

Salesian

Gospel Roads Tijuana Dec/2013

YOUTH
SERVING
YOUTH

Missionary Handbook



We must love each other! 1 John 4:7

Name: _____

This photo was taken on Nov. 11, 1875 as Don Bosco sent the first missionaries to Patagonia, Argentina.

Here we see Don Bosco giving the Salesian Constitutions to Fr. John Cagliero.

Fr. Cagliero was one of “the boys” from the original oratory with Michael Rua and Dominic Savio.



Who are the Salesians?

We, the Salesians of Don Bosco, are an international organization of men dedicated full time to the service of young people, especially those who are poor and disadvantaged.

The focus of our concern is to develop Youth through education and evangelization - because we believe that our total dedication to the young is our best gift to humanity.

Founded by St. John Bosco we are in 131 different nations.

Journeying with the young: be a part of the adventure!

Welcome to our Missionary Experience

To be a missionary is a gift from God. You are here because we see that gift in you. These days are going to be really important in your life, because they will open your eyes to a new reality, a reality that often we don't experience in our lives! A word of advice is just be present to your feelings, do not hide them, let them move you so your life can be transformed by them.

One of the biggest problems encountered with short term Missionaries is their mentality of "Saviors" Some times we believe that we can go and change everything. (Unconsciously we see "this people" lower than us, we are better, we have better things and we can go and share with them what we have leftover.)

But in reality, what can we really do to become real missionaries? The answer is to go to the mission field with a learning mentality. We are going to see how our brothers and sisters live, to see how they think, to share our time with them. As a missionary we must be open to do anything and we need to be humble enough to clean rest rooms if needed or engage in a soccer game with a child that we can't even understand. To be a missionary is to die to yourself and allow God to live in you.

I pray that you allow God to guide you in this process. This is your handbook, no one will read it if you don't want them to... here you have the opportunity to journal your experiences, your feelings, your fears and your moments of happiness. So later on when you debrief the experience as a whole, you can see how God has been working in you.

To have a successful experience it is important to surrender to God; We DO NOT have any CONTROL, we must trust the Salesians who live in Tj, they have more experience than we do in this environment, they know better. Sometimes this can be frustrating. However this is



one of the ways to show we can start trusting God, remember we are not here to do our work; we are here to do God's work.

Important points that must be followed:

- Be on time
- Be present at all our prayers/reflections/meetings
- Never be by yourself
- Take 5 min. shower
- Clean after yourself (meals, bathroom, etc.)
- Let's remember to always say "Please and Thank you"

Sample Daily Schedule

- 5:30 AM Wake Up
- 6:00 AM Morning Prayer
- 7:30 AM Breakfast
- 8:00 AM Work time
- 1:15 PM Lunch
- 3:30 PM Work time
- 5:00 PM Recreation
- 7:00 PM Dinner
- 8:30 PM Missionary Community gathering/debriefing
- 10:00 PM Good Night



God is calling me to be a Missionary

What it means to be a missionary?

by Jeff Goins

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. (Genesis 12:1)

The Christian faith has always been a missionary faith. The word “missionary” means someone who is sent on a mission. It’s the same word from which we get the New Testament office of apostle.

In reality, all followers of Christ are missionaries of some sort. As someone once put it, you are a full-time minister disguised as a doctor, lawyer, stay-at-home mother, teacher, student, etc. Even God himself is a missionary, coming to earth in human form as the man Jesus to perform his most elaborate mission of redemption.

In the strictest sense of the word, the very first missionary mentioned in the Bible is Abram. God calls him out of Ur and into a new place, forcing him to depend on God’s provision. Abram’s life is a model for our own story of learning to trust God. As his faith increases, God entrusts resources to him not for his own good, but so that through him all nations would be blessed.

God’s intentions have always been to bless a specific group of people or individuals in order that they may bless many more. Just as Abram (later named Abraham) was blessed to be a blessing, so are we given gifts and responsibilities in order that we may share them with others, including the saving knowledge of Christ. That’s what it means to be a missionary - to step out in faith and obedience to God, sharing what you have been given with others.

