doesn't everyone donate? Why are some people more sensitive than others? Why do some continue to donate for their whole life? Why do some donate more than others?

These are questions for which we probably will never have a definitive answer, because it is hidden in the impenetrable labyrinth of the human soul, which only God knows.

However, we can attempt to define and programme an action plan and strategy, based on practical experience in the field.

The acquisition of a donor is an investment, because their loyalty guarantees a return that can be partially or totally reinvested in activities, projects and initiatives that will help to reinforce, renew, enhance and increase the number of participants and loyal supporters over time.

It is important to emphasise that the investment for managing existing donors is much less than that required for acquiring new ones, and depends on the size and frequency of the person's donations, in addition to their loyalty over time.

For this reason, especially at a time of crisis like the one we are experiencing, communication activities should not be reduced. On the contrary, they should be intensified and improved, with a chosen strategy, segmenting and profiling the target you are trying to reach, focusing on new web-based communication tools that have reduced costs and the inherent potential to speak to young people.

Even today, many leaders of associations insist that requests for support should be limited, as they fear going overboard and obtaining the opposite effect.

In truth, if we consider that the donation is an act of participation by stakeholders, the request for support is nothing if not an opportunity offered by the association to its supporters.

The donor is a special person, a person who has decided to be sympathetic towards those most in need and therefore should be treated with the utmost care, sensitivity and attention, beginning with direct and personal messages.

Loyalty programme

- **Welcome Package and Thank you:** When a person decides to support a cause, the Association must demonstrate their gratitude in order to exhibit the organisation's seriousness and sensitivity at the same time. It is also the best way to gain their loyalty and transform an occasional donor into a regular donor. The 'thank you' message must be personalised and delivered in the shortest time possible. The sooner it arrives, the more certain is the donor's loyalty. This may consist of:
 - A letter, perhaps with a suggestion to inform their friends.
 - Membership card / Certificate.
 - Any additional elements such as a map showing where the Association operates.
- **Periodic informational mailings:** It is necessary to maintain an active relationship with the donor by periodically informing them about the Association's activities and current and future projects promoted, and thanking them for any subsequent offerings, through: news, calendars divided throughout the year, personalised 'thank you' messages, annual renewal.
- **Ad hoc mailing:** such as wishes for Christmas, Easter, name day or any other special occasion and/or holiday.
- **Special appeals,** based on needs and plans (such as emergencies).
- **Ad hoc mailings targeting inactive members.**

2.3. WHO: THE RECIPIENTS

The recipients of both web and paper-based communications can be divided into two major categories:

- INDIVIDUALS
- COMPANIES

In both of these categories we can also distinguish:

- PROSPECTIVE or potential donors
- SUPPORTERS or actual donors that can be further divided into
 - OCCASIONAL DONORS
 - REGULAR DONORS

For each of these categories it is necessary to create, plan and organise specific communication programmes that can only be managed with the support of basic functioning software, which the Association can use to collect and coordinate their data.

This database must include:

- A standard management of active and inactive donors requiring different types of messages to be sent based on the loyalty programme planned by the Association.
- An 'ad hoc' management of potential or prospective donors (cold lists) that requires, first and foremost, a test with a subsequent analysis of the data and the codification of the mailings sent in order to evaluate the winning message, and secondly, the expansion of the campaign that had the best results and the greatest number of prospects. A particularly delicate phase of this process is the acquisition of cold lists. In order to obtain the best results, these lists must be highly profiled, compatible with the content and characteristics of the message.

Companies

Communication with COMPANIES is a separate issue that deserves special mention.

Communication with the business world is not always easy and must assume specific connotations, consistent with an organisation that has little time to devote to reading, where people think in terms of investment and not donating as an end in itself.

Precisely for this reason, the messages directed towards companies need to be more streamlined, concrete, aimed at specific objectives with a diversified offering.

The winning strategy involves direct and personal contact. Better still if the contact is created through another company and also involves the creation of a solid collaborative relationship over time for the eventual supply of services and/or goods to the Association.

Planning, without expecting dramatic results in a short time, perseverance: this is the best approach and, once the objective is reached, the value of the partnership usually justifies the commitment and profuse patience.

Therefore, the fundamental elements of communication with the corporate world are accountability and transparency.

Transparency, on the other hand, is the central element that is necessary for creating a stable and trusting relationship between the non-profit association and its supporters.

Therefore, fundraising activities also require adequate transparency tools such as:

- financial statements accessible to everyone, published in paper-based communications and on the website
- periodic newsletters, paper-based or available online, with information about the activities and the projects carried out
- institutional presentation

- annual report
- social report, intended mainly for online publication and, if necessary, for a limited printing in paper form.

3. IN TOUCH WITH THE MISSIONARY WORLD THROUGH THE PROVINCE'S MISSIONARY OFFICES

The challenges of communication with the missions and PDOs

There are major difficulties and shortcomings related to communications and the exchange of information:

- People receive many general requests for help, but details and other precise information, even if requested, are not always provided. Consequently, the Office often finds it difficult to obtain explanations, clarifications and additional information.
- The difficulties persist even when a project is funded:
 - Very rarely are updates and information about the status of the work in progress provided. It is equally difficult to obtain descriptive documentation about the project once it is implemented, even if it is insistently requested. Precisely for this reason it is essential to stress the importance of descriptive documentation, which is essential in order to maintain and cultivate a relationship of trust with donors that, it shouldn't be forgotten, entrust their money to the Salesians with love, charity and esteem. The accounting records, however, should be stored on site if the need should arise in the future.
 - We are often not informed that the money has been received (we only see the debit to our bank account).
- A separate argument deserving of mention is funding related to the distribution of the Rector Major: in this case, very rarely are we sent any documentation.

Mission Offices – Networking

If communication is difficult, then networking is practically impossible. We don't know much about the Mission Offices: we don't know if they exist, if they are independent or if they belong to the Province.

Even when we are aware of the existence of these Offices, we encounter major problems mainly due to the lack of communication between the individual Offices and the Province. Instead it is fundamental that the Province be informed and that the Mission Offices always act, independently or not, with the necessary permits from the Province.

For this reason we believe it is important to clarify the meaning of 'networking'.

From our point of view 'networking' is giving and receiving, it is a web, a web of a mutual exchange of information, expertise and know-how in an organised and informed way.

Therefore, networking means:

- building an interchangeable relationship focused on people, and not based only on an immediate quid pro quo;
- creating a relationship of genuine trust and cooperation between the parties, based on mutual respect and animated by a spirit of cooperation, even for minor actions;
- developing a relationship that cannot be left to chance, but requires organisation and management skills.

In other words, the keys to 'networking' are communication, trust and mutual respect.

It is also important to note that 'networking' is not an abstract concept, but has a strong, practical value: it is a set of actions and procedures that allows the parties involved to improve the way it carries out its activities through exchanges and mutual enrichment.

In light of this we wonder how we can talk about networking when one of the key pillars on which it stands is missing: communication.

This gathering demonstrates the need to communicate or to continue communicating. For this purpose it is important to intensify and broaden communication, particularly through a greater dissemination of knowledge about individual realities and Salesian products in this field: newsletters, videos, different types of initiatives, websites... which people do not know about or even that they exist, and only learn about by chance.

Conclusion

Many people, Salesians and others, come to my office to tell me about their initiatives, their projects and their needs. Each time I tell them the same thing: what is really important is that when they go on their way and return to their countries, they continue to communicate. Unfortunately, once they return to their homeland, they forget these meetings in which many fine words are said and they interrupt the communication process that's just begun.

► SUMMARY OF THE COMMUNICATION CHARACTERISTICS OF NONPROFIT ORGANISATIONS

- A coordinated and consistent image
- Faithful and coherent with the Association's mission, values and ideals
- Emphasises the distinctive features of the non-profit Association through the use of
- Key concepts and slogans that effectively reinforce the identity
- Indicates key issues, activities and projects to focus on
- Ethical and transparent
- Personalised message based on the target
- Synergy and integration between the different communication vehicles (internet, paper, text messages, etc)

► THE KEY ELEMENTS OF COMMUNICATION

- Who we are and what we do
- The problem and its solution
- The person reading can make a difference
- How to get involved (volunteer, donor, sharing, etc.)
- Call to action (when: immediately)
- With which methods
- How to find or contact us

- Referring to the website, essential for providing information, insights and updates
- Regulations on the protection of personal data
- Tax advantages

► CONTENTS

- Stories and testimony of missionaries
- Life stories, accounts of problems solved and projects carried out
- Detailed description of projects the Association intends to pursue
- Variety in the type of intervention and the geographic location
- Positive, good quality images

CONCLUSIONS – ROAD MAP 2015

FR. VÁCLAV KLEMENT, COUNCILLOR FOR THE MISSIONS
BR. JEAN PAUL MULLER, ECONOMER GENERAL

INTRODUCTION

This PROVINCIAL MISSION OFFICE Seminar took place 3 years after the recent seminar (Rome, November 2009) which tried to identify some criteria and conditions in the Salesian Provinces to start or develop the 'Mission Offices' (MO) at the service of the Salesian mission. Some forty Salesians and Lay Mission Partners gathered in Bonn, Germany for three full days, November 26-28, 2012, coming from all five continents. The participants represented the 20 Provincial MOs of all eight Salesian Regions (7 of Africa-Madagascar, 4 of the America-Southern Corner, 4 of Interamerica, 3 of East Asia-Oceania, 4 of the South Asia region and 8 participants of European regions), among them were present also the 5 major MOs and 3 national MOs.

The Seminar was animated by Br. Jean Paul Muller, Economer General and Fr. Václav Klement, Councillor for the Missions. Some 10 different MOs and one NGO enriched the Seminar with their experience of differentiated good practices.

The topic of the Seminar, 'Mission Office at the service of the Salesian Charism' is a clear expression of the continuity in the process of growing synergy among the different agents of Salesian missionary solidarity which started after GC26. Within the larger context of Salesian missionary solidarity, some 40 Salesian Provinces worldwide, provincials and their Councils, Provincial Economers, PDO directors, confreres

and lay mission partners were involved during the past 6 months in the preparation, replying to two surveys and contributing with a sharing of their good practices. The abundant material gathered is available at the AGORA of the Salesian Congregation on the website www.sdb.org.

We are very grateful to all who contributed to and participated in the successful proceedings and results of the Bonn seminar. We acknowledge especially the very supportive and creative attitude of the Don Bosco Mission Bonn (Director Fr. Clemens, Deputy Director Mr. Nelson Penedo with their team), the Directors of all major MOs and to all others who contributed by any means.

Coming together from all continents, we started with a reflection on the role of the MO in the globalized ecclesial context of the World Church and the challenges of the Salesian Congregation living in these rapidly changing times. We confirmed that the specific Salesian answer to global poverty is our educational-evangelizing mission to the youth, especially to the poorer ones. Aiming to address the cultural roots of poverty, we reflected on the effectiveness and sustainability of our mission. We recognized our unique advantage as being a globally present educative agency with a specific way of evangelization marked by the Preventive System of Don Bosco. We have been able to use this advantage to deepen the Salesian identity of each MO, by sharing and networking with civil and ecclesial authorities. To support our missions, it is necessary to be more actively involved in the areas of lobbying and advocacy. At the same time, there is a clear indication that we need to make better use of our financial and human resources (local people, youth, lay mission partners). As educators we want to see and form the youth as protagonists of their lives and, as evangelizers, we want to form them as missionaries of their peers.

