

God is with me, and so I lack nothing: *Dominus regit me, et nihil mihi deerit. Deus meus et omnia. The Lord leadeth me there is nothing I shall want. My God is my all.*

What am I saying. There is nothing I shall want? It is as if I was saying, that I would want for nothing. It is as if for a drop of water, I received the whole ocean, and even that is saying little.

I shall want for nothing, but with God, I possess everything in infinite abundance.

Saint Michael Garicoïts,
Spiritual Doctrine, § 30



Societas Sacratissimi
Cordis Jesu

Reflexion



Nef

2026
October

Nouvelles En Famille



**Material Resources at
the Service of Mission**

In this issue

Material Resources at the Service of Mission – Fr. Eduardo Gustavo Agín scj, Superior General	PAG. 3
'The parable that we hear in today's Gospel...' – Pope Leo XIV	PAG. 7
From Abandonment to New Life – Fr. Piero Trameri scj	PAG. 8
Living the History – Anna Biffi, President of "Spazio Giovani"	PAG. 11
Administration is a service to the mission – Fr. Tobia Sosio scj	PAG. 13
Opening our doors to the fragility of the street – Fr. Sebastián García scj	PAG. 14
Goods and economy of communion – Fr. Christian Arnaud Yao scj	PAG. 16
Discernment is the challenge – Fr. Graziano Sala scj	PAG. 18
Information & Decisions – General Council	PAG. 23
Interregional Novitiate, canonical visitation, new school and vocation promotion – Life of the Regions	PAG. 24

Generalate House
Via Angelo Brunetti, 27
00186 Rome (Italy)
Phone +39 06 320 70 96
E-mail scj.generalate@gmail.com

FOR INTERNAL USE

Region Saint Mary of Jesus Crucified

ENGLAND | Vocation Mass for the young people in Olton

Friday 25 September, at 19.00 pm, the Olton Convent welcomed the Deanery Youth Vocation Mass, the Vocations Mass for the Deanery's youth. Nearly 70 young people from the Deanery's various parishes gathered for an evening of prayer, listening, and fellowship.

The evening began with the greeting of Dan McHale, followed by the Eucharistic celebration presided over by P. Biju Antony scj, concelebrated by Mgr Daniel McQuie and Fr. Toby. The latter gave the homily, inviting the young people to reflect on God's call and to remain open to the different ways in which the Lord can reach out to each one. The celebration was accompanied by music from the 6:00 p.m. Mass choir of the Olton Friary parish. Young people also played an active role in the liturgy, proclaiming the readings and leading the faithful's prayers. Among them were some young people from the San Carlo Acutis group.

At the end of the Mass, Sr Roseline, of the Little Sisters of the Poor, and Br Andrew scj shared their vocational experience and testimony. Their personal experiences helped the young people understand how God's call can manifest itself in different ways and at different stages of life.

The evening continued in the parish hall, where participants enjoyed an informal moment over tea and coffee. It was a wonderful opportunity to meet friends and other young people from different parishes, share experiences, and simply be together. ■

In memoriam

Italy | On October 1, **Mrs. Ambrosina Pradella**, sister of Fr. Guido Pradella SCJ, returned to the Father's house. She was 96 years old. We express our condolences to Fr. Guido and his family and promise to remember Ambrosina in our prayers.

Region Saint Mary of Jesus Crucified

The ceremony began with the ribbon cutting by Fr. Wilfred Pereppadan SCJ, Regional Superior, followed by the lighting of the lamp. The celebration of the blessing of the new premises then began, presided over by His Excellency Archbishop John Moolachira, Archbishop of Guwahati. In prayer, the Archbishop entrusted to God the new facility, the teachers, and all the students who will enliven its classrooms every day.

Among those present were Fr. Jose Kumar SCJ, Regional Vicar in India, Fr. Jesuraj scj, Fr. Edwin scj, Fr. Akhil scj, Fr. Jestin scj and Fr. Jude scj, together with several priests and nuns from nearby communities, as well as numerous parents, parishioners and friends of the community.

After the official moments and the blessing, the celebration continued with a cultural programme prepared and presented by the students of Betharram Sacred Heart School. Fr. Pobitro scj, Superior of the community, he greeted those present. Fr. Sathish scj, Principal of the school and project manager, thanked all those who contributed to the construction of the new structure. At the end of the programme, Fr. Subesh scj, Administrator, expressed the community's gratitude to all those who participated and collaborated.



The day concluded with a convivial moment, during which lunch was offered to the guests.