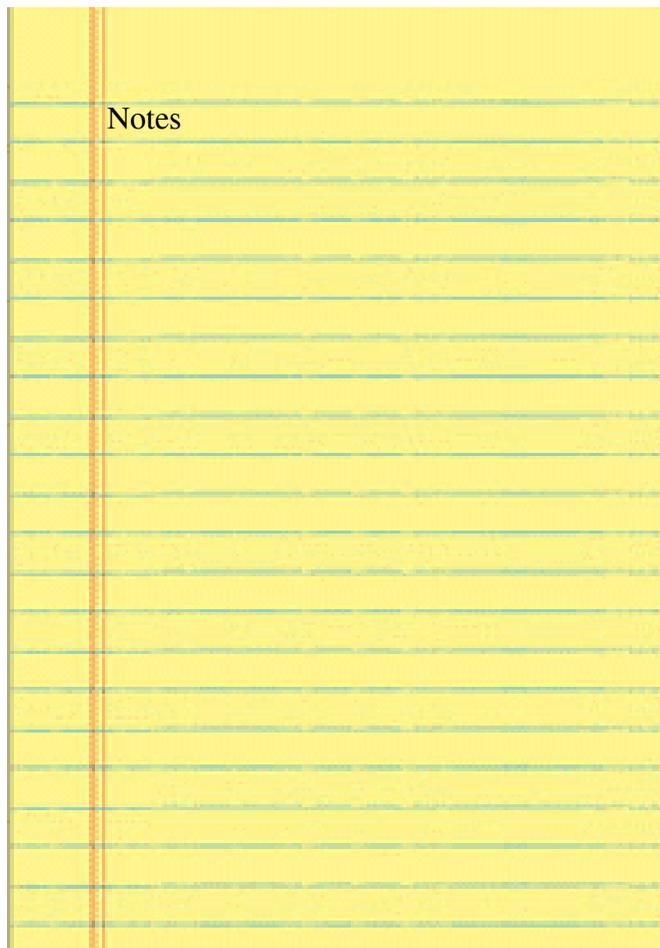
Am I a missionary? Why?



Do I believe that God is calling me to be a Salesian Missionary? Yes, No... Why?

What are the Missionary characteristics that I want to have as a Salesian?

What did I learn today?



Notes

Theological Foundations of Mission

Theological Observations on Mission in John's Gospel

The Sent Son Carries Out His Mission

By. Andreas J. Köstenberger

Even a cursory reading of John's Gospel reveals that it is the mission of Jesus that is central in John's presentation. Jesus is shown to carry out faithfully the mission given him by God, his sender. The metaphor of the sent son would have been well understood in its original Jewish setting. A father, when wanting to ensure the faithful execution of a commission, would send not a slave or other messenger, but his son, especially his first-born, oldest son (cf. Mark 12:1-11, especially v. 6; Harvey 1987:239-250; Friend 1990:18-28). Thus, Jesus claims to be the unique Son of the Father, fully obedient to this charge.

In carrying out the commission entrusted to him "by the Father who sent" him, Jesus provided his followers with a missionary paradigm, i.e., that of complete obedience and dependence on their sender. - In the Johannine commissioning passage, John 20:21, the resurrected Jesus, up to that point the "sent one," becomes the one who sends; his followers are to emulate the sender-sent relationship Jesus had modeled with the Father.

This relationship encompasses the following components (Buhner 1977; Kuhl 1967; Miranda 1976, 1977; Ibuki 1988:38-81). The sent one is to

- bring glory and honor to the sender (5:23; 7:18);
- do the sender's will (4:34; 5:30,38; 6:38-39) and works (5:36; 9:4);
- speak the sender's words (3:34; 7:16; 12:49; 14:l Ob, 24);
- be accountable to his sender (chapter 17);
- bear witness to his sender (5:36; 7:28 = 8:26);
- represent him faithfully (12:44-45; 13:20; 15:18-25);
- exercise delegated authority (5:21-22, 27; 13:3; 17:2; 20:23);
- know the sender intimately (7:29; cf. 15:21; 17:8,25);
- live in a close relationship with the sender (8:16, 18, 29; 16:32);
- follow the sender's example (13:16).