The MO is a prominent face of the congregation to the public. Therefore, all performance and communication, in particular for fundraising, should start from the Salesian identity and the example of Don Bosco to live the evangelical poverty with radicality in continuous humility asking for means for the mission.

1. THE GROWTH PROCESS OF THE PROVINCIAL MISSIONS OFFICE***Progress of the Mission Offices in the past years***

The move of the Congregation to create and help the growth of the MOs can be traced back to the year of 1984, with the start of annual MO Directors encounters and new article n.24 in the SDB General Regulations (Procura missionaria = Salesian Mission Office).

Among the main achievements were mentioned the improved communication of the Salesian work in society and church, especially using new technologies and social networks. Through more effective organisation, distribution, controlling of funds for projects, the MOs have strengthened the trust in the Salesian congregation and the single MOs. MOs have become points of reference or interface for the missionaries as well as for the people who want to commit themselves. MOs have given stimulus to the Provincial delegate for missionary animation and all the groups interested in Salesian work (volunteers, parishes,...).

We would like to express our heartfelt thanks to all who contribute to the development of the MOs (international, national, provincial) in past years.

On the other hand, a limited understanding of the MO might be seen as a weakness. Special attention should be given to the relationship between the MO and the PDO. Their roles should be clearly defined. Also, some Provinces did not take an official position regarding the MO's role and functions. There are also some cases of fragmentation of different even competing MO and salesian NGOs in one country or SDB Province. The MOs have to follow the guidelines for fundraising approved by their Provinces. They have to ensure that these guidelines are also known and respected by organisations and institutions not belonging to the Province.

Concrete evidence of this 'evolution' of the Provincial MOs especially in the developing countries is found in the different stages or models of the MO described by the Provinces. We observed a long journey from a non-organized MO situation in the province (model 0), through to a simple MO (model 1), a MO with a systematic fundraising (model 2) and a fully fledged Provincial MO (model 3). This growth path is not

a clear step-by-step process and some 'hybrid' models with different names were noted. Among these were poor examples, still in place in some Provinces, such as MOs concerned with either only one house, sector of mission or one project or MOs caring only for the missionaries of their country of origin.

We acknowledge the important role of the five major MOs (Bonn, Madrid, New Delhi, New Rochelle, Turin) authorized by the Rector Major (R art.24) which are actively involved in the creation and capacity building of respective national or Provincial MO.

Main challenges and opportunities emerging in the process

As Salesians we aim at a holistic, integrated development of the young, particularly the poor among them. We give priority to the values of the Kingdom and work towards realizing them through the Preventive Spirituality of Don Bosco.

As there is no single or ideal model of a MO for all Salesian provinces, every Province should develop their own model respecting the Constitutions and the guidelines given by the Councillor for Missions.

The MO has an important role to play in the Provincial missionary animation 'ad extra' and 'ad intra'. However, in order to be effective, there should be some minimum standards. Under the leadership of the Provincial, the MO director supports all activities in favour of evangelization.

The MO is to be managed by well qualified Salesians and lay mission partners. They, in turn, should encourage a solidarity and responsibility mentality among Salesians from the early years of their formation, develop the creative capacities and spread the Salesian Charism in the local Church and Society. This will contribute to the continuity, stability and Salesian identity of the MO and of the Province.

In the current situation of a global economy, both in the secular world and in the Salesian Congregation, each Provincial MO looks for resources in the form of know-how, skills, cash or kind in their own local situation, from governments at all levels, from private and public corporations, from non-Salesian trusts and foundations, from communities

and groups and from all individuals of good will. In an effort to growth, the MO takes care that all its partners hold values that are compatible with our Christian and Salesian identity.

The MO defines its own policies under the supervision of the Provincial and in agreement with the Councillor for the Missions, on the basis of Salesian Identity, effective management and transparency which orientate the daily practice.

Under the leadership of the Provincial, the MO together with all entities of the Province (PDOs, NGOs) aim at a concerted action fostering the human, spiritual and social development in Salesian projects. They do so by regular exchange and networking.

2. ROAD MAP 2015

Affirming the opportunities that have emerged in the past years, we also recognize the need to re-state the essentials required for any MO. These basics points establish a common ground irrespective of the different realities of each Salesian Province. In the years leading up to 2015, we present as a fitting gift for the Bi-centenary of the birth of Don Bosco, a broad yet focused, universal yet local suggested way forward for the MO.

a) The Mission Office - identity and role

The MO is an entity, juridical or otherwise, instituted and owned by the Salesian Provincial Community (C.44, C.58 Salesian Constitutions), fully at the service of the Salesian Charism. It facilitates the spread of the Gospel message in the society, raising the interest in the Salesian Mission worldwide and through different ways of fundraising helps to sustain Salesian ministry, vocation and formation in the most needed places.

Each Provincial MO should contribute in proportional way to the Solidarity of the Rector Major - especially helping the Formation fund needs.

Its place and work is recognized in the Province's Directory with due approval of the Provincial Chapter.

b)The MO - beliefs, values and principles

The MO, in its work of helping to realize the two-fold Salesian mission of education and evangelization, is guided by Gospel values, with a Emmaus mentality (listening and journeying together), by the social teaching of the Catholic Church, the Salesian Preventive System, the Salesian Constitutions, the Universal Declaration of Human Rights, as well as by the needs of the local Church and of the young people.

c) The MO - partners

The MO follows the guidelines of the congregation. The MO targets the public in order to arouse interest in church and society for the world church's mission of the Salesians of Don Bosco and to encourage and support it. The MO invites all people of good will (volunteers, donors, benefactors, supporters,...) to be part of the worldwide mission solidarity.

d)The MO - programmes and services

The MO undertakes research into the possible methods of sustainability of the Salesian Mission to make possible the programmes of its own Province and contribute to the worldwide missionary solidarity of the Congregation. Concretely, the MO engages in the following activities:

- Information and education of the public in view of the desperate situation of young people worldwide;
- Information and education of the public about the needs of the Universal Church's tasks and activities of the Salesians
- Support for the work of the Salesians for the benefit of the youth by means of sponsorship, acquisition of funds and public education;

- Encouragement of vocations and supporting of Formation needs
- Dissemination of pedagogic material and media for Youth Ministry and spiritual guidance, training and education of young people.

e) The MO - position in the Provincial community

The MO works under the guidance and supervision of the Provincial Council. It works with the Youth Ministry and Social Communication delegates in an atmosphere of teamwork, mutual respect and support. It takes part in discussions with Provincial and local organs of animation on matters relevant to its mandate.

Through dialogue with beneficiary Provinces, the MOs share expectations, ideas and visions about the development of projects in favour of the youth. The MO brings awareness about the Universal Church to the local Salesian communities and spreads the Salesian mission to the world.

f) The MO - human resources

Every one in the MO, specially the lay mission partners, builds a community which is committed to develop a pastoral of donors (Evangelizing by fundraising and fundraising by Evangelizing).

The MO is run by professional, competent and committed persons, equipped with adequate formation in social analysis, Project and Financial Management, Salesianity and other technical and Salesian formation related to MO activities. The MO acknowledges the value of its employees respecting national labour standards.

g)The MO – processes

The MO adopts statutes, manuals of operation, as well as a Code of Ethics in its internal operations and in its dealings with its target groups and partners, specially with regard to fundraising, distribution, involvement of donors and their intentions, transparency, sustainability and impact of Salesian projects. The MO sends once a year a report to the Economer General.

h)The MO - fund sources

The MO aims for funds through Salesian solidarity (Provincial and Congregational) and local, national and international fund-raising efforts. We clearly affirm that the MO can only exist in a significant and fruitful way when the Provincial and his Council facilitates its healthy integration into the life of the Province.

3. FOLLOW UP OF THE SEMINAR – SOME CONCRETE INVITATIONS FOR THE FUTURE

- We are grateful to all who contributed to the preparation and sharing of the MO seminar materials, especially to 'Misiones Salesianas' of Madrid who undertook to publish the Acts of the Seminar both in English and Spanish. We would like all our Provinces to benefit from the seminar by sharing the good practices and deeper insights which have resulted and we commit ourselves to making this information available.
- We suggest that the MO becomes an integral part of the Salesian Provincial animation and government structures, through the Overall Provincial Plan (OPP) and Provincial Directory, both of which might be approved by the current Provincial Chapters 2012- 2013.
- We invite the Salesian Provinces and major MOs to continue their contribution to the capacity-building of the Provincial MOs and to the establishment of new ones.
- We propose that the formation of the MO Director and his team covers the new vision of the mission and social teaching of the Catholic Church, Salesianity and spirituality, as well as fundraising and social communications related professional skills.
- We encourage the MOs to understand and use correctly the Salesian terminology as provided in the Salesian website <http://www.sdb.org/pmwiki/pmwiki.php>.
- We encourage regular networking between the MOs in each Salesian region, in order to facilitate mutual support and the sharing of best practices in the Provinces.

PROVINCIAL MISSION OFFICE AT THE
SERVICE OF THE SALESIAN CHARISM

ADDENDA



SEMINAR

BONN 26-28 NOVEMBER 2012

CONCLUSIONI - ITINERARIO VERSO IL 2015

INTRODUZIONE

Il Seminario delle PROCURE MISSIONARIE ISPETTORIALI che già ha avuto luogo tre anni fa prima di questo (Roma, novembre 2009), ha cercato di individuare alcuni criteri e condizioni nelle Ispettorie Salesiane per iniziare a sviluppare delle "Procure Missionarie" (PM) al servizio della missione salesiana. Circa quaranta Salesiani e collaboratori laici si sono radunati a Bonn, Germania, nel corso di tre giorni, dal 26 novembre 2012, provenienti dai cinque continenti. I partecipanti hanno rappresentato venti PM Ispetoriali delle otto Regioni Salesiane: 7 di Africa-Madagascar, 4 di America Cono Sud, 4 di Interamerica, 3 di Asia Est-Oceania, 4 della Regione Asia Sud e 8 delle regioni europee, tra loro erano anche presenti le 5 PM internazionali e 3 PM nazionali.

Al seminario hanno partecipato il Signor Jean Paul Muller, Economo Generale, e Don Václav Klement, Consigliere per le Missioni. Circa 10 PM e una ONG hanno arricchito il seminario con la loro esperienza.

Il Tema del Seminario "Uffici di Missioni al servizio del Carisma Salesiano" è una chiara espressione del processo di crescita di sinergie tra i diversi agenti di Solidarietà Missionaria Salesiana, iniziata dopo il CG26. Nell'ampio contesto di solidarietà missionaria salesiana, circa 40 Province salesiane di tutto il mondo, Ispettori e i loro consigli ispettoriali, Economisti ispettoriali, i direttori di DOP, confratelli e laici missionari, sono stati coinvolti negli ultimi 6 mesi nella preparazione,

nel rispondere alle due inchieste e nella condivisione delle loro migliori pratiche. L'abbondante materiale compilato è disponibile nell'AGORA del sito della Congregazione Salesiana www.sdb.org.

