

*With Don Bosco truck masters towards Prostate Maximum
Elective 2015 World Assembly*

**Eight Nucleus
Words of Mons. Domenico Sigalini**

Dearest brothers and sisters, we continue our formative journey towards the next 2015 Assembly. First I want to share with you a good news that perhaps you already know. In the bicentenary year of the birth of Don Bosco, Pope Francis has granted the attainment of the Plenary Indulgence. On the petition of our dear Rector Major Don Ángel Fernández Artime, the Apostolic Penitentiary has issued a decree which considers the year of the bicentenary of the birth of Don Bosco (from August 16, 2014 to August 16, 2015) as a Jubilee Year in particular situations. Here's a part of the decree:

THE APOSTOLIC PENITENTIARY, by a unique mandate of the Holy Father Francis, graciously grants the jubilee year with adjoining plenary indulgence that under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of the Supreme Pontiff) can be used by the members of the Salesian Family and all the faithful Christians with a penitent heart and motivated by charity, which can also be applied as suffrage to the souls of the faithful departed who are in Purgatory if they will participate devoutly in some sacred function celebrated in honour of St. John Bosco, or at least, in front of a relic or a sacred image of the saint, will be sustained for a suitable period of time in pious considerations, concluding it with the Lord's Prayer, the Symbol of Faith, and invocations to the Virgin Mary and St. John Bosco:

- I. In the days of January 31, 2015, the Solemnity of St. John Bosco, and August 16, 2015, the very day of the bicentenary;
- II. Whenever a group takes part in a sacred pilgrimage:
 - a. at the consecrated temple of God, existing in honor of St. John Bosco at Castelnuovo Don Bosco, in "Colle Don Bosco" (which is located right in the hometown of Don Bosco);
 - b. at the Temple dedicated to the Blessed Virgin, Mary Help of Christians in Turin, which was erected to the rank of Minor Basilica in 1911. St. John Bosco oversaw its construction. His sacred remains are preserved there and it is like the spiritual center of the entire Salesian Institute.

The pious Christians, hindered by old age or serious illness, can still acquire the Plenary Indulgence if they inwardly detest any sin, and have the intention to fulfil, as soon as possible, the three usual conditions, commendably in front of some little image of St. John Bosco, will spiritually join in the celebrations or jubilee visits, in their homes or the place where they lived due to some illnesses, reciting the prayers indicated above, offering their sufferings or hardships.

Going back to us... in this nucleus, I chose the theme of "hands in the world" by Msgr. Domenico Sigalini (Bishop of Palestrina, Italy) during the IV World Elective Assembly, and particularly in the second part of his report, for reasons of space. Here are his words

The hands of the world by Mons. Domenico Sigalini

The final Examination (Mt 25,31-46)

At the end of the world, the degree examination for the Heaven will be different.

The questions will be simple. What do you do to the poor who knocks to your door? To the prisoner who waits for the penalty? To the handicapped who can't walk? To the immigrant who asks you hospitality? To the madman who lives with his old parents?

We do manifestations in the squares, petitions, we paid them to go away, we met to the traffic lights...

Am I this poor, this immigrant, this prisoner... Do you look at me? Do you give me some love?

The Christian life is having the courage to look in the eyes and recognize in everyone the face of God. Today the charity is not easy, it needs take care of the others, neglecting the money that solves nothing, offering the rod to fish, helping to find a job, offering a microcredit to support... Many poverty is only a fruit of the starvation and of the vice.

How these poor people can understand that God is always near them? Only finding who will see in them the face of his son and putting in the center of their life. I was angry and you gave me food, I was at the caritas and I found a family.

How can we translate this contemplation in the real life?

Applying the gospel: first of all the life always.

Improve the rationality that forces us to follow the laws of the governments. There are many passages before we wipe out our consciousness, we have to grow, dialogue, train, work. The pope in the last encyclical 'Caritas in veritate' says: "Only with the charity, enlightened from the light of the reason and of the faith, it is possible achieve the aims. The sharing of goods and resources is not guaranteed only by the technical progress, but by the love that wins the evil (cfr Rm 12.21) and opens to the reciprocity of the consciousness.

Promoting right laws

Supporting all the people, also the safety that seems opposite to the welcome, instead of it is its result and a necessary condition.

Our Christian communities welcoming the immigrant risk the credibility of their messages.

Hong Kong becomes center of Christian faith because in the escape from the China, welcomed many people, helping them.

Our pastorals will be alive for the men if they will be pastoral in the welcome

There is not an Eucharistic table when the believers rent a unhealthy environment or they don't pay the stranger workers.

Our welcome is the welcome of God of Jesus Christ.

Dirtying our hands

It needs the ability to work knowing that perhaps we will solve nothing, but we give the joy of the help. Mother Teresa of Calcutta supported the people to the death, she loved every man and every woman, every poor or abandoned.