To fulfill their God-given role as sent ones of Jesus, Jesus' followers need the Spirit (20:22). Using Jesus' followers as his instruments, the Spirit will convict people in the world of

their sin, (un)righteousness, and judgment (cf. 16:8-11; Carson 1979:547-566). The mission of the Messianic community is that of extending to unbelievers the forgiveness of sins made possible through Jesus' completed work (see 17:4; 20:23; cf. Sullivan 1988). The roles of individuals within the overall Messianic mission will differ: Peter is assigned a shepherding role and will die a martyr's death; John will witness in his own way (21:15-23).¹⁶ The community of believers as a whole is to be united in love, not as an end in itself, but for the purpose of witnessing to Jesus (chapter 17; cf. Popkes 1978:63-69). What are the implications from these observations for the contemporary church's apprehension of its task? The general contours are the same: obedience and dependence on Jesus as well as unity and love toward one another remain the essential prerequisites and characteristics of the church's missionary mandate. In his role as the Sent Son, Jesus lived out before his followers the role he wanted them-and us-to fulfill, i.e., that of a faithful messenger who carries out his commission humbly and dependably. However, a discussion of John's presentation of Jesus' mission would be incomplete without also highlighting the importance assigned to the exalted Jesus in the mission of his followers.

How do I feel knowing that God has send me to share his love in this world?

How am I doing this?

How can I show God's love to the people who need the most, especially our young people?

Is there anything that I can do better?

Missionary Spirituality

By. MICHAEL COLLINS REILLY, SJ

Two basic post-Vatican II sources give Catholics a working description of the meaning of missionary: the Council's decree on the missions, *Ad Gentes* and Paul VI's 1975 letter on evangelization, *Evangelii Nuntiandi*.

Vatican II describes the missions as the special undertakings in which preachers of the Gospel, sent by the Church, and going into the whole world, carry out the work of preaching the Gospel and implanting the Church among people who do not yet believe in Christ (*Ad Gentes*, No.6).

Evangelii Nuntiandi speaks more of evangelization which it describes as a rich and dynamic process embracing a variety of activities: witness, apostolic initiative, preaching, catechesis, proclaiming Christ to those who do not know him, acceptance of signs, inner adherence, entrance into the community, baptism and the other sacraments and the renewal of humanity. Evangelization is concerned with human culture and with personal and social life, with rights and duties, with growth and development, with peace, justice and liberation. A certain hierarchy is accorded since human liberation is not identifiable with the fullness of salvation. In the final analysis, no true evangelization exists if the name, teaching and promises of Jesus are not proclaimed (Paul VI 1975: nn. 17-35).

According to the Vatican II definition a missionary is one who is called and sent with the intention of naming Jesus where he has not been named, preaching the gospel and the kingdom where they have not been preached, and gathering the community of the church where this has not been done. The missionary is one called by God, by the sending church and sometimes by the receiving church. The missionary is sent not to a place so much as to a people. This makes the missionary a frontier person who has a definite intention of speaking of Jesus Christ and the kingdom among peoples who do not know him.

The missionary intention of sharing Christ with others is especially important for missionary spirituality. There are places where it is unlawful to preach the gospel explicitly or to invite others into the Christian fellowship, where a missionary is allowed only to labor for human betterment or perhaps live among and dialogue with persons of another faith. None of these situations excludes the presence of the missionary and missionaries to such

places are sent with the hope of sharing Christ explicitly with those who do not know him.

The intention of sharing Christ with others is important for another reason. In the various missionary-sending societies and orders of the Christian churches many men and women work in supportive ways to make it possible for others to function as missionaries. There are also cloistered contemplatives whose main interest is to pray and make sacrifices for missionaries. All of these groups - administrators, supporters, and contemplatives - share the missionary vocation and live missionary spirituality because of the special orientation given to their work and prayer by the missionary intention of reaching out to others who do not know Christ.

Missionary work according to Vatican II is not pastoral work among believers. Thus in the strict sense it is not interchurch aid - pastors or ministerial agents going from an older, developed church to minister to Christians in a younger, more needful community. According to this definition most of the 6000 Catholic missionaries from the US are engaged more in interchurch aid than in missionary work, especially in the Philippines or Latin America. It is true that the missions need missionaries to evangelize and pastor-teachers to build new communities into self-sustaining churches. In too many cases missionaries and mission-sending societies allow themselves to settle comfortably into supplying interchurch aid. This is often detrimental to missionary outreach - the younger church depends upon another church for personnel and support and is never forced to care for itself, and yet the older church is often resented for practicing ecclesiastical colonialism. Vatican II also says that missionary work is not ecumenical work. Ecumenical work to achieve Christian unity is a prerequisite for effective and meaningful missionary work. It is well known that the ecumenical movement originated in the scandal of Christian disunity which became so apparent to Protestant missionaries during the massive outreach of the 19th century. Dialogue with members of other religious traditions is an important aspect of a wider ecumenism. This is a worthwhile effort toward human understanding and unity as well as a preliminary step on the journey towards Jesus Christ. A Christian in dialogue desires to understand and share. A Christian in mission desires to invite even though it may take generations of dialogue and mutual sharing before the invitation can be offered.