Siamo molto grati a tutti coloro che hanno partecipato e contribuito al buon esito del processo e dei risultati del seminario di Bonn. Riconosciamo, in particolare l'atteggiamento creativo e il supporto di Don Bosco Mission Bonn (Direttore D. Clemens Schliermann, Vice Direttore il Sig. Nelson Penedo e la loro equipe), dei responsabili delle PM internazionali e di tutti coloro che hanno contribuito in qualche modo al successo dell'evento.

Riuniti da tutti i continenti, abbiamo iniziato con una riflessione sul ruolo della PM nel contesto del mondo globalizzato e nella Chiesa Universale, affrontando le sfide della Congregazione Salesiana in questi tempi di rapido cambiamento. Si conferma che la risposta specifica salesiana alla povertà globale è la nostra missione educativa ed evangelizzatrice dei giovani, in particolare dei più poveri. Con lo scopo di affrontare le radici culturali della povertà, abbiamo riflettuto sull'efficacia e la sostenibilità della nostra missione. Abbiamo riconosciuto come nostro unico vantaggio, l'essere un organismo scolastico a livello mondiale presente con una specifica forma di evangelizzazione, contrassegnata dal Sistema Preventivo di Don Bosco. Siamo stati in grado di utilizzare questo vantaggio per approfondire l'identità salesiana di ogni Procura Missionaria, attraverso lo scambio e la collaborazione con le autorità civili ed ecclesiastiche. Per sostenere le nostre missioni, bisogna partecipare più attivamente nelle aree delle attività di lobbying e advocacy. Allo stesso tempo, vi è una chiara indicazione che dobbiamo sfruttare al massimo le nostre risorse finanziarie e umane (la gente del posto, giovani, collaboratori laici, volontari). Come educatori, vogliamo vedere ed educare i giovani come protagonisti della loro vita, e come evangelizzatori, vogliamo formarli come missionari dei loro compagni.

La PM è un prominente volto della Congregazione nei confronti del pubblico. Quindi, tutti i risultati e le comunicazioni, in particolare per la raccolta di fondi, devono partire dall'identità salesiana e l'esempio di Don Bosco a vivere la povertà evangelica con radicalità, chiedendo continuamente e con umiltà mezzi per la missione da svolgere.

1. IL PROCESSO DI CRESCITA DELLE PROCURE MISSIONARIE

Lo sviluppo delle Procure Missionarie negli ultimi anni.

Il movimento della Congregazione a creare e contribuire a far crescere le PM comincia nell'anno 1984, con l'inizio delle riunioni annuali dei Direttori delle PM e dal nuovo articolo n. 24 dei Regolamenti Generali dei Salesiani (Procura missionaria = Mission Office).

Tra i principali risultati, si contano: il miglioramento della comunicazione dell'opera Salesiana nella società e nella Chiesa, in particolare mediante le nuove tecnologie e le reti sociali. Attraverso una più efficace organizzazione, distribuzione e controllo dei fondi per i progetti, le PM hanno rafforzato la fiducia nella Congregazione Salesiana. La PM è diventata un punto di riferimento per i missionari, nonché per le persone che vogliono impegnarsi per le missioni. La PM ha incoraggiato i Delegati Ispettoriali di Animazione Missionaria e tutti i gruppi interessati nel lavoro Salesiano (volontari, parrocchiani, famiglia salesiana...)

Desideriamo esprimere il nostro più sincero ringraziamento a tutti coloro che hanno contribuito allo sviluppo delle PM (internazionali, nazionali, ispettoriali) negli ultimi anni.

D'altro canto, una comprensione limitata delle PM potrebbe essere vista come una debolezza. Particolare attenzione dovrebbe essere prestata al rapporto tra la PM e la OPD (Uffici di sviluppo e pianificazione). La relazione tra le PM e OPD dovrebbe essere chiaramente definita. Inoltre, alcune ispezioni non hanno preso una posizione ufficiale riguardo il ruolo e la funzione della PM. Ci sono casi di frammentazione, anche di concorrenza tra diverse PM e ONG dei Salesiani di un paese o di una ispezione salesiana. La PM deve seguire le linee guida per la raccolta dei fondi approvati dall'Ispettorato. Anche per far sì che i suddetti orientamenti siano conosciuti e rispettati da organizzazioni e istituzioni che non appartengono all'Ispettorato.

Una prova concreta dell' "evoluzione" della PM Ispettoriale, specialmente nei paesi sviluppati, si trova in diverse fasi, o modelli delle PM descritte dalle Ispettorie. Si nota una lunga strada poiché la situazione delle PM non organizzate nell'Ispettorato (modello 0), al semplice

PM (modello 1), una PM con raccolta di fondi sistematizzati (modello 2) fino ad una PM ispettoriale matura (modello 3). Questo percorso di crescita non è un chiaro processo passo per passo e troviamo alcuni modelli “ibridi” con nomi diversi. Tra questi, vi sono pochi esempi ancora in alcune ispettorie, come ad esempio la PM per appoggiare una sola casa, un settore della missione, o un progetto o delle PM che sostengono solo pochi missionari originari dell’ispettoria.

Principali sfide e opportunità del processo

Come Salesiani, il nostro obiettivo è lo sviluppo integro e globale dei giovani, specialmente dei poveri tra i poveri. Diamo la priorità ai valori del Regno e lavoriamo affinché venga eseguito attraverso la Spiritualità Preventiva di Don Bosco.

Poiché non vi è alcun singolo modello o ideale di PM per tutte le Ispettorie Salesiane, ciascuna di esse deve sviluppare il proprio modello nel rispetto delle Costituzioni, nonché le indicazioni del Consigliere per le Missioni.

La PM ha un ruolo importante da svolgere nell’animazione missionaria ispettoriale ad extra e ad intra. Tuttavia, per essere efficace, devono esserci delle norme minime. Sotto la direzione dell’Ispettore, il direttore della PM supporta tutte le attività a favore dell’evangelizzazione.

La PM dovrebbe essere gestita dai Salesiani e da laici collaboratori qualificati. Dovrebbe incoraggiare una mentalità di solidarietà responsabile tra i Salesiani fin dai primi anni della formazione, sviluppare le capacità creative ed estendere il Carisma Salesiano nella Chiesa locale e nella Società. Ciò contribuirà alla continuità, stabilità e identità Salesiana della PM e dell’Ispetoria.

Nella situazione attuale dell’economia mondiale, sia nel mondo laico come nella Congregazione Salesiana, ogni PM Ispetoriale cerca le risorse in forma di know-how, competenze, denaro, o di altro tipo secondo la propria situazione locale, da governi a tutti i livelli, da imprese pubbliche o private, da un donatore o fondazioni Salesiane e non, da comunità, gruppi e da tutte le persone di buona volontà. In uno sforzo di crescita, la PM assicurerà che tutti i soci avranno valori

coerenti con la nostra identità Cristiana e Salesiana. In uno sforzo di crescita, la PM assicurerà che tutti i loro soci abbiano la nostra Identità Cristiana e Salesiana.

La PM definisce i loro modi di agire sotto la supervisione della Ispettorìa, in accordo con il Consigliere per le missioni, alla base dell'identità salesiana, la pratica quotidiana sarà guidata da una gestione efficace e trasparente.

Sotto la direzione dell'Ispettore, la PM insieme a tutti gli enti dell'Ispettorìa (OPD, ONG) persegue un'azione concertata, e lo sviluppo umano, spirituale e sociale nei progetti di Salesiani. Si fa attraverso il regolare scambio e il networking

2. ITINERARIO VERSO IL 2015

Mentre riconosciamo le opportunità che sono emerse negli ultimi anni, siamo anche consapevoli della necessità di ripristinare i pilastri necessari per le Procure Missionarie. Questi punti base definiscono un quadro comune a prescindere dalle diverse realtà di ogni Ispettorìa Salesiana. Nei prossimi anni, fino al 2015, è presentato come un buon regalo per il bicentenario della nascita di Don Bosco, un altro criterio, un modo universale suggerito localmente per costruire la Procura Missionaria.

a) La Procura Missionaria – ruolo e identità

La PM è una persona giuridica o di qualsiasi altra natura istituita e propria della Comunità Ispettoriale Salesiana (C. 44, C. 58 Costituzioni Salesiane), al servizio completo del Carisma Salesiano. Facilita la diffusione del messaggio evangelico nella società, facendo crescere l'interesse a livello mondiale, la Missione Salesiana attraverso le diverse forme di attività di raccolta di fondi, per la sostenibilità della missione salesiana, vocazione e formazione nei luoghi più bisognosi.

Ogni PM ispettoriale dovrebbe contribuire in forma proporzionale alla solidarietà del Rettore Maggiore - soprattutto aiutando i fondi ne-

cessari per la formazione salesiana. Il suo luogo e il lavoro è riconosciuto nell'organigramma dell'ispettoria con la dovuta approvazione del consiglio ispettoriale

b) La Procura Missionaria – Principi e valori

La PM nel suo servizio, per creare la consapevolezza del duplice aspetto della Missione Salesiana, educazione ed evangelizzazione, è guidata dai valori del Vangelo con la mentalità di Emmaus (con l'ascolto e la condivisione camminando insieme), attraverso la Dottrina Sociale della Chiesa Cattolica, il Sistema Preventivo Salesiano, le Costituzioni Salesiane, la Dichiarazione Universale dei Diritti dell'Uomo, così come per le necessità della Chiesa e dei giovani.

c) La Procura Missionaria - 'partners'

La OM sigue las directrices de la Congregación. La OM selecciona su público para suscitar interés en la iglesia y en la sociedad por la misión mundial eclesial de los Salesianos de Don Bosco, animarla y apoyarla. La OM invita a toda la gente de Buena voluntad (voluntarios, donantes, benefactores, seguidores,...) a ser parte de la solidaridad misionera a nivel mundial.

d) La Procura Missionaria – programma e servizi

La PM ha l'impegno di studiare i vari metodi per la sostenibilità della Missione salesiana per rendere possibile i programmi della propria ispettoria e contribuisce alla solidarietà missionaria a livello mondiale della Congregazione. In particolare, la PM si occupa delle seguenti attività:

- Informazione e sensibilizzazione del pubblico in vista della situazione dei giovani in difficoltà e a rischio in tutto il mondo;
- Informazione ed educazione del pubblico sui bisogni, i compiti della Chiesa mondiale e le attività dei Salesiani all'interno della Chiesa;

- Sostegno per il lavoro dei Salesiani in favore dei giovani attraverso borse di studio, raccolta di fondi e pubblica istruzione;
- Promozione delle vocazioni e sostegno alla formazione;
- Diffusione di materiale didattico e tecnologico per la pastorale giovanile, offrire la guida spirituale, la formazione e l'educazione dei giovani.

e) La Procura Missionaria - posizione della comunità Ispettoriale

La PM lavora sotto la guida e la supervisione del Consiglio Ispettoriale. Lavora insieme con i delegati della Pastorale Giovanile e la Comunicazione Sociale in un'atmosfera di lavoro di equipe, nel rispetto e nel sostegno reciproco. Partecipa alla discussione degli organismi di animazione ispettoriale e locale, per le questioni che riguardano il suo mandato.

