

AUXILIARIES OF THE MISSIONS



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THE EUCHARIST, A MYSTERY TO BE LIVED

By His Holiness Pope Benedict XVI *

The Eucharist and Priestly Spirituality

The eucharistic form of the Christian life is seen in a very special way in the priesthood. Priestly spirituality is intrinsically eucharistic. The seeds of this spirituality are already found in the words spoken by the Bishop during the ordination liturgy: "Receive the oblation of the holy people to be offered to God. Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord's Cross." (RO, 163) In order to give an ever greater eucharistic form to his existence, the priest, beginning with his years in the seminary, should make his spiritual life his highest priority. (cf. PDV, 19-33) He is called to seek God tirelessly, while remaining attuned to the concerns of his brothers and sisters. An intense spiritual life will enable him to enter more deeply into communion with the Lord and to let himself be possessed by God's love, bearing witness to that love at all times, even the darkest and most difficult. To this end I join the Synod Fathers in recommending "the daily celebration of Mass, even when the faithful are not present." (PDV38) This recommendation is consistent with the objectively infinite value of every celebration of the Eucharist, and is motivated by the Mass's unique spiritual fruitfulness. If celebrated in a faith-filled and attentive way, Mass is formative in the deepest sense of the word, since it fosters the priest's configuration to Christ and strengthens him in his vocation.

*These are excerpts from *Sacramentum Caritatis*, no. 80 and 81, the Pope's Post-Synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church's Life and Mission, Rome, 22 February 2007



The Eucharist and the Consecrated Life

The relationship of the Eucharist to the various ecclesial vocations is seen in a particularly vivid way in "the prophetic witness of consecrated men and women, who find in the celebration of the Eucharist and in eucharistic adoration the strength necessary for the radical following of Christ, obedient, poor and chaste." (VC, 95) Though they provide many services in the area of human formation and care for the poor, education and health care, consecrated men and women know that the principal purpose of their lives is "the contemplation of things divine and constant union with God in prayer." (CIC, 663) The essential contribution that the Church expects from consecrated persons is much more in the order of being than of doing. Here I wish to reaffirm the importance of the witness of virginity, precisely in relation to the mystery of the Eucharist. In addition to its connection to priestly celibacy, the eucharistic mystery also has an intrinsic relationship to consecrated virginity, inasmuch as the latter is an expression of the Church's exclusive devotion to Christ, whom she accepts as her Bridegroom with a radical and fruitful fidelity. (VC, 34) In the Eucharist, consecrated virginity finds inspiration and nourishment for its complete dedication to Christ. From the Eucharist, moreover, it draws encouragement and strength to be a sign, in our own times too, of God's gracious and fruitful love for humanity. Finally, by its specific witness, consecrated life becomes an objective sign and foreshadowing of the "wedding-feast of the Lamb" (Rev 19:7-9) which is the goal of all salvation history. In this sense, it points to that eschatological horizon against which the choices and life decisions of every man and woman should be situated.

My Dear Friends,

July 1, 2007

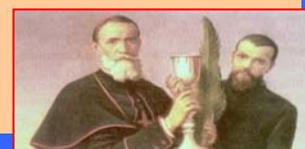
Peace in Christ Jesus!

As we continue our journey in the Ordinary Time of the Liturgical Year, we celebrate the extraordinary presence of Christ in the ordinariness of our daily lives. As he became flesh, he *pitched his tent* among us, waiting for us to welcome him in our hearts. When the *Word became a Jew*, he opened his arms on the cross to embrace even gentiles, commanding and commissioning his followers to "baptize all nations in the name of the Father, and of the Son and of the Holy Spirit," (Mt 28:19) that in the end, all cultures may be Christocentric.

Indeed, *communio* always precedes *missio*. Without a personal relationship with Jesus, there will be no authentic mission. Without a personal consecration and dedication to our teacher and friend, we can neither speak about him nor bear witness to him. Without personally *knowing* him (in the Hebrew sense, i.e. loving), we cannot make him known and loved.