Missionary work is not necessarily cross-cultural. In recent centuries missionaries have usually been sent from Christian churches in the West to peoples in different cultural and geographical areas. Thus we speak of the foreign missions. But missions need not be foreign, nor can they be defined geographically. During recent centuries there has been mass apostasy from Christianity in Western Europe and in North America. Re-evangelization is

missionary work in the strict sense of the term. Those committed to outreach programs to the unchurched share in the missionary vocation. However, the kenotic process of leaving one's home and people to travel with the Lord into another culture will remain an important if not essential dimension of missionary spirituality.

As it grows in the post-Vatican II era, the church might ask whether too much attention has been given to the pastoral care of the faithful and whether interchurch aid has supplanted bold missionary outreach. How many men and women are engaged in missionary outreach and how many in interchurch aid? Finally, all Christians need to ask whether the relativism of modern culture has made them too timid to speak of the unique position of Jesus Christ or whether the discredited and embarrassing missionary practices of the colonial era have kept the church from innovative and creative dedication to the task of missionary outreach today.

Thus missionary spirituality in the concrete is the life-style of those called and sent on mission to share Christ with others who do not believe or fully accept him, and in the abstract it is the theory and inspiration which informs this calling and life-style. It also differs from liberation spirituality. Although missionaries participate in many of these activities and need the spiritual orientation required for them, in essence, missionary spirituality has its own particular charisma and orientation.

Why it is important to be a missionary in our own context?

Is every Christian a missionary? Yes, No... Why?

What do you understand by Docility to the Spirit?

What do you understand by Inculturation and Solidarity?

What do you understand by Prayer and Contemplation?

What do you understand by Pastoral Love?

What do you understand by Service Truth?

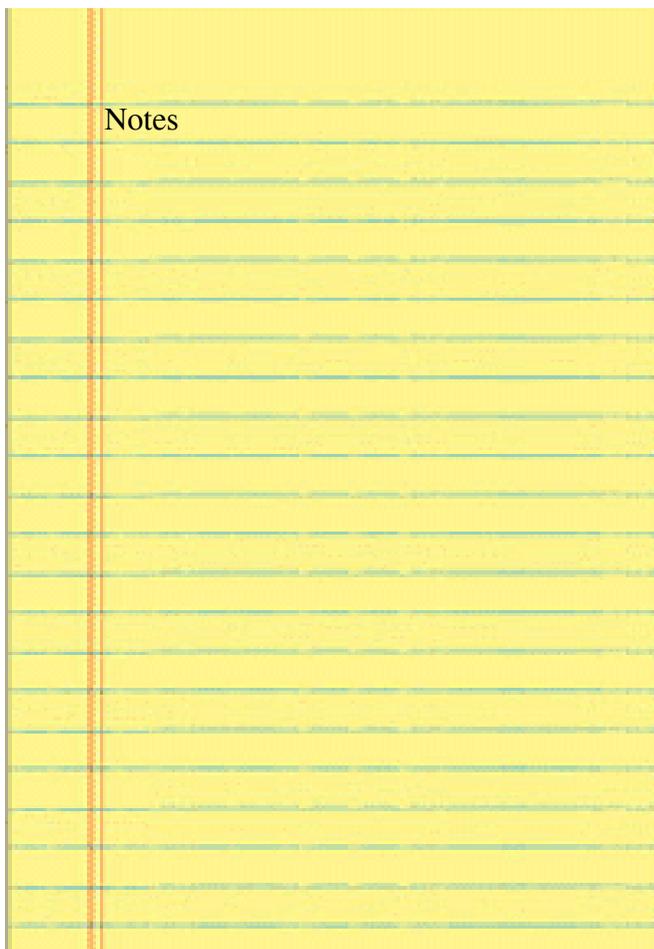
What do you understand by word, Sacraments and Liturgy?