Attraverso il dialogo con le ispettorie beneficiarie, la PM condivide aspettative, idee e visioni sullo sviluppo di progetti a favore della gioventù. La PM crea una maggiore consapevolezza sulla chiesa a livello mondiale nelle comunità locali Salesiane e diffonde le informazioni sulla missione Salesiana nel mondo

f) La Procura Missionaria -risorse umane

Tutti nella PM, soprattutto i laici collaboratori, formano una comunità impegnata per lo sviluppo della pastorale dei donatori (I Benefattori sono evangelizzati attraverso la raccolta di fondi, e la raccolta di fondi contribuisce alla loro evangelizzazione).

La PM è guidata da persone competenti e professionali, impegnati con un'adeguata formazione in analisi sociale, gestioni finanziarie e di progetti, Salesianità e altra formazione tecnica e salesiana relativa alle attività delle PM. La PM riconosce il valore dei suoi dipendenti nel rispetto della legislazione nazionale in materia di lavoro.

g) La Procura Missionaria – procedure

La PM adotta statuti, manuali di operazioni, nonché un codice etico per il suo funzionamento interno e nelle loro relazioni con i gruppi e i suoi soci, in particolare per quanto riguarda la raccolta dei fondi, la distribuzione, il coinvolgimento dei donatori e le loro intenzioni, la trasparenza, la sostenibilità e l'impatto dei progetti dei Salesiani. La PM invia una volta l'anno la relazione all'Economo Generale.

h) La Procura Missionaria - fonti di finanziamento

La PM ha come obiettivo ottenere i fondi attraverso la solidarietà salesiana (ispettoriale e di congregazione) a livello locale, nazionale e internazionale.

Possiamo affermare che la PM può esistere soltanto in modo significativo e fecondo se l'Ispettore e il suo Consiglio facilitano la sua sana integrazione nella vita dell'Ispettoria.

3. FINALIZANDO EL SEMINARIO – ALGUNAS INVITACIONES CONCRETAS PARA EL FUTURO

- La nostra gratitudine a tutti coloro che hanno contribuito alla preparazione ed hanno condiviso il materiale per il seminario sulla Procura Missionaria, specialmente "Misiones Salesianas" di Madrid, che ha preso il compito di pubblicare gli Atti del Seminario in lingua inglese e spagnola. Ci piacerebbe che tutte le ispezioni possano beneficiare del seminario attraverso la comunicazione degli atti, l'approfondimento nella conoscenza e nell'impegno a rendere disponibili queste informazioni.
- Sugeriamo che la PM diventi parte integrante dell'animazione ispettoriale salesiana e delle strutture di governo, attraverso il Piano Organico Ispettoriale (POI) e il Direttorio Ispettoriale, che deve essere approvato dagli attuali Capitoli Ispettoriali del 2012-2013.

- Invitiamo le ispettorie salesiane e le principali PM a continuare il loro contributo al rafforzamento delle capacità delle PM ispettoriali e la creazione di nuove PM.
- Proponiamo che la formazione del Direttore della PM e dei suoi collaboratori comprenda la nuova visione per la missione e la dottrina sociale della Chiesa Cattolica, Salesianità e spiritualità, in aggiunta alla raccolta di fondi e di atteggiamenti di comunicazione sociale in modo professionale.
- Incoraggiamo le Procure Missionarie a comprendere correttamente la terminologia Salesiana, come mostrato nella pagina <http://www.sdb.org/pmwiki/pmwiki.php>.
- Incoraggiamo il lavoro in rete tra le Procure Missionarie in ogni regione salesiana, per favorire il sostegno reciproco e lo scambio delle migliori pratiche per ciascuna ispezione.

CONCLUSIONES - HOJA DE RUTA 2015

INTRODUCCIÓN

El Seminario sobre las PROCURAS MISIONERAS PROVINCIALES, que ya tuvo lugar tres años antes del reciente seminario (Roma, Noviembre 2009), trató de identificar algunos criterios y condiciones en las Provincias Salesianas para empezar a desarrollar las “Oficinas de Misiones” (OM) al servicio de la misión Salesiana. Unos cuarenta Salesianos y Socios Laicos misioneros se reunieron en Bonn, Alemania, durante tres días completos, del 26-28 de Noviembre, 2012, procedentes de los cinco continentes. Los participantes han representado a veinte OM Provinciales de ocho Regiones Salesianas (7 de África-Madagascar, 4 de Sudamérica, 4 de Interamerica , 3 del Este de Asia-Oceanía, 4 de la Región de Asia del Sur, y 8 participantes de las regiones europeas), entre los mismos también estuvieron presentes la 5 OM principales y 3 OM nacionales..

El Seminario fue facilitado por el Hno. Jean Paul Muller, Ecónomo General y el P. Václav Klement, Consejero de Misiones. Unas 10 OM y 1 ONG enriquecieron el Seminario con su experiencia y diferenciadoras buenas prácticas.

El tema del Seminario “Oficina de Misiones al servicio del Carisma Salesiano”, es una expresión clara de la continuidad en el proceso de crecimiento de sinergias entre los diferentes agentes de Solidaridad Misionera Salesiana, que empezó tras el GC26. Dentro del extenso

contexto de Solidaridad Misionera Salesiana, unas 40 Provincias Salesianas de todo el mundo, Provinciales y sus Consejos, Ecónomos Provinciales, directores de OPD, Hermanos y Socios misioneros Laicos, se han involucrado los últimos 6 meses en la preparación, respondiendo las dos encuestas y compartiendo sus buenas prácticas. El abundante material compilado está disponible en el AGORA de la página web de la Congregación Salesiana www.sdb.org.

Estamos muy agradecidos a todos aquellos que han contribuido y participado en el exitoso proceso y resultados del Seminario de Bonn. Reconocemos especialmente la actitud creativa y el apoyo brindado por Don Bosco Mission Bonn (Director P. Clemens, Subdirector Sr. Nelson Penedo y su equipo), los Directores de las principales OM y a todos los que han contribuido de alguna manera.

Reunidos de todos los continentes, comenzamos con una reflexión sobre el papel de las OM en el contexto eclesial globalizado de la Iglesia Mundial y los desafíos de que vive la Congregación Salesiana en estos tiempos de rápido cambio. Confirmamos que la respuesta específica Salesiana a la pobreza global es nuestra misión educadora-evangelizadora del joven, especialmente los más pobres. Con el objetivo de abordar las raíces culturales de la pobreza, hemos reflexionado sobre la eficacia y la sostenibilidad de nuestra misión. Reconocimos como nuestra única ventaja, el ser un organismo educativo a nivel mundial presente con una forma específica de evangelización marcada por el Sistema Preventivo de Don Bosco. Hemos sido capaces de utilizar esta ventaja para profundizar en la identidad Salesiana de cada OM, mediante el intercambio y la colaboración con las autoridades civiles y eclesiales. Para apoyar nuestras misiones, hay que participar más activamente en las áreas de lobbying y advocacy. Al mismo tiempo, hay una indicación clara de que tenemos que hacer un mejor uso de nuestros recursos financieros y humanos (la gente local, jóvenes, colaboradores laicos misioneros). Como educadores, queremos ver y formar a los jóvenes como protagonistas de sus vidas y, como evangelizadores, queremos formarlos como misioneros de sus compañeros.

La OM es un rostro prominente de la Congregación hacia el público. Por lo tanto, todos los resultados y la comunicación, en particular

para la recaudación de fondos, debe partir de la identidad Salesiana y el ejemplo de Don Bosco para vivir la pobreza evangélica con radicalidad, pidiendo de forma continua y humilde medios para la misión.

1. EL PROCESO DE CRECIMIENTO DE LAS PROCURAS MISIONERAS INSPECTORIALES

Progreso de las Procuras Misioneras en los últimos años.

El movimiento de la Congregación para crear y ayudar a crecer las OM puede trazarse desde el año 1984, con el inicio de los encuentros anuales de Directores de las OM y el nuevo artículo n. 24 del Reglamento General de los SDB (Procura misionaria = Oficina Salesiana de Misiones).

Entre los principales logros se mencionaron, la mejora de la comunicación de la obra Salesiana en la Sociedad y en la Iglesia, utilizando especialmente las nuevas tecnologías y las redes sociales. A través de una organización más eficaz, la distribución y control de fondos para proyectos, la OM ha fortalecido la confianza en la Congregación Salesiana y la propia OM. La OM se ha convertido en un punto de referencia o interfaz para misioneros además de para la gente que quiere comprometerse. La OM ha dado estímulo a la Delegación Provincial de Animación Misionera y todos los grupos interesados en el trabajo Salesiano (voluntarios, parroquianos...)

Queremos expresar nuestro más sincero agradecimiento a todos los que han contribuido al desarrollo de las OM (internacionales, nacionales, Provinciales) en los últimos años.

Por otra parte, una comprensión limitada de la OM podría considerarse como una debilidad. Se debe prestar especial atención a la relación entre el MO y la OPD. Sus funciones deben estar claramente definidas. Tampoco, algunas Provincias, se ha tomado una posición oficial referente al papel y la función de la OM. Existen casos de fragmentación, incluso competición, entre diferentes OM y las ONG Salesianas de un país o de una Provincia SDB. La OM tiene que seguir unas líneas directrices de captación de fondos aprobadas por la Pro-

vincia SDB. Tienen, asimismo, que asegurar que estas líneas directrices son conocidas y respetadas por organizaciones e instituciones que no pertenecientes a la Provincia.

Una evidencia concreta de la “evolución” de las OM Provinciales, especialmente en los países desarrollados, se encuentra en las diferentes etapas, o modelos de las OM descritas por las Provincias. Observamos un largo camino desde la situación de las OM no organizadas en la Provincia (modelo 0), atravesando a la simple OM (modelo 1), una OM con captación de fondos sistematizada (modelo 2) y una OM Provincial madura (modelo 3). Este sendero de crecimiento no es un claro proceso paso a paso y se han conocido algunos modelos “híbridos” con diferentes nombres. Entre los mismos, hay pocos ejemplos todavía en marcha en algunas Provincias, como la OM con una sola casa, sector de misión, o un proyecto o la OM para atender a misioneros de origen.

Reconocemos el importante papel de las cinco principales OM (Bonn, Madrid, Nueva Delhi, New Rochelle, Turín) autorizadas por el Rector Mayor (R artículo 24) que participan activamente en la creación y el fortalecimiento de capacidades de las respectivas MO nacionales o Provinciales.

Principales desafíos y oportunidades emergentes del proceso

Como Salesianos nuestro objetivo es el desarrollo integral y holístico de los jóvenes, particularmente de los pobres entre los pobres. Damos prioridad a los valores del Reino y trabajamos para que se realicen a través de la Espiritualidad Preventiva de Don Bosco.

Dado que no hay un modelo individual o ideal de OM para todas las Provincias Salesianas, cada una de ellas debería desarrollar su propio modelo respetando las Constituciones así como las líneas directrices dadas por el Consejero de Misiones.

La OM tiene un papel importante que jugar en la animación Provincial misionera ad extra y ad intra. Sin embargo, para que sea efectiva, deberían existir algunos estándares mínimos. Bajo el liderazgo del Provincial, el Director de la OM apoya todas las actividades en favor de la evangelización.

