

Society of the Catholic Apostolate
General Secretariat for the Apostolate

**The Social - Charitable
Apostolate of the Pallottines
in a Changing World**

“Caritas Christi urget nos” (2 Cor 5:14)

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Preface

Discerning the signs of the times is an essential characteristic of Pallottine charism. This book “The Social-Charitable Apostolate of the Pallottines in a Changing World” is a proper response to this challenge posed by our charism. Therefore, right at the beginning, I wish to express my appreciation and gratitude, to the General Secretariat for the Apostolate, under the guidance of General Consultor, Martin Manus SAC, for realising this innovative work. I remain grateful also to all the members of the same General Secretariat, to the editors, Frank Donio SAC, Piotr Krakowiak SAC, Martin Manus SAC and Rahul Philips SAC as well as to all those who have contributed towards the publication of this book, the first of this nature in the history of our Society.

The passion of St. Vincent Pallotti for the corporal and spiritual works of mercy throughout his priestly ministry was outstanding and resembled that of Jesus himself. The initial declaration of Jesus in the Synagogue of Nazareth (cf. Lk 4, 16-20) and his entire public ministry was characterised by compassion for the people (cf. Mt 9, 36). He fed the hungry, healed the sick, raised the dead... always in obedience to the will of his Father and for love especially of the most needy and underprivileged. Pallotti followed the same path of self-giving, and wished to be all things to all persons. The spiritual sons and daughters of St. Vincent cannot follow a different path!

In the person and mission of Pope Francis, we have today a further confirmation of this Gospel-way that we are all called to follow. It is significant that this book is published in the Holy Year of Mercy. Speaking to the plenary assembly of the Congregation for the Doctrine of the Faith on 29 January 2016, Pope Francis spoke of the prime importance of all the works of mercy, both corporal and spiritual. “We are in the Holy Year of Mercy. I hope that in this Jubilee all the members of the Church will renew their faith in Jesus Christ, the face of the Father’s mercy, the way who united God and man. Mercy, then, is the foundation of the life of the Church: the first truth of the Church, indeed, is Christ’s love”. He added further: “How then can we not desire that all Christian people – pastors and faithful – rediscover

and return to the centre, during the Jubilee, the corporal and spiritual works of mercy?”

Our many Provinces and Regions are engaged in a great variety of socio-charitable activities. They all may not find a place in this book. In fact, it is the first time that we are making a concerted effort to coordinate and animate this apostolic field and hence this book, praiseworthy in itself, is to be seen as a first edition which can be enriched further in the course of time. I am sure that the information contained in this publication will be very edifying.

These maxims of Pallotti, in conclusion, will summarise the content of this book: “The only example is the life of Jesus Christ. The only love is God. To help our neighbour in the spiritual and temporal need is a sure way of obtaining mercy” (OOCC IV, 46). May this book inspire and impel all of us to translate our love for God into concrete actions of compassion and mercy and make us true apostles of charity.

Jacob Nampudakam SAC
Rector General

Rome, 17 April 2016
Good Shepherd Sunday

Introduction

Our world is changing rapidly. The process of globalization also affects more and more the daily life of those people who are not in forefront of society. The effects of our globalized world can be experienced in the daily life of everyone. On the one hand there are many positive aspects which improve the life of people and offer greater opportunities for many. On the other hand, however, there are also the dark sides of this globalization which are creating new distances and enlarging the gap between the rich and the poor.

This changing scenario places a greater challenge before the Church and its mission in our post-modern world. Over the years the Church has always looked for the proper responses to the needs of the times. St. Vincent Pallotti, the founder of the Union of the Catholic Apostolate, was always open to the inspiration of the Holy Spirit and wanted to be all things to all people. The special love he had for the poor and marginalized enabled him to see Christ in those in need. Therefore he committed himself to unite every effort seeking collaboration from people from all walks of life to create a better world.