What do you understand by Asceticism?

What do you understand by Love for the Church?

What do you understand by Christian Wholeness?

What did you learn about the Missionary Spirituality?



Notes

The Congregation's point of view...

From: DIAM Manual

The missionary dimension is a constituent and essential part of our being baptized and being Church. Hence every community is called to become missionary i.e. to make of the mission the reason for its existence and work.

Being a “missionary community” means, in the first place, putting oneself in a state of conversion and mission, ready to be “visited by the Gospel and open to the universality of the Church”.

The Salesian charism is explicitly missionary, specifically when it declares its option for the young and the poor who have the greatest need of love and evangelization, for young workers and the working classes, and missionary activity among peoples not yet evangelized.

“The salesian missionary style is characterized by amiability, joy, availability, creativity, enthusiasm and unlimited work. In some cases salesian missionaries have courageously faced even the test of martyrdom”.

An educative community animated by a missionary spirit is one which feels its responsibility for the Church's mission, which engages in patient evangelization, which is happy to become enriched with the virtues of others and open itself to the needs of all, overcoming the facile temptation to limit the missionary horizon to one's own particular mission.

Objectives:

1. To promote interest in the missions ad gentes in the educative and pastoral community.
2. To foster the formation of all members of the EPC in witness of life and to the commitment to radiate and communicate their own faith.
3. To propose ways of practical realization to facilitate in the educative community the commitment for the missions ad gentes.

Programs offer in our Province

- Salesian Service Retreats
 - South - Teenagers
 - North - Young Adults
- Salesian Rosary Day - Based on DOMISAL
- Short Mission Trips (Tijuana, Ciudad Juarez)
- Salesian Volunteers Program
 - Discernment Weekend Retreat
 - Re-Entry Retreat
 - Ongoing Formation / Accompaniment



Communications

- Online

- www.salesianvolunteers.org
- www.facebook.com/salesianvolunteers
- Monthly emails updates

- Printed

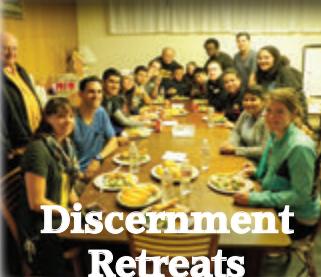
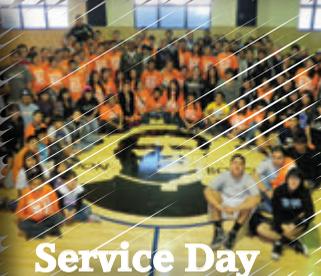
- Salesian Volunteer Magazine (online and printed 3rd edition)
- Ongoing article submission to the Salesian Bulletin
- Ongoing article submission to Intouch
- Banners for all our communities



WE NEED YOUR HELP!!

your participation makes a difference!

Did you know that every time that you **empower a young person** to participate in any of our mission trips you are empowering them **to think about their own vocation?**

| | | |
|---|--|---|
|  |  <p>Mission Trips</p> |  <p>DOMISAL</p> <p>Rosary Day</p> |
|  <p>Discernment Retreats</p> |  <p>Service Retreat</p> | <p>Invite us to promote our program at your site!</p> |
| <p>Volunteerism can be the means to bring vocations to our congregation</p> |  <p>Service Day</p> |  <p>Volunteers</p> |

For more information, please contact Jc Montenegro at jc@salesianvolunteers.org



Dialogue with a deported person

While you are here in Tijuana, we would like to encourage you to talk with some of the people that you serve in “El Desayunador” here you have some questions that will help your conversation. Remember, these are only suggestion questions that will give you some guides. Moreover, this activity is not intended to be an interview.

- 1.- Why did you immigrate to The United States in the first place?
- 2.- What did you find in The United States?
- 3.- How did you feel, when you were living in USA?
- 4.- Where is your family? – tell me something about your family...
- 5.- Why did you get deported?
- 6.- Why do you want to go back to USA?
- 7.- What do you miss the most?

Something that I learned...