La OM debe ser gestionada por Salesianos y Socios Laicos Misioneros bien cualificados. Deben incentivar una mentalidad solidaria y responsable entre los Salesianos desde los primeros años de su formación, desarrollar capacidades creativas y extender el Carisma Salesiano en la Iglesia Local y la Sociedad. Ello contribuirá a la continuidad, estabilidad e identidad Salesiana de la OM y de la Provincia.

En la situación actual de una economía global, tanto en el mundo secular como en la Congregación Salesiana, cada OM Provincial busca recursos en forma de know how, aptitudes, dinero o de otro tipo según su propia situación local, de gobiernos a todos los niveles, de empresas públicas o privadas, de donantes o fundaciones no Salesianas, de comunidades y grupos y de todos los individuos de buena voluntad. En un esfuerzo de crecimiento, la OM velará porque todos sus socios tengan valores compatibles con nuestra Identidad Salesiana y Cristiana.

La OM define sus formas de actuación bajo la supervisión del Provincial y de acuerdo con el Consejero de Misiones, en la base de la Identidad Salesiana, la práctica diaria estará orientada por una gestión efectiva y transparente.

Bajo el liderazgo del Provincial, la OM junto con todas las entidades de la Provincia (OPDs, ONGs) persigue una acción concertada, fomentando el desarrollo humano, espiritual y social en los proyectos Salesianos. Se hace a través del intercambio regular y el networking

2. HOJA DE RUTA 2015

Reconociendo las oportunidades que han surgido en los últimos años, también somos conscientes de la necesidad de reinstaurar los pilares requeridos para cualquier OM. Estos puntos básicos establecen un marco común independientemente de las diferentes realidades de cada Provincial Salesiana. En los próximos años hasta 2015, se presenta como un buen regalo para el bicentenario del nacimiento de Don Bosco, otro criterio focalizado, otra manera universal sugerida localmente para llegar a la OM

a) La Oficina de Misiones – rol e identidad

La OM es una entidad jurídica o de cualquier otra naturaleza instituida y propia de la Comunidad Provincial Salesiana (C.44, C.58 Constituciones Salesianas), al completo servicio del Carisma Salesiano. Facilita la difusión del mensaje Evangélico en la Sociedad, haciendo crecer el interés a nivel mundial por la Misión Salesiana y a través de las diferentes formas de captación de fondos, ayuda a la sostenibilidad del Ministerio Salesiano, vocación y formación en los lugares más necesitados.

Cada OM Provincial debería contribuir de forma proporcional a la Solidaridad del Rector Mayor – especialmente ayudando con fondos a las necesidades de formación.

Su lugar y trabajo es reconocido en el Elenco de la Provincia con la debida aprobación del Capítulo Provincial.

b) La OM – creencias, valores y principios

La OM, en el trabajo de ayuda a concienciar respecto a la doble vertiente de la misión Salesiana, educación y evangelización, está guiada por los valores evangélicos con la mentalidad de Emmaus (escuchando y compartiendo jornadas juntos), a través de la Doctrina Social de la Iglesia Católica, el Sistema Preventivo Salesiano, las Constituciones Salesianas, la Declaración Universal de los Derechos Humanos, así como por las necesidades de la Iglesia social y de los jóvenes.

c) La OM - socios

La OM sigue las directrices de la Congregación. La OM selecciona su público para suscitar interés en la iglesia y en la sociedad por la misión mundial eclesial de los Salesianos de Don Bosco, animarla y apoyarla. La OM invita a toda la gente de Buena voluntad (voluntarios, donantes, benefactores, seguidores,...) a ser parte de la solidaridad misionera a nivel mundial.

d) La OM – programa y servicios

La OM tiene el compromiso de estudiar los diferentes métodos de sostenibilidad de la Misión Salesiana para hacer posibles los programas de la propia Provincia y contribuye a la solidaridad misionera a nivel mundial de la Congregación. Concretamente, la OM está a cargo de las siguientes actividades:

- Información y educación del público en vista de la desesperada situación de los jóvenes a nivel mundial;
- Información y educación del público sobre las necesidades de las tareas de la iglesia mundial y las actividades de los Salesianos;
- Apoyo al trabajo de los Salesianos en beneficio de la juventud mediante becas, captación de fondos y educación pública;
- Fomento de vocaciones y apoyo a las necesidades de formación;
- Difusión de material pedagógico y tecnológico para la pastoral juvenil y guía espiritual, formación y educación de los jóvenes.

e) La OM – posición de la comunidad Provincial

La OM trabaja bajo la guía y supervisión del Consejo Provincial. Trabaja con los delegados de Pastoral Juvenil y Comunicación Social en una atmósfera de trabajo en equipo, respeto mutuo y apoyo. Toma parte en las discusiones con los órganos de animación Provinciales y locales, en los asuntos que conciernen a su mandato.

A través del diálogo con las Provincias beneficiarias, la OM comparte expectativas, ideas y visiones sobre el desarrollo de proyectos en

favor de la juventud. La OM crea una mayor conciencia sobre la Iglesia mundial en las comunidades locales Salesianas y difunde la misión Salesiana al mundo.

f) La OM – recursos humanos

Todos en la OM, especialmente los Socios Laicos Misioneros, construyen una comunidad comprometida con el desarrollo pastoral de los donantes (Evangelizando a través de la captación de fondos y captando fondos a través de la Evangelización).

La OM está dirigida por personas profesionales, competentes y comprometidas con una adecuada formación en análisis social, gestión financiera y de proyectos, Salesianidad y otra formación técnica y Salesiana relacionada con las actividades de la OM. La OM reconoce el valor de sus empleados respetando la legislación laboral nacional.

g) La OM – procedimientos

La OM adopta estatutos, manuales de operaciones así como un código ético para sus operaciones internas y en sus relaciones con sus grupos objetivos y socios, especialmente con respecto a la captación de fondos, distribución, implicación de donantes y sus intenciones, transparencia, sostenibilidad e impacto de los proyectos Salesianos. La OM envía una vez al año un informe al Ecónomo General.

h) La OM – fuentes de financiación

La OM tiene como objetivo los fondos obtenidos a través de la solidaridad Salesiana (Provincial y congregacional) y los esfuerzos locales, nacionales e internacionales.

Podemos afirmar claramente, que la OM solo puede existir de una manera significativa y fructífera cuando el Provincial y su Consejo facilitan su saludable integración en la vida de la Provincia.

3. FINALIZANDO EL SEMINARIO – ALGUNAS INVITACIONES CONCRETAS PARA EL FUTURO

- Nuestro agradecimiento a todos los que han contribuido a la preparación y han compartido los materiales para el seminario sobre OM, especialmente a 'Misiones Salesianas' de Madrid, quien se ha hecho cargo de publicar las Actas del Seminario en inglés y español. Nos gustaría que todas las Provincias se beneficiasen del seminario a través de la comunicación de buenas prácticas, la profundización en el conocimiento resultado y nos comprometemos a hacer que esta información esté disponible.
- Sugerimos que la OM se convierta en una parte integrada de la animación Provincial Salesiana y de las estructuras de gobierno, a través del Plan Operacional Provincial (POI) y el Directorio Provincial, los cuales deben ser aprobados por los actuales Capítulos Provinciales 2012- 2013.
- Invitamos a las Provincias Salesianas y principales OM a continuar su contribución al refuerzo de capacidades de las OM Provinciales y el establecimiento de nuevas.
- Proponemos que la formación del Director de la OM y su equipo cubra la nueva visión sobre la misión y la doctrina social de La Iglesia Católica, Salesianidad y espiritualidad, además de captación de fondos y los relacionados con las aptitudes de comunicación social de forma profesionalizada..
- Animamos a las OM a entender correctamente la terminología Salesiana, tal y como se muestra en la página <http://www.sdb.org/pmwiki/pmwiki.php>.
- Animamos al networking entre las OM de cada región Salesiana, para facilitar un mutuo apoyo e intercambio de las mejores prácticas de cada Provincia.

CONCLUSÕES - ROTEIRO 2015

INTRODUÇÃO

O Seminário sobre as “Procuradorias Missionárias Inspetoriais”, que deseja dar continuidade ao seminário ocorrido em Roma, em novembro de 2009, procurou identificar alguns critérios e as condições presentes nas Inspetorias Salesianas em vista da criação e do desenvolvimento destas procuradorias a serviço da missão salesiana. Cerca de quarenta salesianos e leigos colaboradores missionários se reuniram em Bonn, Alemanha, durante três dias completos, de 26 a 28 de novembro de 2012, procedentes dos cinco continentes. Os participantes representaram as vinte Procuradorias Inspetoriais das oito regiões salesianas (7 da África-Madagascar, 4 da América do Sul, 4 da América Central, 3 da Ásia Oriental-Oceania, 4 da Ásia do Sul e 8 participantes da região europeia), entre os mesmos estiveram presentes os representantes das cinco maiores procuradorias e três procuradorias nacionais.

O seminário foi conduzido pelo Salesiano Irmão Jean Paul Muller, Ecônomo Geral e o P. Václav Klement, Conselheiro para as Missões. Cerca de 10 Procuradorias e 1 ONG enriqueceram o Seminário com suas experiências e boas práticas.

O tema do seminário, “Procuradorias Missionárias a serviço do Carisma Salesiano”, é uma expressão clara da continuidade no processo de crescimento de sinergias entre os diferentes agentes da “Soli-

dariedade Missionária Salesiana”, que começou com o CG 26. Dentro do contexto mais amplo da “Solidariedade Missionária Salesiana”, cerca de 40 Inspetorias salesianas de todo o mundo, os Inspetores e seus Conselhos, Ecônomos Inspetoriais, Diretores das Secretarias de Planejamento e Desenvolvimento (SPD), Irmãos e Colaboradores Leigos Missionários foram envolvidos nos últimos seis meses se preparando, respondendo a duas pesquisas e partilhando suas boas práticas. O material abundante compilado está disponível na “AGORA”, no site da Congregação Salesiana www.sdb.org.

Agradecemos a todos que contribuíram e participaram dos resultados do Seminário de Bonn. Reconhecemos especialmente a atitude criativa e o apoio da Missão Dom Bosco de Bonn (Diretor P. Clemens, Sub-Diretor Sr. Nelson Penedo e sua equipe), os Diretores das principais procuradorias e a todos que contribuíram, de alguma forma.

Reunindo membros de todos os continentes, começamos com uma reflexão sobre o papel das Procuradorias Missionárias no contexto eclesial globalizado da Igreja Mundial e os desafios que enfrentam as Congregações Salesianas neste tempo de mudanças rápidas. Confirmamos que a resposta específica Salesiana para a pobreza global é a nossa missão educativa e evangelizadora do jovem, especialmente os mais pobres. A fim de abordar as raízes culturais da pobreza, refletimos sobre a eficácia e sustentabilidade de nossa missão. Reconhecemos como nossa única vantagem, ser uma organização educativa presente, em âmbito mundial, com uma forma específica de evangelização marcada pelo Sistema Preventivo de Dom Bosco. Utilizamos essa vantagem para promover a identidade salesiana de cada Procuradoria Missionária por meio do intercâmbio e da cooperação com as autoridades civis e eclesiais. Para apoiar nossas missões, temos que participar mais ativamente nos espaços das políticas públicas e nas organizações da sociedade civil. Ao mesmo tempo, há uma indicação clara em vista da melhor utilização dos nossos recursos financeiros e humanos (população local, jovens colegas e missionários leigos). Como educadores, queremos ver e formar os jovens como protagonistas de suas vidas e, como evangelizadores, queremos formá-los como missionários de seus colegas.