The Society of the Catholic Apostolate, since its inception, has strived to carry on the legacy of its Holy Founder. This book is an attempt to give an overview of the involvement of the Society in the field of socio-charitable apostolate. It does not intend to give detailed information of all that has been achieved by SAC throughout the world so far or the historical description of its involvement in the socio-charitable apostolate chronologically. The vastness and variety of the socio-charitable activities performed by Pallottines over the years, and still present in all the continents, is too big to be covered in this small publication. Its intention, however, is to outline some basic reflections on the themes related to socio-charitable apostolate in SAC, to acknowledge those great and unique efforts and at the same time motivate one another towards this apostolate which is so close to the heart of Jesus.

The General Secretariat for the Apostolate is an auxiliary body of the General Council of the SAC and is appointed to help inform both the General Council and the members of the Society concerning aspects of the apostolic work of the Society. In 2010 the General Secretariat for the Apostolate decided to look at various works of the SAC and to develop programs towards these. Over the course of the years one issue appeared to be a priority: that is the socio-charitable apostolate of the SAC today. This book contains the fruits of both an investigation into what the SAC does and also the contributions of various experts in this apostolic field.

Fr. Piotr Krakowiak SAC summarizes the social teachings of the Church which through the ages have sought to take the example and words of Jesus Christ to live them in different social settings. All history of the Catholic Church could be called the account of socio-charitable actions, from primitive Christian communities, through medieval socio-charitable foundations to modern health and social services and the numerous charitable institutions. The key themes that are at the heart of our Catholic social tradition will be highlighted as an inspiration for further reading and study for all who are interested in socio-charitable work and voluntary involvement in our communities.

Fr. Jean Bertrand Etoundi SAC in his reflection, identifies the biographical and spiritual elements of St. Vincent Pallotti in the socio-charitable environment. He does this in order to examine how they positively influenced Pallotti's multi-dimensional work, and also their influence on his understanding of socio-charitable commitment.

Fr. Martin Manus SAC highlights the importance of socio-charitable apostolate in a changing world and gives an overview SAC's engagement in this apostolic field. Moreover he points out some challenges to be faced in the future in order to improve socio-charitable commitment and make it more effective.

Fr. Jan Kupka SAC explains what Pallotti meant by "industry" and "good". He then explores the traits of Jesus noted by Pallotti and how he adapted these into his spiritual and apostolic life. Finally he reminds us that propagation of the faith is concerned with the eternal salvation of one's neighbor.

Fr. François Harelimana SAC explores how the motto of the SAC “Love of Christ urges us on” should always be the center point of our formation. He explains how the journey of formation is accompanied by one’s understanding of charity both intellectually and practically. In short, without charity our apostolic efforts have little value.

Fr. Piotr Krakowiak SAC describes the dedication of volunteers as essential to the work of the Catholic Church. Most of the socio-charitable programs which we know from apostolic activities, could not function without the generosity of volunteers. Volunteering as a practical tool of our pastoral work is precious both in missionary activities of the SAC and the whole Union, and help in the process of “rekindling charity” in our communities.

Fr. Frank Donio SAC, the author of the proposal on a Pallottine voluntary service, lays emphasis on the promotion of collaboration in developing a volunteer service in the SAC as well as in the Union of the Catholic Apostolate.

We express our heartfelt gratitude to all the authors and collaborators of this publication. May this book contribute to a deeper reflection on and further elaboration of our socio-charitable apostolate. In this Jubilee year of Mercy it may be a step forward in our efforts to imitate our Master Jesus and to become merciful like our Heavenly Father.

The Foundations of the Teaching of the Church regarding Social and Charitable Activities

Piotr Krakowiak SAC

INTRODUCTION

Christians through the ages have sought to take the example and words of Jesus Christ to live them in social settings very different from ancient Palestine, which was the civilization of the New Testament. Catholic social teaching is an effect of so many efforts of countless sisters and brothers, and for this reason it is extremely difficult to summarize it efficiently. In some way all history of Christianity and the Catholic Church could be called the account of socio-charitable actions, from primitive Christian communities, through medieval socio-charitable foundations of modern health and social services, to the numerous charitable institutions which have been run for centuries by religious orders and diocesan foundations¹.