The inauguration of the new building marks the beginning of a new chapter for *Betharram Sacred Heart School*. A more suitable facility means new opportunities to offer a quality education while continuing to educate young people in the values the Betharramite community wishes to pass on to future generations. ■

Material Resources at the Service of Mission

“And leaving everything... they followed him.” (Lk 5:11)



Dear Betharramites,

In this editorial, I would like to share with you a topic that often goes unnoticed among us: *our relationship with material resources*, especially regarding how we use them and place them at the service of mission in community.

I will begin by recalling a testimony. Once, a holy Betharramite priest, Fr. Darío Rodríguez—whom I met at the start of my vocational journey—told me: *“In Betharram, only those who choose to be poor are poor.”* His statement challenged me at the time... However, throughout my life, I have come to see how true those words were. There were the testimonies of religious who, in their simplicity, evangelized without attachment to anything. But there were also others, who found it difficult to accept any concrete material deprivation. Saint Michael, for his part, invited all of us Betharramites to always walk happily, even if only with the Bible and a Theology Book... For my part, I often wondered: What kind of religious would I like to be? What should the poverty of a Betharramite be like?

I am aware that the vow of poverty is a tool to align us with our charism, but if we lack the self-discipline to live it concretely, it can be reduced to a

promise blowing in the wind, to a *"I will follow you, Lord, but first let me go and..."* (cf. Lk 9:61).

The Word of God teaches us that, at the origin of every vocation, there is always a call to detachment, to 'exodus', to go out of ourselves in pursuit of Christ, to follow him, and to imitate his way of life. But how difficult it is for us to sustain this at all times and in every place! At this point, I understand that we have much vulnerability. The search for our security seems to get in the way of the desire to live with an undivided heart.

Our Rule of Life today reminds us of this essential dimension: *"We conscientiously use the goods of the community insofar as we need them for mission"* (RV 49). Perhaps in this phrase we find a simple and profound key to understanding our call to poverty. Goods are not bad, nor they are, in themselves, an obstacle. They are the resources we receive that can be placed at the service of a life dedicated to mission.

Have we not chosen to be poor in order to be free? If so, it is because evangelical poverty finds its inspiration in Jesus of Nazareth himself. Saint Paul reminds us that Christ, *"though he was rich, yet for your sake he [freely] became poor, so that by his poverty you might become rich"* (2 Corinthians 8:9). The Incarnation is that great act of freedom that led him along the path of self-denial, *"always inspired by the Spirit of his Father"* (SMG) and not by worldly attitudes. The Word *"emptied himself, taking the form of a servant"* (Philippians 2:7).

Saint Michael Garicoits was deeply moved by this mystery. The God who became man chose poverty, the lowest place, the stable: *"He leaves the splendour of heaven and goes to the vilest, most unpleasant place in the world, a stable..."* (Spiritual Doctrine 5). For our founder, Jesus' self-emptying is not simply deprivation: it is the expression of *a heart on fire with love*, which chooses to become poor and gives itself completely.

Therefore, our poverty cannot be reduced to merely having fewer things. It is something deeper: *it is learning not to become attached to what we use.*

Region Saint Michael Garicoits

From 6 to 11 September, the Superior General also participated in the annual retreat of the Vicariate, sharing a time of prayer, reflection and brotherhood.

On September 12, Fr. Gustavo presided over the celebration during which Br Antoine Ouattara and Br. Henri-Joël Kouassi pronounced the perpetual vows.

The visit was a significant moment of encounter and communion for the Vicariate, strengthening the bonds of brotherhood and sense of belonging to the Betharramite family. ■



Region Saint Mary of Jesus Crucified

INDIA | A new school for the Simaluguri community

September 2, 2026, was a day of great joy for the Betharramite family in India. The new Betharramite Missionary Center in Simaluguri, Assam, was inaugurated and solemnly blessed.

The new facility represents an important step for the school and the entire community. It is the fruit of the commitment of many people and offers a more suitable and modern environment to support the growth of the children and young people who attend the school.

The celebration was attended by ecclesiastical and civil authorities, priests and nuns, parents, parishioners, and students, gathered to share this significant moment.

Holy Land

BETHLEHEM | Interregional Novitiate

With immense joy and happiness, the canonical novitiate year 2025-2026 concluded at the “St. Joseph” Interregional Novitiate in Bethlehem.