A Procuradoria Missionária é uma face importante da Congregação perante o público. Portanto, todos os resultados e a comuni-

cação, em especial para captação de recursos, devem partir da identidade salesiana e do exemplo de Dom Bosco para viver a pobreza de forma radical, pedindo, de forma contínua e humilde, meios para a missão.

1. O PROCESSO DE CRESCIMENTO DAS PROCURADORIAS MISSIONÁRIAS INSPETORIAIS

Evolução das Procuradorias Missionárias nos últimos anos.

O movimento da Congregação para criar e ajudar a crescer as PM pode ser encontrado desde 1984, com o início das reuniões anuais de Diretores das PM e o novo artigo 24 do Regulamento Geral dos SDB (Procuradoria Missionária = Escritório Salesiano para as Missões).

Entre as principais realizações foram citadas: a melhora da comunicação da Obra Salesiana na Sociedade e na Igreja, utilizando especialmente as novas tecnologias e as redes sociais. Por meio de uma organização mais eficaz, a distribuição e o controle de fundos para os projetos, a PM fortaleceu a confiança na Congregação Salesiana e na própria PM. A PM se tornou um ponto de referência ou de interface para os missionários, bem como para as pessoas que querem assumir um compromisso com a missão. A PM tem dado incentivo à comissão inspetorial de Animação Missionária e a todos os grupos interessados no trabalho salesiano (voluntários, paroquianos etc.).

Expressamos nossos sinceros agradecimentos a todos que contribuíram para o desenvolvimento das PM (internacionais, nacionais e inspetoriais) nos últimos anos.

Por outro lado, uma compreensão limitada da PM poderia ser considerada como uma fraqueza. Deve-se prestar atenção especial na relação entre a "PM" e a "SPD". Suas funções devem estar claramente definidas. Algumas Inspetorias não tomaram uma posição oficial sobre o papel e a função da PM. Existem casos de fragmentação, inclusive de competência, entre diferentes PM's e ONG's Salesianas de um país ou de uma Inspetoria SDB. A PM tem que seguir algumas linhas diretrizes (diretrizes) de captação de fundos (recursos financeiros) aprovadas

pela Inspeção SDB. Também devem certificar-se de que estas diretrizes são conhecidas e respeitadas por organizações e instituições não pertencentes à Inspeção.

Uma evidência concreta da “evolução” das PM’s Inspeccionais, especialmente nos países desenvolvidos, se encontra nas diferentes etapas, ou modelos das PM’s descritas pelas Inspeções. Há uma enorme distância entre a situação das PM’s não organizadas na Inspeção (modelo 0), passando pela PM simples (modelo 1), até chegar na PM com captação de fundos de forma sistematizada (modelo 2) e uma PM Inspeccional madura (modelo 3). Este caminho de crescimento não se deu de forma linear, pois existem alguns modelos híbridos com diferentes nomes. Entre eles, há poucos exemplos ainda existentes em algumas Inspeções, como a PM com uma única casa, atuando no setor de missões ou em um projeto, ou uma PM que atende diretamente aos missionários.

Reconhecemos o importante papel das cinco principais PM: Bonn, Madri, Nova Deli, Nova Rochele e Turim. Autorizadas pelo Reitor-Mor (R artigo 24), participam ativamente na criação e fortalecimento das respectivas PM’s nacionais ou provinciais.

PPincipais desafios e oportunidades emergentes do processo

Como salesianos, nosso objetivo é o desenvolvimento integral e holístico dos jovens, particularmente os mais pobres entre os pobres. Damos prioridade aos valores do Reino e trabalhamos para que se realizem mediante a Espiritualidade Preventiva de Dom Bosco.

Como não há um modelo único ou ideal de PM para todas as Inspeções Salesianas, cada uma delas deveria desenvolver o seu próprio modelo respeitando as Constituições, assim como as Diretrizes dadas pelo Conselheiro de Missões.

A PM tem um papel importante a desempenhar na animação missionária inspeccional “ad intra” e “ad extra”. No entanto, para ser eficaz, deve haver alguns padrões mínimos. Sob a liderança do Inspetor, o Diretor da PM apoia todas as atividades em prol da evangelização.

A PM deve ser gerenciada por Salesianos e Leigos Missionários Colaboradores bem qualificados. Deve incentivar uma mentalidade solidária e responsável entre os Salesianos desde os primeiros anos de sua formação, desenvolver as habilidades criativas e difundir o Carisma Salesiano na Igreja local e na sociedade. Isso irá contribuir para a continuidade, estabilidade e identidade da PM e da Inspetoria Salesiana.

No atual estágio da economia global, tanto no mundo secular como na Congregação Salesiana, cada PM Inspetorial busca recursos na forma de know-how, de habilidades e competências, recursos financeiros ou outros tipos de acordos em função de sua situação local, de governos em todos os níveis (municipal, estadual e federal), de empresas públicas ou privadas, de doadores ou de entidades não Salesianas, de comunidades e grupos e de todos os indivíduos de boa vontade. Em um esforço de crescimento, a PM cuidará para que todos os seus parceiros tenham valores compatíveis com a nossa Identidade Salesiana e Cristã.

A PM define suas formas de atuação sob a supervisão do Inspetor e de acordo com o Conselheiro para as Missões e baseando-se na identidade salesiana, desenvolverá uma prática diária orientada por uma gestão efetiva e transparente.

Sob a liderança do Inspetor, a PM junto com todas as entidades da Inspetoria (SPD, ONGs) desenvolve uma ação articulada, promovendo o desenvolvimento humano, espiritual e social nos projetos Salesianos. Isso se faz através do intercâmbio regular e do trabalho em rede.

2. ROTEIRO 2015

Reconhecendo as oportunidades que surgiram nos últimos anos, também estamos cientes da necessidade de restaurar os pilares essenciais para qualquer PM. Estes pontos básicos estabelecem um marco comum, independentemente das diferentes realidades de cada Inspetoria Salesiana. Nos próximos anos, até 2015, esta renovação apre-

senta-se como um belo presente para o bicentenário do nascimento de Dom Bosco: uma procuradoria que tenha clareza de foco e abertura universal na realização local.

a) A Procuradoria Missionária – papel e identidade

A PM é uma entidade jurídica ou de qualquer outra natureza instituída e própria da Comunidade Inspetorial Salesiana (C.44 e C.58), totalmente a serviço do Carisma Salesiano. Facilita a disseminação da mensagem do Evangelho na sociedade, fazendo crescer o interesse mundial pela Missão Salesiana e através das diferentes formas de captação de fundos (recursos), ajuda a sustentabilidade do Ministério Salesiano, vocação e formação nos lugares mais necessitados.

Cada PM Inspetorial deveria contribuir de forma proporcional à solidariedade do Reitor-Mor - especialmente ajudando a financiar as necessidades de formação.

Seu lugar e trabalho estão registrados no elenco da Inspetoria com a devida aprovação do Capítulo Inspetorial

b) A PM - crenças, valores e princípios

A PM, no trabalho de ajudar a conscientizar a respeito da dupla vertente da missão salesiana, educação e evangelização, é guiada pelos valores evangélicos com a mentalidade de Emaús (ouvir e partilhar), através da Doutrina Social da Igreja Católica, do Sistema Preventivo Salesiano, das Constituições Salesianas, da Declaração Universal dos Direitos Humanos, bem como das necessidades da Igreja social e dos jovens.

c) A PM – parceiros (sócios)

O PM segue as diretrizes da Congregação. A PM seleciona o seu público para gerar interesse na Igreja e na sociedade pela missão eclesial mundial dos Salesianos de Dom Bosco, animando e

apoiando. A PM convida todas as pessoas de boa vontade (voluntários, doadores, benfeitores, seguidores...) para se juntarem na solidariedade missionária em todo o mundo.

d) A PM - programas e serviços

A PM tem o compromisso de estudar os diferentes métodos de sustentabilidade da Missão Salesiana para tornar possível a execução dos programas da própria Inspeção e contribuir para a solidariedade missionária em âmbito mundial da Congregação. Especificamente, a cargo da PM estão as seguintes atividades:

- Informação e educação do público tendo em vista a situação desesperadora de jovens em todo o mundo;
- Informar e educar o público sobre as necessidades das tarefas da Igreja em âmbito mundial e nas atividades dos Salesianos;
- Apoiar o trabalho dos salesianos para o benefício da juventude através de bolsas de estudo, de captação de fundos e educação pública;
- Promoção de vocações e necessidades de formação de apoio;
- Divulgação de materiais educacionais e de tecnologia para a pastoral juvenil e espiritual; orientação, formação e educação dos jovens.

e) A PM - posição na Comunidade Provincial

LA PM trabalha sob a orientação e supervisão do Conselho Inspeção. Trabalha com os delegados da Pastoral Juvenil e da Comunicação Social em uma atmosfera de trabalho em equipe, respeito mútuo e apoio. Toma parte nas discussões e diálogo com os órgãos de animação inspeção e local nas matérias de sua competência.

Através do diálogo com as Inspetorias beneficiárias, a PM partilha expectativas, ideias e visões sobre o desenvolvimento de projetos para a juventude. A PM cria uma maior consciência da Igreja mundial nas comunidades locais e divulga a missão salesiana no mundo

f) A PM – recursos humanos

Todos na PM, especialmente os Colaboradores Leigos Missionários, constroem uma comunidade comprometida com o desenvolvimento de doadores (Evangelizar através da captação de recursos e captar recursos através da evangelização).

A PM é dirigida por profissionais, competentes e comprometidos com a formação adequada na análise social, gestão financeira e de projetos, com a salesianidade e com outra formação técnica e salesiana relacionada com a PM. A PM reconhece o valor dos seus colaboradores, respeitando a legislação trabalhista nacional.

g) A PM - procedimentos

A PM adota estatutos, manuais operacionais e um código de ética para suas operações internas e suas relações com os seus parceiros e grupos-alvo, especialmente no que diz respeito à captação de recursos, distribuição, envolvimento de doadores e suas intenções, transparência, sustentabilidade e impacto do projeto salesiano. A PM envia um relatório anual ao Ecônomo Geral.

h) A PM - fontes de financiamento

A PM tem como objetivo os fundos obtidos através da solidariedade Salesiana (inspetorial e congregacional) e dos esforços locais, nacionais e internacionais.

Podemos dizer claramente que a PM só pode existir de maneira significativa e frutuosa quando o Inspetor e seu Conselho facilitam a sua integração saudável na vida da Inspetoria.