The HISTORY of TIA JUANA or TIJUANA

By Brian Daley & Jens Kolbowski 1999-2000

Tijuana, located just south of the California-Mexican border, is frequently considered through research, a place where dreams can come true. This article on the town of Tijuana will cover the history of the area. It will explain the relations of the United States, and Tijuana. The growth of the border-city is described along with the people who live in Tijuana. The main industries, the maquiladoras, are explained. And finally, the complicated river that binds two countries that are different in many ways is explored.

The Natives

In centuries past, the California peninsula was inhabited by tribes of natives, notably the Pai Pai, Cochimi, Kiliwa, Cucupa and Kumiai. The Kumiai settled in the area we now know as Rosarito naming it UACUATAY (which translates to “the big house”) and trace of their everyday life such as arrowheads, stone kitchen utensils, mortar, etc., have been discovered. These artifacts provide a rich source of information regarding their lifestyles. Today, in the area of San Jose de la Zorra just 30 kilometers east of La Mision Village, descendants of the Kumiai can still be found.

The Mixtecs were from the area in the south of Mexico. They had built one of many rich cultures during the time of the Aztec rule. Because of deterioration in the quality of the land largely due to soil erosion, the Mixtecs were forced to migrate to other states and cities. A group of these Mixtecs went north to the border, and, in 1860, formed the Colonia Obrera or Worker’s Neighborhood, on a group of hills overlooking San Diego Bay. Many Mixtecs still work in the farms surrounding the city. The border city of Tijuana was founded in 1889.

The Name

There are different views on the origin of the name for the town. One belief is that it came from an ancient Indian word, “Tiguan”, meaning “close to the water.” Another view holds that the name came from a ranch, Tia Juana’s (Aunt Jane’s) Ranch, owned by the Allegro Family. The Allegro Family partitioned the ranch into various family decided to divide the ranch into sections of a city grid in the Tia Juana Valley.

The City

“Tia Juana, the last town in Southern California . The boundary line passes through it and cuts it in two, the American half consisting of a single street of frame buildings and a few scattered houses. The American part has a live air but the Mexican part is the deadest place imaginable.” (Note: Probably the California town would have looked just as dead except that, due to the floods in 1891, the old town was washed out and the

remaining buildings were moved to higher ground near the border.) (from Let's Ride the Dam Train!, A sketch from the pen of Hiram H. Bice, Editor of the National City Record, edition of May 5, 1892). This probably was the beginning of Tijuana, "from ranch to metropolis" (Rosas, 1998, "The City")

THREE PHASES OF DEVELOPMENT

Phase One – Entertainment

The building of a railroad, from 1906 to 1919, to connect the cities of Los Angeles and San Diego to the east led to a great jump in the tourism and recreation industry of Tijuana. The railroad crossed the border in Tijuana and Tecate, a city nearby, and the increased traffic opened up new opportunities to the Mexicans. Tijuana became an outlet for Southern Californians, such as movie stars and other celebrities. They flocked to Tijuana and the surrounding area to experience the fun and entertainment. Not long after, racetracks and casinos sprung up. They helped support Tijuana's economy during the Mexican Revolution. This was the first phase of Tijuana's development.

Phase Two – Working North

The second phase, lasting from about 1940 to mid 1960s' was a result of growth in the San Diego area and a steady increase of Mexicans looking to migrate north. The addition of two new military bases in Southern California increased the number of people there who discovered Tijuana's entertainment. The town was growing at a tremendous rate. Tijuana was the new place to get somewhere in Mexican life. Numerous Mexicans from the south were looking to find jobs in the agricultural industry in the southwest states of Arizona, California and Texas. These jobs provided cheap labor for the ranchers and the opportunity for many Mexicans to make a better life for themselves. Tijuana was the way to get out of the country. Tijuana therefore became a staging area for further migration (Schatz, 1998, "History of Tijuana").