Here is a note from a novice: *‘May Saint Michael Garicoits, apostle of the Heart of Jesus, help us to grow in the spirit of dedication, humility, and charity towards all those whom God places on our path. We also entrust to God our formators, as well as the Superior General and his Council, who have made this wonderful interregional novitiate initiative possible, that he may bless their service. May the Lord make us religious, capable of loving with a generous heart and serving with joy.*

May Our Lady of Betharram and Saint Michael Garicoits intercede for our communities and for all those who dedicate their lives to the service of others.

Forward, always!’

The community also welcomed a surprise visit from His Excellency Archbishop Giorgio Lingua, Apostolic Nuncio to Israel and Apostolic Delegate to Jerusalem and Palestine. His visit was truly a blessing for our Interregional Novitiate “St. Joseph.” ■

IVORY COAST | Canonical Visitation

From August 22 to September 16, 2026, the Vicariate of Ivory Coast welcomed Fr. Gustavo Agín SCJ, Superior General, on the occasion of his canonical visit.

It was an important opportunity to meet with his confreres in the various mission communities, according to the programme established for the visit. Father Gustavo was thus able to share moments of encounter and dialogue with the religious of the Vicariate, gaining a deeper understanding of their life and service.

The Rule of Life expresses this clearly: we want to become “*poor in heart*,” recognizing God as our “*only true wealth*” (RV 46). This interior poverty makes us free. And this freedom has a missionary purpose: “*With the greatest interior freedom, we make ourselves available to proclaim the Good News to the poor*” (RV 47). I’m not sure that, in our ordinary use of community goods, we keep in mind how much it costs the poor of our era (and our region!) to obtain them through their work and effort. I think this point should give us more thought... it’s a matter of justice.

We know that goods have a purpose. As religious, we have chosen to share our goods. It’s about *sharing*. What we receive for our work, our abilities, or our activities, *belongs to the Congregation*. We don’t live by the logic of “*this is mine*,” but rather with the awareness that we have received resources that must contribute to the common good and to mission. I will never forget those elderly fathers who, at the end of each month, would come to the superior of the community to give their pensions, which they had received from the government.

Finally, the Rule invites us to avoid “*everything that might appear as luxury, excessive gain, and the accumulation of goods*” (RV 51), and asks that our fraternal life be marked by “*sobriety and simplicity, self-giving and hospitality*” (RV 49).

Evangelical poverty also has a communal dimension. “*No one claimed that anything he owned was his own, but everything was held in common*” (Acts 4:32). The sharing of goods among the communities, vicariates, regions, and the entire Congregation expresses that we are one family. What one community has, cannot be understood apart from the needs of the others. Solidarity with the poorest is part of this same dynamic.

Perhaps here arises one of the most important questions for our time: *what does our way of using goods say when compared to the Gospel we proclaim? What do the laity think of our way of managing resources?*

It concerns “the reality of our poverty and the effective value of our witness” (RV 53). It is an invitation not to assume that, because we have professed the vow of poverty, that we are already poor according to the Gospel.

We need to examine how we use and share the goods entrusted to us, and how we respond to the needs of the poor. Furthermore, evangelical poverty cannot be separated from justice: in a world that encourages accumulation and seeking security in material things, we are called to share and to place our trust in God, our true wealth.

And perhaps evangelical poverty ultimately consists in being able to say with our lives: *I have nothing I need to keep for myself, because everything I have received is meant to become a gift for others. This is another way of making Saint Michael's dream concrete: “to share the same happiness with others”* (SMG).

May God bless you.

Fr. Gustavo Agín, SCJ,
Superior General

Questions to share in community:

1. What place do material goods truly occupy in my life as a religious or lay member of the Betharramite community? Am I aware of any attachment to them?
2. What witness does our community, through its way of life and use of resources, give to the evangelical poverty we profess?
3. How can we in my community ensure that the possessions we have are used more obviously in the service of mission?

Canonical Visitations

- **Canonical visit in Paraguay :** The Superior General began the visit to the Vicariate of Paraguay on October 6 at the house in Lambaré. The visit to the communities will conclude with the Vicariate Assembly on October 22.
- Next, from October 27 to November 16, he will visit **the communities of the Vicariate of Argentina-Uruguay**, which will conclude with the Vicariate Assembly on November 17, 18, and 19.

Decisions of the Superior General and his Council Meeting on September 28, 2026

General Administration

- After careful discernment, during which the Regional Superiors were consulted along with all the Regional Vicars of the Congregation and a number of lay experts, the Superior General, with the consent of his Council, decided to **transfer the Generalate House to a new location**, still within the Municipality of Rome (RdV 205/e).