The hands that bring justice

The universal destination of the goods

Cfr Compendium of the social doctrine of the church nn 171-184

God gave us the earth and all it contains, and the resources must be divided equally between all, according the justice and the charity. The forms of the property, adapted to the institutions, must take care of this universal destination of the goods. The man, using these goods, must consider the exteriority not only as own, but common. All the people must have a part of goods, necessary to oneself and his family. The Fathers said so, they teach that the men must help the poor. The person who needs help must find the necessary in the goods of the others. Considering the number of the

person, oppressed by the hunger in the world, the Holy Council says that the people and the public authorities use properly the resources, providing the goods, necessary to live and develop. (GS 69)

The equality in dignity of all the persons.
Cfr CDSC nn. 144-148

On the face of every man, the face of God shines and the dignity of every man in front of God is the base of the dignity in front of the other man and women.

The hands that defend
Protect the environment
Cfr CDSC nn.466-487

The hands that support us in the growth
The educational work
Cfr CDSC nn. 238-243

All the people must learn, we have to orient our resources towards a good aim. This operation is to educate. It is one of the many educational activities as socialize, teach, train, prevent, assist.

It is necessary because the man can't live without education. The education to the life is one of the goods that every day you have to cultivate. This is a technological trap very persuasive. We think that if you understand something, it is expected for the others, if it was a progress in the relationships, you can start from this progress to go on, as happens in the economy, in the science, in the tech. To make a car, you do so, to make a new mobile phones, you do so. To make a man, it needs always start to the beginning, differently we turn to the barbarousness, to the nonsense of the young people. The education is always a new work for every generation. Every boy and girl must build instruments to understand the life, the values, the aims, the styles. The pope says:” Differently of the technical and economic ambit, where the progresses are added to the past, in the education there isn't this accumulation, because the decisions are always new. The values of the past can't be only inherited, but we have to bring them through a personal choice.”

The education needs a qualified care, because without the education we can't grow, as human persons and as society, and can't have a future.

Today we speak of the educational emergency because the youths have negative attitudes and there is a kind of resignation in the adults. We can't face this emergency with extemporaneous decisions, but think to the responsibility to educate elaborating a project, able to understand this time.

The educational emergency underlines the education as the necessary human action. It helps us to understand that we need the education because of we are men and women. We have a personal need to find the reasons of the life and the education can help us to find, live, propose them. The new care of the education support us to think to the educational processes. The educational emergency can contribute to a new way for the educational, offering to the youth the possibility to grow, not for socialize, but for a free choice of a life project, and to the adults the possibility of realize as men and women in their vocation.

The hands that work
The human work
Cfr CDSC nn 255-322

It is the place where you meet God and with Him you find your history and the history of the world.

- The work is meeting other persons, with tension, search, collaboration, solidarity. This relation makes the history of the men, of the states, of the democracies. Sometimes, it wrote the

history that we find in the books. So, here the history continues if there is God, because only God builds the history of men and women.

- In the work, I invest my life, I give to the others. I bring, not only my muscles, but my intelligence, my energies. The life goes on. I can spend my life half-heartedly or I can be conscious of a gift that any salary can pay.
- The work is pain. It is a fatigue, it is hard, often it is a sorrow. The suffering is not a case in the life, it is not a tragic incident, it is not a penalty, it is always a mystery inside an invocation of sense. Under this invocation there is always God, crucified in Jesus of Nazareth.
- The work is a salvation. I have to grow, avoiding my egoisms, my individualisms. It is the salvation of the humanity from the hunger, the poverty, the starvation. A psalm says: salvation is work of God.
- The work is the yard of the God reign. It is the place where the laws support the justice, the solidarity; where the persons prepare the future, where we experiment with the democracy and the collaboration, where we try to win the resignation with the hope. This indicates the direction of the Reign that only God builds. In this yard, we are with Him, the Designer of the Reign, the same Reign.
- The work is also a place of sin, of the contempt of the dignity. It is the place where the egoism and the indifference rule. So it becomes the place where we called to the conversation. The conversion is the roots in the heart and when it arrives there, it finds God, the only able to change it.
- The work is a duty but also a place of great dignity and ideals. But it is not only a dignity, it becomes a place of holiness because there the collaboration of the creator develops. When we find him, it is too late, because He is there always.
- The Gospel increases the human horizon. Evangelize the work and the social life means that the worker and the citizens gets on these trees. It isn't an escape from the reality. When we help the others to find the answers for the development and the change, for the growth and the improvement. The way of the civilization is a "tree" of reflection.
- It is the place where we realize the collaboration with God to continue building the world. It is the place where you meet god and with Him you make your history and the history of the world.

Personal or Group Work Sheet

1. Read carefully the text of the eighth nucleus.
2. Narrate a meaningful experience in which you have or have had the experience of living in solidarity like in the Union or in the Federation through a project.
3. Pray for the persons who are in search of a job:

A Prayer to Find a Job

Lord I praise and thank you for your kindness. I believe that you think of me and that "my hair is all numbered." Thank you for you are the Providence. You know, Lord, that I also love you and I entrust my life to you. It is true that you told me not to worry about my life (Mt. 6:25). However, you know well that I need all of this. I have no job and you who were a carpenter, you know the anguish of those who do not have any job. You are my employer, Lord. You are the one who can give me abundance and prosperity. This is why I have confidence in you, for you are the owner of the vineyard. Thank you, Lord, because I'm sure I'll find a job where your providence has arranged. Thank you Lord, because with you I can succeed in life. Bless me Lord. Amen.