3. FINALIZANDO O SEMINÁRIO - ALGUNS CONVITES CONCRETOS PARA O FUTURO

- Os nossos agradecimentos a todos que contribuíram para a elaboração e partilharam seus materiais para o seminário sobre a PM, especialmente “Misiones Salesianas” de Madrid, que se encarregou de publicar os Anais do Seminário em Inglês e Espanhol. Gostaríamos que todas as Inspetorias se beneficiassem do seminário através da comunicação de boas práticas, do conhecimento mais profundo do resultado e nos comprometemos em disponibilizar esta informação.
- Sugerimos que a PM se torna parte integrante da animação inspetorial salesiana e das estruturas do governo provincial, através do Plano Orgânico Inspetorial (POI) e do Diretório Inspetorial, que devem ser aprovados nos próximos capítulos inspetoriais 2012 - 2013.
- Convidamos as Inspetorias Salesianas e as principais PMs para que continuem reforçando as PMs inspetoriais e apoiando a criação de novas PMs.
- Propomos que a formação do diretor da PM e sua equipe leve em conta a nova visão da missão e da Doutrina Social da Igreja Católica, salesianidade e espiritualidade, bem como captação de recursos e as competências relacionadas com a comunicação social de forma profissional.
- Motivamos as PMs para que entendam corretamente a terminologia salesiana como está apresenta na <http://www.sdb.org/pmwiki/pmwiki.php>
- Incentivamos o trabalho em rede entre as PMs das várias regiões salesianas para facilitar o apoio mútuo e a socialização das melhores práticas de cada Inspetoria.

CONCLUSIONS - FEUILLE DE ROUTE 2015

INTRODUCTION

Le Séminaire autour des PROCURES PROVINCIALES DES MISSIONS (PM) fait à Rome (Novembre 2009), trois ans avant ce dernier de Bonn, essaya d'identifier quelques critères et conditions dans les respectives Provinces Salésiennes pour commencer à développer les Procures (Bureaux ?) des Missions au service de la mission.

Facilitateurs du Séminaire ont été le Fr. Jean Paul Müller, Econome Général et le P. Vaclav Klement, Conseiller Général des Missions. Une dizaine de Procures des Missions (d'autres Congrégations) et une ONG ont enrichi le Séminaire avec leur expérience et les « différentes bonnes pratiques »

Le thème de la rencontre: "Les Procures des Missions au service du Charisme Salésien", est en claire continuité avec le processus de croissance des synergies entre les différents acteurs de la Solidarité Salésienne Missionnaire, lancé après le CG 26. Dans le vaste contexte de Solidarité Missionnaire Salésienne, quelques 40 Provinces Salésiennes du monde, leurs provinciaux et conseils, économes provinciaux, directeurs de OPD, frères et associés laïcs, ont été impliqués pendant les derniers six mois dans la préparation par des réponses aux questionnaires et par le partage et communication des expériences et bonnes pratiques propres. L'abondant matériel reçu est accessible dans l'AGORA de la page web de la Congrégation Salésienne. www.sdb.org.

Nous sommes très reconnaissants à tous ceux qui ont participé et contribué dans ce processus réussi de la préparation, comme à ceux qui ont participé au Séminaire de Bonn. Particulièrement reconnaissants à Don Bosco Mission de Bonn (dont le Directeur P. Clemens, le sub-directeur Mr. Penedo et le reste de l'équipe) pour la créativité et appui considérable donné à cette rencontre et à sa réussite. Egalement nous remercions tous les directeurs des principales Procures et toute autre personne ayant contribué à la réussite de la rencontre.

Réunis de tous les continents, notre réflexion a commencé sur le rôle des PM dans le cadre du contexte ecclésial globalisé de l'Eglise Universelle et des multiples défis relevés au sein de la Congrégation Salésienne dans ces temps de rapides changements. y los desafíos de que vive las Congregación Salesiana es estos tiempos de rápido cambio. Nous nous confirmons sur ce que notre réponse spécifique salésienne à la pauvreté globale environnante est notre mission éducatrice et évangélisatrice en faveur des jeunes, surtout les plus pauvres.. En cherchant les racines culturelles de la pauvreté, nous avons réfléchi sur l'efficacité et la le caractère durable de notre mission. Nous avons reconnu comme principal atout le fait d'être une association éducative à caractère mondial, avec une forme spécifique propre d'évangéliser qui est marquée par le Système Préventif de Don Bosco. Nous avons su profiter de cet avantage pour approfondir l'identité salésienne de chaque PM dans les échanges et la collaboration avec les institutions civiles et ecclésiales. Pour appuyer nos missions il nous faut pourtant intervenir plus activement dans les domaines du lobbying et advocacy. En même temps il y a une indication précise à suivre: Nous devons faire une meilleure utilisation des ressources financières et humaines (les gens du pays, les jeunes, les collaborateurs laïcs missionnaires) En tant qu'éducateurs nous voulons former les jeunes pour qu'ils deviennent les protagonistes de leur vie et les évangélisateurs de leurs propres camarades : jeunes, missionnaires des jeunes.

L'PM doit être un des visages attrayants de la Congrégation devant tout le monde. En conséquence, les résultats et la communication, et en particulier la collecte des fonds, doivent se faire en tenant compte l'identité propre salésienne et à l'exemple de Don Bosco pour pouvoir demander, de façon humble mais permanente, des moyens pour la mission, tout en vivant radicalement la pauvreté évangélique.

1. PROCESSUS DE CROISSANCE DES PROCURES PROVINCIALES DE MISIONES

Dans les dernières années.

Le mouvement de la Congrégation pour créer et développer la croissance des Procures peut être suivi depuis 1984, avec le début des rencontres annuelles des Directeurs des OM et le nouveau article n° 24 du Règlement Général des SDB. (Procura missionaria : ofizzi salesiani delle missioni).

Parmi les réussites mentionnées, l'amélioration de la communication à l'intérieur de la Société Salésienne et de l'Eglise, avec l'emploi, surtout, des nouvelles technologies de la communication et des réseaux sociaux. À travers une organisation plus performante, la distribution des fonds pour des projets étant mieux contrôlés, les PM ont gagné en confiance pour elles mêmes et pour toute la Congrégation. La Procure Salésienne s'est convertie en point de référence ou interface pour les missionnaires et pour les personnes qui veulent s'engager dans la mission. La PM a stimulé la Délégation Provinciale de l'Animation Missionnaire et les groupes intéressés dans l'action salésienne (paroissiens, volontaires...) Nous voulons dire toute notre gratitude à tous ceux qui ont contribué au développement des procures (internationales, nationales ou provinciales) en ces dernières années

D'autre part, une compréhension limitée des PM pourrait être considéré comme une faiblesse. Il faut prêter une attention spéciale à la relation entre PM et OPD. Leurs fonctions doivent être clairement définies. Encore dans plusieurs provinces il n'y a pas eu de position officielle par rapport et fonction de la propre PM.

Il existe des cas de fragmentation, même des rivalités, entre les Procures et les ONG Salésiennes d'un pays ou d'une province. La Procure doit suivre pour la captation des fonds les lignes d'action tracées par la Province SDB. De même, elles doivent garantir que ces lignes directrices soient connues et respectées par les organisations partenaires et les institutions non appartenant à la Province.

Les différentes étapes ou les différents modèles décrits par les provinces mettent en évidence l'évolution des PM provinciales, surtout dans les pays développés.

Nous constatons un long chemin parcouru depuis la situation des PM “non organisées” dans les provinces, (modèle 0), en passant par la PM simple (modèle 1), traversant une PM avec captation de fonds systématisée, (modèle 2), jusqu’à trouver la PM provincial « mûre », (modèle 3). Cette route de croissance n’est pas nécessairement un parcours pas à pas, et encore on a connu des modèles « hybrides » avec des différentes appellations. Parmi ceux-là, ils sont peu nombreux les cas fonctionnant en quelques provinces comme une PM avec une seule maison, ou avec un seul secteur de mission ou un seul projet, ou une PM exclusivement vouée à l’attention des missionnaires d’origine.

Nous reconnaissons le rôle très important joué par les cinq Procures Principales (Bonn, Madrid, New Delhi, New Rochelle, Torino) autorisées par le Recteur Majeur (R. SDB n.24) qui participent activement dans la création et renforcement des capacités des procures nationales ou provinciales.

Les principaux défis et les atouts qui émergent de ce processus

L’objectif des Salésiens est le développement intégral et holistique des jeunes, spécialement des plus pauvres parmi les pauvres. Nous privilégions les valeurs du Règne et nous travaillons pour qu’elles se réalisent au moyen d’une spiritualité inspirée dans le Système Préventif de Don Bosco.

Puisqu’il n’existe pas un modèle individuel ou idéal de PM pour toutes les provinces salésiennes, chacune d’elles pourrait développer son modèle propre, tout en respectant les Constitutions SDB et les lignes directrices tracées par le Conseiller Général des Missions.

La OM a un rôle important à jouer dans l’animation missionnaire provinciale « ad extra et ad intra ». Pourtant, et pour qu’elle devienne effective, il faut bien qu’il existe quelques exigences « standard » minimales. Sous la conduite du Provincial, le Directeur de la PM doit appuyer toutes les initiatives d’évangélisation.

La OM doit être gérée par des Salésiens et des Laïcs missionnaires bien qualifiés. Ils doivent promouvoir une mentalité solidaire et responsable parmi les salésiens en formation initiale, développer des capaci-

tés de créativité et répandre le charisme salésien dans l'Eglise Locale et dans la Société. Cela aidera à donner continuité, stabilité et identité à la PM et à la Province.

Dans la situation actuelle d'une économie globalisée, tant dans le monde séculier comme dans la propre Congrégation Salésienne, chaque OM cherche des ressources en forme de « know how », capacités, argent ou d'autre type selon sa propre condition locale, de la part des gouvernements à tous les niveaux, des entreprises publiques ou privées, des donateurs ou des fondations non salésiennes, des communautés et groupes, et de toutes les personnes de bonne volonté. Dans un effort de croissance, la PM veillera pour que tous ses associés partagent les mêmes valeurs compatibles avec notre identité salésienne et chrétienne.

La OM définit ses modes d'agir sous la guide du provincial et, en accord avec le Conseiller Général des Missions, ayant à la base l'identité salésienne, la pratique de chaque jour sera orientée par les critères d'une gestion effective et transparente.

Sous la conduite du Provincial, la PM, ensemble avec d'autres entités de la Province (OPDs, ONGs), poursuit une action concertée, promouvant le développement humain, spirituel et social dans les projets salésiens. Cela doit se faire dans un échange régulier et en networking.

2. FEUILLE DE ROUTE 2015

En reconnaissant les opportunités qui ont apparu les dernières années, nous devons être conscient du besoin de réinstaurer les piliers requis par n'importe quelle PM. Ces points fondamentaux établissent un cadre commun quelles que soient les différentes réalités de chaque Province salésienne. Dans les années d'avenir jusqu'à 2015, il se présente comme un beau cadeau pour le bicentenaire de la naissance de Don Bosco, un autre critère axé, outre manière universelle suggéré localement pour atteindre la PM.

a) La Procure de Missions – rôle et identité

La PM est une entité juridique, ou d'outre nature, institué et propre de la communauté salésienne provincial (C.44, C.58 Constitutions salésiennes), au service du charisme Salésien. Elle facilite la propagation du message de l'Évangile dans la société, en croissant l'intérêt pour la mission salésienne par le monde entier et travers les différentes formes de collecte de fonds, elle permet la durabilité du ministère salésien, la vocation et la formation dans les lieux les plus nécessaires.