The Jesus I have personally known and loved for the past 40 years of my religious life - the Christ of faith, to whom I have fervently given my faith and my hope for the past 30 years of my priestly life, is the same *heri, hodie et semper!* (Heb 13:8)

Fr. Salvador F. Pablo, SDB
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DON BOSCO IN CAMBODIA

History of the Catholic Church in Cambodia

It was about the 15th century where the first year of evangelization in Cambodia began. Missionaries from Portugal translated the writings of Christian literature in the Khmer language. By the 17th century, French missionaries wrote books of Christianity in Khmer and founded seminaries and religious communities which were destroyed soon after by the Vietnamese invasion of 1784.

The following year came where the Catholic Khmers were deported to Bangkok. That time also marked a Catholic community in Battambang. The coming of the 19th century was not peaceful too where wars and conflicts did a great damage to the Church communities. The 1970's war would change the landscape of Cambodia. The coming to power of the regime of the Khmer Rouge and Pol Pot (1975 - 1979) would bring lot of sadness for the country, its people and its religions. Many people lost their lives in the nightmare of genocides committed.

The year 1990 opened a new hope for the Church because the government gave freedom of worship. Similarly, in December 3, 2006 in Thang Koo, there was the celebration of the 450th year of the coming of the Gospel in Cambodia with around 2000 faithful from around the country. Statistically, there are about

4,000 Khmer Catholics in a country mostly Buddhist.



First steps towards Don Bosco's arrival in Cambodia.

Don Bosco officially arrived in Cambodia in 1991 from Thailand, a country where the Salesian presence started in 1927. Thailand had to cope with the Cambodian refugee camps on its territory. The Thai government forbade any organization other than the Thai army to come to the support of the refugees fleeing the war.

In 1989, the Thai government allowed the United Nations to conduct technical education

for youth in the refugee camps through the Catholic Office for Emergency Relief and Refugee (COERR). This organization delegated the project to the Jesuits from India. They, in turn, thought of the Salesians from Bangkok due to their expertise in vocational and technical education.

The Apostolic Nuncio, Archbishop Renato Martino, knowing the work of the Salesians, was also in favor of giving the project to Don Bosco. In August 1989 the Salesians established 6 centres for technical education at the 2, 8, Sok Sann and B sites along the Thai-Cambodian border. The centres were lead by Brother Roberto Panetto and the past pupils of Don Bosco Bangkok. The machinery was provided by the Salesians from Macau to support the project in favor of the Khmer youth in the refugee camps. Within two years there were around 3,000 young participants who had gained some technical skills, but the war was nearly over in Cambodia and the people were about to be repatriated. Past pupils and the personnel kept asking the Salesians "Are you going to come with us?"

To be continued...
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SALESIANS IN FOCUS

SUMUS NON SOLI IN DEDICATIONE NOSTRAE

NOVIATE BATCH 1966-67 CELEBRATES RUBY JUBILEE OF PROFESSION AS SALESIANS

Dear Fr. Master, May 24, 1973
 It is with great joy that we write this letter to you. The impact of the significance of our perpetual profession today, the feast of our Lady, Help of Christians, prompts us to write and share with you our happiness and tender feelings—who else should rejoice with us over the great things which the Lord has done?

At this moment, we recall the solicitous guidance and paternal care you always had for us in our novitiate. The years we spent in practical training have proven your teachings wise. You taught us Christ. That is the reason why as we approach the day of our profession, we feel strengthened. We know we are not alone in our dedication to the Lord. Christ is with us. And right behind them we find you, a guide, a teacher, an inspiration and above all, a friend.

Your sons in Don Bosco
 Novices 1966-67

Above is the letter addressed to Fr. Giuliano Carpella, novice master of batch 66-67, thanking him for his guidance during their novitiate days. What their master did to them helped them equip themselves to be more capable of putting up a life-long commitment and dedication to God, that which they sealed with their signatures on the day of their perpetual profession.

On 29 June 2007, they celebrated the 40th year of their religious profession. Among them, six became missionaries. They are Frs. Ochoa & Tapay (THA), Fr. Pablo & Bro. de la Cruz (PNG), and the late Fr. Santos (Timor) & Zamora (Africa) who died in the missions. The rest, Frs. Baldonado, Cavestany, Cruz, Evangelista, Ocampo, & Varela, actively persevere in the ministerial priesthood, celebrating their 30th Sacerdotal Ordination this year. One of them even became a bishop, Most Rev. Patricio Buzon of the Diocese of Kabankalan, Negros. Asked about their secret on how they endure, they say: "We know that we are not alone in our dedication." Certainly, for them, life is Christ.