The relocation of both the offices of the General Administration and the religious community will take place at the beginning of the new year, 2027.



Fr. Auguste Etchecopar Region

The following appointments of Community Superiors have been approved:

[Vicariate of Brazil]

- Fr. Francisco de Assis Dos Santos scj: Community of Paulinia ;
- Fr. Paulo Cesar Pinto scj : Community of Nova Fatima ;
- Fr. Francisco de Paula scj : Community of Sabará ;

[Vicariate of Argentina-Uruguay]

- Fr. Sergio Gouarnalusse scj : Community of Beltrán ;
- Fr. Leandro Narduzzo scj : Community of Barracas ;
- Fr. Oscar Mendoza Jiménez scj : Community of Ciudad del Este.



our assets cannot be entrusted solely to individual assessments. We need to listen to one another, exchange views, pray and decide together, allowing ourselves also to be helped by those who experience the realities and needs of the different local areas.

5. Sustainability.

Sustainability is also part of discernment. A property is never truly “free”: it requires maintenance, financial resources, people to care for it, administrative responsibilities and, often, energy that could be directed elsewhere.

We must therefore ask whether what we invest in maintaining a property is proportionate to the service it provides to the mission. Figures, costs and practical possibilities are also part of our discernment.

If all this were put into practice, I am certain that we would discover that we have many more resources available for mission. Not only because we could make different use of some properties, but also because we would learn to look at what we have received with new eyes.

What are the properties we have received asking of us today?

What mission are they still supporting?

What resources could be freed up for new needs?

What must we have the courage to let go of, and what must we instead have the courage to transform?

The real challenge, then, is not simply to decide what to do with our real-estate assets. The real challenge is to preserve the freedom needed to recognise together what mission is asking of us today.

Perhaps this is precisely where our challenge lies: not in the assets we manage to preserve, but in the freedom with which we know how to put them at the service of mission.

Let us continue on our journey with freedom and availability, ready to hasten wherever we are called. ■



From the Angelus on September 21,
2025, St Peter's square.

The parable that we hear in today's Gospel (Lk 16:1-13) makes us reflect on our use of material goods and, in general, how we administer the most precious good of all, our very life.

In the story we see a steward summoned by the rich man for “an accounting” of his management. Here we are presented with an image that conveys something important: we are not the masters of our lives or of the goods we enjoy; everything has been given to us as a gift by the Lord, who has entrusted this to our care, our freedom, and our responsibility. One day we will be called to give an account of how we have managed ourselves, our possessions and the earth's resources – before both God and humankind, before society, and especially before those who will come after us.

(...)

Dear friends, the parable invites us to ask ourselves: how are we managing the material goods, the resources of the earth and our very lives that God has entrusted to us? We can follow the way of selfishness, placing wealth above all else and thinking only of ourselves. But this isolates us from others and spreads the poison of competition, which often fuels conflict. Instead, we can recognize everything we have as a gift from God, to be managed and used as an instrument for sharing – to create networks of friendship and solidarity, to work for the common good, and to build a world that is more just, equitable and fraternal.

Goods and mission

From Abandonment to New Life

Fr. Piero Trameri scj
(Albavilla)

Like all religious congregations, we too, in the Italian Vicariate, had some properties that we were no longer able to manage.

The first was a boarding school at the northern end of Lake Como, near Colico. For many years, many of us taught there, and as long as we had enough people involved, we were able to keep the school going. But as we grew older and our numbers decreased, it also became increasingly difficult financially. Eventually, in 2003, we decided to close the boarding school and began thinking about selling it.

The Municipality of Colico itself became interested in purchasing the property, intending to use it as a school centre for young people from five hamlets within the municipal territory. In 2005, we completed the sale, with the condition that the building continues to be used for educational purposes. It has now become the municipality's school campus: a beautiful facility that has been completely renovated, thanks to funds obtained from the European Community. Colico was our first house in Italy, built over time and with

enormous sacrifices, and when the possibility of selling it was discussed, it was a drama for many of us. Nevertheless, we are happy because the property continues to live on and to fulfil those educational purposes that we had originally intended for it.

Between Social Housing and Reception Facilities

In Albavilla, in the province of Como, we had a very large eighteenth-century villa which had long served as our minor seminary. Here too, however, management costs had become very high, and we were not even able to pay the utility bills.

In this case, the search for interested third parties was facilitated by the mediation of the Italian Conference of Major Superiors of Religious Congregations.