Tijuana is one of the most traveled and largest border crossings in the world. In recent years illegal immigration from Mexico to the United States has been considered a national problem. Even politicians base their platforms on the continuing issues faced in Tijuana. This border town serves a purpose that is not as highly publicized but is very important to the well being of the country of Mexico. Tijuana is a gateway for the restless and motivated to get out and live in the north, away from the problems facing Mexico. According to National Geographic, if the border were tighter and young Mexicans weren't allowed to escape then rebellion would break and Mexico would become unstable. Former mayor of Tijuana, Héctor Osuna Jaime said, "Mexico hasn't had a big social uprising because we have this escape valve, if there was no place to go, they'd have to make a solution here" (Parfit, 1996, pg. 105). In contrast, those who are not lucky enough

to move north spend time peering through the fence and envision what could be. Physically, the three miles of fence can be intimidating, especially at night when it is lighted. Illegal and legal crossings occur every day and every night. The international marketplace on which Tijuana has placed itself has allowed the border to become wider and easier to pass for the many who wish to “escape” the troubles of Mexico. Tijuana and its shanty houses and stores are built up to the fence, like children with noses to the window, all longing to be on the other side (Parfit, 1996, pg. 97). On the contrary, San Diego has kept its distance from the fence and the very different Tijuana.

Phase Three - Maquiladoras

The third stage of development is still in effect, today. During 1961, two new programs were started, called PRONAF, Programa Nacional Frontiero, and BIP, the Border Industrialization Program. These programs were designed to spur the growth of business in the Border Area. From the BIP, a new industry began. Maquiladoras, assembly plants, were a direct result of the BIP, an effort to entice industrial and commercial business to the border. Tijuana remains a center of production for textiles, electronics, and foodstuffs in the world.

Maquiladoras, which means assembly plant in English, was started in 1965. The first one was built by Fairchild Industries. The Mexican government needed to industrialize their country. They implemented the BIP (Border Industrialization Project), now in 1998 there are thousands of maquiladoras in Tijuana. There are many reasons why the industry has taken off like it has in Tijuana.

Cheap labor is a large reason for the boom. Labor in Tijuana’s maquiladoras cost much less than that of labor in the United States or Japan. Many United States and foreign companies such as Sanyo, Ford, General Electric, and thousands more have invested large segments of their business in Mexico’s maquiladoras industry (Parfit, 1996, pg. 107). Due to the estimated seven million television sets constructed in this part of the world, Tijuana is considered the television capital of the world (Parfit, 1996, pg. 107).

NAFTA, the North American Free Trade Agreement, established in 1994, led to the removal of some tariffs, taxes, on the import and export of goods throughout Canada, the United States and Mexico. This has also led to an increase in the maquiladoras industry. The peso devaluation in 1994 hit the area hard. The workers who had to deal with inflated prices on goods were not getting the great rewards that came to the large companies. More and more companies came to the region. The maquiladoras and the businesses in San Diego have found a way to coexist. Many of the workers commute back and forth over the border. Some factories have “twin” plants that do the specialized tasks in the north, and tasks that need labor intensive work in the south.

Physical Characteristics

The River

The Tijuana River is a great part of Tijuana, and it is also a river of problems. The river rolls back and forth between the United States and Mexico. It runs through the heavily populated areas of Tijuana, then up into southern San Diego and out to the ocean.

A major problem with the river flowing through the city is the sewage. Due to rapid population increases, Tijuana does not have an adequate sewage system. In addition, most sewage drains to the river. An estimated twelve and a half million gallons of sewage per day rush through in the river. The dirty situation has caused friction between the residents of San Diego and those in Tijuana.

Another problem faced is the use of each country on each side of the border. The southern side is located in a concrete channel, and with expansion, the ever changing landscape of the river beds have forced the relocation of thousands of homeless or those in poverty. The maquiladora industry is driving the changes in the river, more factories are built that need more room, and the river is the one to sacrifice. The north side has large open plains that are engineered to hold the water. There is a saltwater marsh that is home to endangered birds and plants. The estuary is important to the migration needs of birds all along the coast. Contamination of the river threatens the survival of many of the estimated 370 species of birds. It is not only the sewage that is the problem for the Estuary; the toxic waste and pollutants from the maquiladora industry have also forced a quarantine of the area many times and threatened the sanctuary's serenity.

Finally, environmentalists constantly raise the concern that the immigrants who are chased through the Estuary cause the disruption of the surroundings and more birds get hurt.



**Fore more information about becoming a volunteer
for one year
please visit our web site at:
www.salesianvolunteers.org**

Evaluation

What did I learn from this experience?

Has this experience helped you to become a better Salesian? Why?

Do you believe this experience has helped you in your formation journey?
Yes, No... Why?

What would you recommend us for future experiences like this?

Comments or Recommendation

.....
Cut-here



Salesian Volunteers