Chaque PM Provincial devrait contribuer de façon proportionnelle à la Solidarité du Recteur Majeur- spécialement avec des fonds destinés aux besoins de formation.

Sa place et son travail est reconnu dans le Répertoire de la Province avec l'approbation du Conseil Provincial.

b) La PM – croyances, valeurs et principes

La PM, dans le travail d'aide à la sensibilisation sur la double nature de la mission salésienne, l'éducation et l'évangélisation, est guidée par les valeurs de l'Évangile avec la mentalité d'Emmaüs (en écoutant et en partageant des échanges ensemble), à travers la Doctrine sociale de l'Église Catholique, le Système Préventive Salésien, les Constitutions Salésiennes, la Déclaration Universelle des Droits de l'homme, ainsi que les besoins sociaux de l'Église et de la jeunesse

c) La PM - partenaires

La PM suivre les directives de la Congrégation. La PM cible son public pour susciter l'intérêt dans l'Église et dans la société pour la mission des Salésiens de Don Bosco, l'encourager et la soutenir. La PM invite à tous les hommes de bonne volonté (bénévoles, donateurs, sympathisants, supporteurs, ...) à faire partie de la solidarité à travers le monde missionnaire.

d) La PM – programme et services

La PM a l'engagement d'étudier les différents systèmes de durabilité de la Mission Salésienne pour rendre possibles les programmes de la Province et contribuer à la solidarité missionnaire de la Congrégation au niveau mondial. Plus concrètement, la PM est en charge des suivantes activités:

- L'information et l'éducation du public sur la situation désespérée de beaucoup de jeunes dans monde entier;;
- Renseigner et éduquer le public sur les besoins des tâches de l'Église mondiale et les activités des Salésiens;
- Soutenir le travail des Salésiens en faveur de la jeunesse par moyen des bourses d'études, collectes de fonds et la sensibilisation du public;
- La promotion des vocations et l'appui aux besoins de formation;
- Diffusion de matériel éducatif et technologique pour la pastoral de la jeunesse et l'orientation spirituelle, la formation et l'éducation des jeunes.

e) La PM – position de la Communauté Provincial

La PM travaille sous la direction et la supervision du Conseil provincial. Elle travaille avec les délégués de Pastoral et Communication social dans une atmosphère de travail d'équipe, le respect et le soutien mutuel. Elle prend part des discussions avec les organes d'animation provinciales et locaux pertinentes, dans les questions concernant son mandat.

Grâce au dialogue avec les provinces bénéficiaires, le PM partage des attentes, des idées et des points de vue sur le développement de projets pour les jeunes. Le PM favorise la prise de conscience de l'Église mondiale dans les communautés locales et diffuse la mission salésienne dans le monde.

f) La PM – ressources humaines

Tout le monde à la PM, en particulier les Partenaires Missionnaires Laïcs, construisent une communauté engagée avec le développement pastoral des bailleurs de fonds (Évangéliser à travers la collecte de fonds et collecter des fonds à travers l'évangélisation).

La PM est dirigé par professionnelles, compétentes et engagés, avec une formation approprié sur l'analyse sociale, de gestion financière et de projets, Salésianité et outre formation technique et salésien lié aux activités de la PM. La PM reconnaît la valeur de leurs employés en respectant les lois nationales de travail.

g) La PM – procédures

Le PM doit adopter des règlements, manuels opérationnelles et un code de conduit pour ses activités internes, ses relations avec les partenaires et les groupes cibles, en particulier, concernant la collecte de fonds, la distribution, la participation des donateurs et leur intentions, la transparence, la durabilité et la l'impact des projets salésiens. La PM doit envoyer un rapport annuel à l'Econome Général.

h) La PM – sources de financement

La PM a pour objectif la recherche de fonds obtenus grâce à la solidarité salésienne (Provinciale et Congregationelle) et des efforts locaux, nationaux et internationaux.

Nous pouvons dire clairement que la PM ne peut exister d'une façon importante et fructueuse que lorsque le Provincial et son Conseil facilitent son intégration dans la vie de la Province.

3. FIN DU SÉMINAIRE - QUELQUES REMARQUES SPÉCIFIQUES POUR L'AVENIRO

- Nous remercions à ceux qui ont contribué à l'élaboration et ont partagé les matériaux pour le séminaire sur les PM, en particulier à «Missions salésiennes de Madrid», qui a pris en charge la publication des PVs du Séminaire en anglais et en espagnol. Nous aimerions que toutes les Provinces puissent se bénéficier du séminaire travers la communication des bonnes pratiques, approfondissement dans la connaissance des résultats et nous nous engageons à rendre cette information disponible.
- On suggère que la PM devient une partie intégrée dans l'animation Provincial Salésien et dans structures de gouvernance, à travers le Plan Opérationnel de la Province (POI) et le Répertoire Provincial, lesquelles doivent être approuvés par les Chapitres Provinciaux 2012- 2013.
- On invite aux Provinces Salésiennes et les principaux PM à la poursuite de sa contribution avec le renforcement de capacités des PM Provinciales et l'établissement des autres nouveaux.
- Nous proposons que la formation du Directeur de la PM et son équipe couvre une nouvelle vision sur la mission et la Doctrine sociale de l'Église catholique, Salésianité et la spiritualité, ainsi que la collecte de fonds et de compétences liées à la communication sociale de façon professionnalisée.
- Nous encourageons aux PM à comprendre la terminologie Salésienne, tel comme il est montre dans la page web: <http://www.sdb.org/pmwiki/pmwiki.php>.
- Nous encourageons le networking entre les PM de chaque région Salésienne, en vue de faciliter le soutien mutuel et l'échange de bonnes pratiques dans chaque Province.



PROVINCIAL MISSION OFFICE AT THE
SERVICE OF THE SALESIAN CHARISM

GLOSSARY & PUBLICATIONS



SEMINAR

BONN 26-28 NOVEMBER 2012

GLOSSARY

APOSTOLIC VICARIATE: (ENG) Is a form of territorial jurisdiction of the Roman Catholic Church established in missionary regions and countries where a diocese has not yet been established. (It's essential provisional, though it may last for a century or more, cfr. CIC 371,1).

DIRECTOR OF THE MISSION OFFICE (ENG).

GENERAL ECONOMER: (ENG) cfr. SDB Constitutions art.139 - 'administers those goods which do not belong to any particular province or house, but to the whole Society, coordinates and controls the administration of the provinces, so as to ensure that their management accords with the requirements of religious poverty and is at the service of the Salesian mission.

LIST: (ENG) or 'Salesian Year Book' (=Annuario in Italian language) - worldwide Salesian address book, issued in two volumes each year.

MISSION DEPARTMENT: (ENG) One of the six sectors under organizational arrangement under a 'sector' of Salesian missions, stated in the SDB Constitutions art. 133 among the six sectors of formation, youth ministry, social communications, missions and General Economist. The SDB Constitutions art. 138 spells the role and duties of the Councilor for the missions, [but there is no specific definition of the 'Mission Department' in the SDB constitutions].

MISSION OFFICE: (ENG) Cfr. SDB Regulations art 24: A Salesian institution founded in order 'to support our missionary activity' especially in two fields of action: 1. Material help to the missions and mission projects; 2. Commitment to make known the Salesian missionary activities in the territory through the means of social communication (educative - pastoral goal) cfr. ACG 323 (October-December 1987), p. 47-48, P. Luc Van Looy 'Salesian Mission Animation.

MISSIONARY ANIMATION: (ENG) cfr. Salesian Handbook of Missionary Animation, Rome ed. 1998; Missionary animation is 'every activity carried out to create and keep alive in the Church the awareness of being sent to proclaim Jesus Christ to all peoples, and to stir up in Christians the need to bear witness to him with generosity even to the giving up of one's life.' (Cfr. Blessed John Paul II, Encyclical *Redemptoris Missio* n. 83).

NATIONAL MISSION OFFICE: (=Mission office at the national level) cfr. SDB Regulations art 24.

PROVINCE: (ENG) SDB Constitutions art. 58, 157: The province unites the different local communities in one large (provincial) community. At present there are 89 Salesian provinces in the world.

PROVINCIAL: (ENG) SDB Constitutions art. 161-162: The provincial is heading each province in union with the Rector Major; in terms of Canon Law he is a Major Superior and a Religious ordinary for the Salesians of Don Bosco.

PROVINCIAL COUNCIL: (ENG) cfr. SDB Constitutions art. 164: The council assists the provincial superior in everything that concerns the animation and government of the SDB province. Usually is composed of the vice-provincial, economer and ordinary 3 or 5 other councillors.

PROVINCIAL CHAPTER: (ENG) cfr. SDB Constitutions art.170, The fraternal gatherings in which local Salesian communities strengthen their sense of belonging to the provincial community, through their common concern for it's general problems. It is also the representative assembly of all confreres and local communities. In ordinary way is convoked every 3 years (C 170-172).

PROVINCIAL MISSION OFFICE: (ENG) Mission office at the provincial level, cfr. SDB Regulations art 24.

SALESIAN MISSIONARY SOLIDARITY: (ENG) A general term which comprises all agencies related to the support of the Salesian missionary activity as Mission Office, Planning Development Office, NGO for the missions/for development at the level of the whole Salesian Congregation, at the national or provincial level.

THE SALESIAN FAMILY: (ENG) cfr. SDB Constitutions art. 5) Don Bosco inspired the start of a vast movement of persons who in different ways work for the salvation of the young. The three Societies founded by Don Bosco (SDB, FMA, ACS) live in communion with each other, share the same spirit and, with specifically distinct vocations, continue the mission he began. Together with these groups and with others born later we make up the Salesian Family. At present there are 30 different official groups of the Salesian Family of Don Bosco.

YOUTH MINISTRY OR YOUTH APOSTOLATE: (ENG) cfr. SDB Constitutions art. 136 'means all Salesian educative and pastoral activities in its different expressions.

ACRONYM

GC: General Chapter of the Salesian Congregation. SDB Const. 171.

GR: General regulations.

PDO: Planning and development office.

SMS: Salesian Mission Solidarity.

AGC: Acts of the General Council.

MO: Mission Office.

OPP: Overall provincial plan.

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5. Evangelization in India.

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6. Spiritualità Missionaria Salesiana I.

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9. Espiritualidad misionera salesiana IV.

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14. The Far East.

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15. Lettura Missionaria di "educate i giovani alla fede" CG XXIII.

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SEMINAR

PROVINCIAL MISSION OFFICE
AT THE SERVICE
OF THE SALESIAN CHARISM

Since the times of Don Bosco there was a large movement of people who made it possible to give financial backing to the Missions (already 80,000 Salesian Cooperators were registered in 1888!), the first really organized and professional 'fundraising' is connected to the New Rochelle 'Salesian Missions' (1946). Now in order to carry out the Salesian mission for the salvation of youth in all 87 Salesian provinces we find some kind of 'fundraising' activities.



**SALESIAN MISSIONS
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