Unlike what happened in Colico, we did not want to sell the house, but rather to find a way to use it for social purposes. We established contact with "Varietà," one of the social cooperatives in Como, which also succeeded in obtaining accreditation

from our Rule of Life and from the spiritual heritage we have received.

1. Mission

Mission is the soul that guides our discernment. As has already been said, if we regard our goods as untouchable property, then our hearts are turned elsewhere, not towards mission.

The question is not simply whether we should keep or sell a property. We must ask what would be the best way to make it fruitful for mission: to preserve it, adapt it, share it, repurpose it or, when necessary, sell it.

2. Attention to the forms of poverty around us

Serious discernment opens our eyes to the poverty and urgent needs of the area in which we are present. The Rule of Life reminds us that *"we are close to and stand in solidarity with the poor, accepting that they may challenge us and evangelise us."*⁵

Do our works still respond to urgent needs? Are the spaces we maintain still able to welcome, accompany, form and evangelise people? Or could we make some of these resources available for needs that we are not yet able to see today?

⁵) Rule of Life, nr. 48

⁶) Rule of Life, nr. 49.

3. The community's perspective

Community is a place of vital importance for us. It is increasingly called to be attentive to the urgent needs of mission, to discern the realities of the local area, and not to be concerned only with its own small circle, but to broaden its vision.

Some personal and community renunciations are not made for self-glorification, but for a stronger and more conscious sharing. A property belonging to the community cannot be considered solely in terms of the needs of those who happen to be using it at a given time.

4. Communal discernment

Community calls us to undertake a genuine process of shared discernment. We need to be converted to community. We do not live together for convenience, but in order to share. We share who we are and what we have.

*"Through the vow of poverty, we commit ourselves to possessing nothing: we place our material goods, and our human and spiritual resources, in common."*⁶

For this reason, decisions concerning



letting go of a property may arise from attachment, but also from gratitude, a sense of responsibility, or affection for a history that belongs to us. Precisely for this reason, we need discernment: to recognise what truly motivates us and to examine whether our choices are directed towards mission.

What is at stake is our ability to remain constantly alert and watchful, so that we may be a “flying camp of auxiliary priests, free from any particular work and able to go anywhere”³ and “ready to hasten wherever we are called.”⁴ Our works must not restrict our availability and freedom. If this spirit of availability

or accomplish for the mission.”²

As we can see, a great deal is at stake. Our identity and our vocation are at stake. And what if some of our difficulties or even our nostalgia for the past, when reconsidering our real-estate assets were actually ways of preserving spaces of personal comfort?

This question is not intended to judge anyone’s intentions. The difficulty of

were to be constrained by structures, it would be the end.

So much is at stake. Above all, however, let us take the risk of discerning what we have received as an inheritance, including our real-estate assets.

What criteria might guide this discernment?

I will list some that, in my view, emerge

2) *Ibidem*, nr. 164

3) *Rule of Life*, nr. 16. *Spiritual Doctrine*, nr. 234.

4) *Spiritual Doctrine*, nr. 6.



Villa Tanzi, the current headquarters of the Vicariate of Italy and residence of the Albiate community, was built around the middle of the 19th century, commissioned by the Tanzi family to serve as a summer residence. Acquired by the Congregation in 1947, it was converted into a house for the Italian studentate.

from the Lombardy Region. After lengthy negotiations, in 2018 we were able to sign a lease covering the entire house and park. Several modifications had to be made to adapt the villa to the purposes of this social cooperative, but it has now become a medium-support residential facility for people with psychological difficulties and currently accommodates around 20 residents.

In addition, the house contains five other apartments intended for people who are beginning to take their first steps towards

independent living. These residences are also managed by the cooperative and form part of a wider network extending over a radius of several dozen kilometres throughout the province of Como.

Also in northern Italy, in Albiate, in the province of Monza-Brianza, we had a residence, Villa Tanzi, which for many years had served as our student residence. Here too, management had become difficult because of the costs. In order to prevent the building from falling into disrepair, we sought a way for it to

be used for social purposes. At a certain point, a social cooperative called “Spazio Giovani” from Lissone contacted us, and on 21 February 2023 we signed the lease agreement. The agreement did not concern the entire property: in fact, we reserved a separate section of the building so that it could continue, on the one hand, to serve as the headquarters of the Italian Vicariate and, on the other, to ensure continuity of our presence through a small community.

More specifically, the cooperative renovated the raised ground floor of the villa in order to create eight housing units intended for social housing, seven of which are currently occupied.

This cooperative works in collaboration with the municipalities and local health authorities (ASL) of the provinces of Milan, Monza, Lecco, Como, Varese and Sondrio. It helps people who request accommodation to find suitable housing. For example, this may be a single mother with children, or a teacher from southern Italy who, after winning a public competition, needed accommodation in order to carry out her work. The other rooms have been renovated and made available for conferences and cultural activities, while the cooperative also reserves the right to rent these spaces to other associations.

There is one final property in Monte Por-

zio Catone, near Rome. Originally a formation house, for thirty years it has been possible to maintain a community providing assistance to people suffering from AIDS, thanks to the support of local cooperatives.

All three stories from Lombardy share one common element: the ability to identify and bring together our mutual needs and those of the organisations and cooperatives concerned, thereby making it possible to reuse our properties in the best possible way and for social purposes.

In these three examples from Lombardy, the sadness caused by handing over places that had long been connected with the history of the Congregation has gradually given way to the joy of seeing them come back to life in a new way and for a socially useful purpose.

Despite all our fears and our attachment to what we had built with enormous sacrifices, we entrusted ourselves, at least to some extent, to Providence. Our Founder also used to say that we should abandon ourselves into the hands of the Lord, because it is He who guides our lives and shows us the way. ■

SCJ, in an article by Giacomo Cozzaglio, entitled “From Abandonment to New Life”, published in the magazine of the Diocese of Milan, *Il Segno*, No. 5, May 2025.

Indeed, the question of mission is essential to the way we live poverty, manage our personal and community resources, assess the need to own real estate and, where appropriate, consider repurposing, sharing, or selling it.

Mission must guide the way we look at our goods. A possession is not important simply because we own it, nor does it become useless merely because it is not directly intended for proclaiming the Gospel. The fundamental question is different: **in its present form, is this property still serving the mission?**

If it is not, then a process of conversion is needed: we must change the way we look at it and perhaps also the way we use it. The Rule of Life is very clear on this point (RL, 49).

For some of us, selling a property, whether in the past or today, may feel almost like a slap in the face to the memory of the confreres who came before us. Yet, as the Rule of Life indicates, mission leads us forward and urges us onward. Some works that were once glorious may today have become useless, obsolete, outdated or, at times, even an obstacle to mission.

Faithfulness to our history, however, does not necessarily mean preserving everything we have received. Our predecessors had the courage to build, purchase, establish new presences and take on new responsibilities because mission called for it. Being faithful to them also means having the same courage today to discern what mission is asking of us.

A work may have been valuable yesterday but may no longer be so today. Rather than continuing to make us a “flying camp,” it risks turning us into a static camp. This would run counter to our vocation and prevent us from being free for mission.

The 28th General Chapter, held in Thailand in 2023, devoted an important part of its work to this issue. It called for serious reflection on our real-estate assets in order to “*make good use of unused properties*.”¹ It also called for discernment so as to “*decide on and regularise certain properties administratively, or to sell those properties that are neither useful nor necessary for the mission. We must not be prisoners of sentimentality; rather, we need sound realism to understand what we can do*

1) Acts of the XXVIII General Chapter, Chiang Mai 2023, nr. 163.

in the form of a loan that we repay monthly. Having started this project with nine shops, we now have seventeen (see picture on p. 17 above);

- a car wash station which, after a major renovation, has become a genuine source of regular income for the mission in service of formation (see picture on p. 17 in the middle);

- a set of chairs, tarpaulins, and trellises offered for rental, which also constitutes a small source of income;

- the establishment of a butane gas sales shop, which is also a small source of income;

- a guesthouse is currently under construction in Dabakala. The first phase is completed with 22 rooms. It only remains to provide the furnishings, and the center will be operational (see picture on p. 17 below);

- finally, a few plots of land acquired

for future projects, some of which, in Dabakala, can support the mission in the northern part of the country.

Other projects are under consideration to help support the mission in the vicariate and to live out the economy of mission with the entire Congregation, as requested by the General Chapter.

Finally, our Vicariate is an emerging vicariate. It therefore needs everyone in order to reach a responsible autonomy to support the mission. We must fully live out this sharing of resources for the common good of all, and to respond generously to various calls without delay, without reserve, and without turning back, out of love

Thank you, and always ahead! ■

Discernment is the challenge

In the pages preceding this text, some of our confreres have shared, in light of the service entrusted to them, some reflections on the sharing of goods,

the stewardship of property, and the disposal of real estate. Mission has been the central theme throughout.

Fr. Graziano Sala scj
(General Bursar)

Living the History

During the summer, I had the opportunity to learn more about the history of the **house in Albiate**, since we included it in a cultural initiative of the Province of Monza and Brianza that promotes the historic residences of the area. In 2023, most of the ground floor and first floor of the building were entrusted to the management of the Social Cooperative Enterprise Spazio Giovani, which I have the honour of representing.

I reflected on how, throughout all these changes, the house has had several names: Villa Tanzi, San Michael Student Residence, House of Our Lady of the Bel Ramo, and now, for us, Corte Tanzi.

The name given to things says a great deal about their identity. But for all those who have lived in its rooms for more than a hundred years, Albiate has above all been a place where they felt at home.

Since April 2023, even though we do not live there, Corte Tanzi has become for us a place of identity, just like a home: open, welcoming, and alive. By opening wide the doors of the wonderful and

Anna Biffi
(President of "Spazio Giovani"
- www.spaziogiovani.it)



ancient gate, we have begun to organize activities with secondary-school students, children and families, educators, teachers, social workers, and people experiencing situations of vulnerability.

Imagining the future of the Albiate house of Spazio Giovani together with Fr Piero

Trameri, who was responsible for it at the time, and the other Fathers was not difficult, because it was clear to everyone that, although in different forms, we would preserve the original vocation of the property. The new history of Corte Tanzi therefore began with the sharing of the following principles:

- to preserve the educational, social and community vocation of the place;
- to preserve its architectural structure and its current use;
- to protect this valuable property through maintenance work, while respecting urban-planning regulations and restrictions;
- to ensure the continued presence of the Vicariate's secretariat and the religious community.

Corte Tanzi is not simply one of the more than one hundred projects that we manage each year. It is the most beautiful and exciting challenge for the future of Spazio Giovani and also the most demanding one.

Three years after the beginning of this adventure, we can say that, with commitment, passion, competence and creativity, the project is alive and productive.

In the rooms on the ground floor, we carry out:

- training activities and courses for teachers, educators, social workers, psychologists, educational specialists, and secondary-school students;
- socio-cultural and recreational activities for schools, associations, and public and private organisations, organised by Spazio Giovani and/or in collaboration with other institutions and associations.

On the first floor, upon referral by social services, we provide, for a maximum period of 18 months, one-, two- and three-room apartments for families experiencing socio-economic difficulties (Social Housing), together with educational support to help them overcome their situation of vulnerability.

In this time marked by individualism and social isolation, we believe that caring for places and welcoming and accompanying people who live in the house in Albiate for a few hours, a few days, or several months is a beautiful way of building community by honouring the past and constructing a future filled with renewed hope. ■

Ivory Coast, and even in the Congregation. Unfortunately, with the sharp drop in rubber prices, sales—though still acceptable—are no longer able to support the mission to a great extent.

In addition to the plantations, we applaud the initiative of the greenhouse built in Adiapodoumé, which we also inherited. Through its revenue, it contributes to supporting the mission, especially in the area of formation. Thank you to our elders who initiated this project and to all those who participated in its realization.

Today, our elders once again—along with ourselves—continue to water what was planted by our predecessors, but we are also committed to planting in our turn so that, tomorrow, our brothers may water for the sake of the mission.

Our heritage consists mainly of modest investments in diversified projects that both contribute to the Vicariate and **strive to meet various needs of the local population** by helping, among other things, to develop small local commercial activities :

– the construction of shops by the vicariate, with assistance from Italy



development of every person: a hot shower that restores the dignity stolen by living on the streets, an organized wardrobe that restores the ability to choose, and a hallway where sharing *maté* ensures that everyone has a name, a face, a story, a past... but above all, a future!

Opening our doors to the fragility of the street transforms both

the person seeking refuge and the community that discovers its true temple is realized when it is filled with life.

Placing material resources in a missionary key is, ultimately, the decision to stop letting walls safeguard certainties and start using them to shelter brothers and sisters. Beginning with the most broken and discarded. ■

Goods and economy of communion

Fr. Christian Arnaud Yao scj
(Bursar of the Vicariate of Ivory Coast)

According to Rule of Life No. 288, *'management is ordered in such way that goods of the communities contribute to the life and mission of the vicariate and the region, and the goods of the vicariate and region support the life and mission of the whole congregation.'* With this section of the Rule of Life, the stage is well set. The acquisition and management of property are inevitably ordered to the service of the mission.

Indeed, our predecessors understood this and left us such a heritage. 1 Cor 3:6: *'I did the planting, Apol-*

los did the watering, but God gave growth.' These words of Saint Paul introduce us very well to what must be the present day in our congregation. **So now is the moment to express our gratitude to the fathers who preceded us, and to all our brothers today whose proposals and initiatives are bearing fruit.**

Regarding the Vicariate of Ivory Coast, we received land mostly intended for rubber tree plantations. According to the information we obtained, these plantations significantly helped the mission in the Vicariate of

Administration is a service to the mission

Fr. Tobia Sosio scj
(Regional Bursar)

When we speak of goods, I believe it is important that we be fully convinced that we are not referring only to material goods, but also to the Good that each one of us represents, to our personal talents, our time, and our "Here I am." If I am not prepared to share my personal life generously, it will be all the more difficult for me to share my material possessions.

Each of us has received a Mission, both within the Congregation and within the Church, whether in the community or in the various ministries entrusted to us. In this sense, we are all missionaries, and we must all ensure that material goods do not become an obstacle to our apostolate.

The social reality of Latin America, and more particularly that of the Father Auguste Etchécopar Region, is characterised by a great gap between the rich and the poor. Such a situation requires a constant and sincere evaluation of our consistency with the Gospel we preach and of the way in which we put into practice our true "preferential option for the poor." Pope Leo XIV clearly defines this as the heritage of a Church that wishes to remain faithful to the

Love of God (*Dilexi te*). We certainly possess many goods that we must administer according to criteria of social justice.

Based on my long experience in Paraguay, I believe I can say that we have made considerable progress since lay people assumed administrative responsibility for the schools: greater professionalism and competence in preparing budgets, greater rigour in meeting our legal obligations towards teaching and administrative staff, better maintenance of the buildings, and a greater willingness to share our goods with institutions that are less well-off, with the Congregation itself, and with any other social work that we may wish to support. The necessary discernment takes place through frequent meetings with the administrators or within the Vicariate Council, which meets every month.

Neither money nor buildings are possessions that we can dispose of arbitrarily. We are quite clearly aware of this. Everything belongs to the Congregation and, consequently, to the Church. The religious themselves are accustomed to giving an account of

the money they receive; the purchase of vehicles must be approved by the Vicariate, and if each community has sufficient resources, this is thanks to the 10% contribution on the gross income of the better-off educational institutions.

In addition to this, the State exercises strong oversight through external audits, since we are a non-profit civil association.

Nevertheless, I think we could do even better if each community and the Vicariate itself were to undertake projects oriented towards the Common Good, in order to offer a stronger witness in response to genuine situations of poverty and to the needs of vulnerable people.

At the regional level, each Vicariate commits itself to supporting our mission in Paso de los Toros, Uruguay, as

well as the regional scholasticate in Belo Horizonte and, until last year, the regional novitiate in Adrogué. The approval of budgets and the necessary discernment, both concerning the use of goods and the exchange of religious, take place within the Regional Council, which meets four times a year. The proximity of the countries and a long tradition of meetings between religious and lay people from the three Vicariates (ELAB: Latin American Betharramite Encounter) facilitate our task.

Strengthening our unity and solidarity so that we may be a sign of Hope: this is certainly the Will of God and, hopefully, an attraction to a vocation for the new generations. ■

Opening our doors to the fragility of the street

Fr. Sebastián García scj
(Regional Vicar in Argentina-Uruguay)

Transforming ecclesial heritage into a tool for mission is not a matter of building renovations, but a conversion of the commu-

nity's heart. This is what we have been experiencing at **Manzana Barracas** for ten years now.

*The **Manzana Barracas** is home to a vibrant community centered on the person and on accompanying them toward integral human development.*

Alongside the School, which carries out the mission of evangelizing through educational processes, we have Social Development Spaces: showers for

people experiencing homelessness, 130 families supported by the Parish Caritas, a community clothing closet, occupational therapy for people with addictions and mental health conditions, also a space for vulnerable and underprivileged children—and the Parish Center for sports and recreational activities.

Opening the doors of the parish to welcome everyone. In this way, an empty hallway that could anchor us in the temptation of preserving walls becomes a bustling and alive space: a true sacrament of wel-

come.

When we place our assets at the service of the Gospel, we stop thinking solely about heritage goods or pristine museums, and start accompanying the integral human