The principles of Catholic social teaching in the modern era first began to be combined together into a system in the late nineteenth century. Since then, successive popes have added to and developed the Church's body of social teaching, principally through encyclical letters. In recent years most of the initiatives of Catholic Church have been coordinated, starting with bringing together charitable efforts by Caritas on the European level from 1951, and since then acting also globally by *Caritas Internationalis*, stating that *Caritas is Church - We work with the poor, vulnerable and excluded, regardless of race or religion*². The Second Vatican Council had proposed the creation of a body of the universal Church whose role would be "to stimulate the Catholic Community to foster progress in needy regions and so-

¹ Ref. P. KRAKOWIAK, *Wolontariat w opiece u kresu życia [Volunteering in the end of life care]* (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, (2012).

² Caritas Internationalis, "History", <http://www.caritas.org/who-we-are/history/>, (accessed April 2016).

cial justice on the international scene"³. It was in reply to this request that Pope Paul VI established the Pontifical Commission "*Justitia et Pax*" in 1967. When the Apostolic Constitution *Pastor Bonus* of 1988 reorganized the Roman Curia, Pope John Paul II changed its name to Pontifical Council and reconfirmed the general lines of its work⁴.

One should be aware that there is ongoing development of doctrine on social questions, as seen in the writings of various pontiffs, from Pope Leo XIII's charter of Catholic social thought *Rerum Novarum*, through St. John XXIII's *Pacem in Terris* and St. John Paul II's *Centesimus Annus*, to Pope Benedict XVI's *Deus Caritas Est* and *Caritas in Veritate*, and Pope Francis' *Evangelii Gaudium* and *Laudato Si'*. Catholic social teaching is complex, and therefore can be summarized imperfectly in terms of key principles of Catholic social teaching. A short presentation of the main documents will be presented in the order taken from a document issued by the US Conference of Catholic Bishops: *Seven Themes of Catholic Social Teaching*⁵, and supplemented by other sources⁶. The author of this article fully agrees that "*The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. (...) The depth and richness of this tradition can be understood best through a direct reading of these documents*"⁷. In this introduction, the main key themes that are at the heart of our Catholic social tradition will be highlighted as an inspiration for further reading and study by members of SAC, the whole UAC, and others, who look for inspiration for socio-charitable work and voluntary involvement in our communities.

³ Vatican Council II, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, Vatican, December 7, 1965, 90.

⁴ *Justitia et Pax*, http://www.justpax.it/eng/home_eng.html, (accessed April 2016).

⁵ USCCB, "Seven Themes Of Catholic Social Teaching", <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>, (accessed April 2016).

⁶ Ref. C. KACZOR, "Seven Principles of Catholic Social Teaching", www.catholic.com/magazine/articles/seven-principles-of-catholic-social-teaching, (accessed April 2016).

⁷ USCCB, "Seven Themes Of Catholic Social Teaching".

1. LIFE AND DIGNITY OF THE HUMAN PERSON

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the base of all the principles of the social teaching of the Church. In our modern societies, human life is under direct attack from abortion and euthanasia, from hunger and unemployment, and the value of human life is being threatened also by modern medical experiments including cloning, and embryonic stem cell research. The intentional targeting of civilians during wars or terrorist attacks is always wrong, and Catholic teaching calls individuals and all nations to work to avoid any war. Catholics believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. In the words of John Paul II, the foundation of Catholic social teaching *“is a correct view of the human person and of his unique value, in as much as ‘man ...is the only creature on earth which God willed for itself.’ God has imprinted his own image and likeness on man (cf. Gen 1:26), conferring upon him an incomparable dignity”*⁸. In this sense, all Catholic social teaching articulates the ethical implications of a proper understanding of the dignity of the human person. The concept of “human rights” has been adopted by Pontiffs to communicate that each and every human being, as a child of God, has the right to live, especially innocent and defenseless persons - from conception to natural death. Opposition to abortion and euthanasia forms the necessary foundation for respecting human dignity in other areas such as education, poverty, and immigration. The Church joins with a chorus of other voices in the world in proclaiming the dignity of the person and the fundamental rights of human beings⁹.

⁸ John Paul II, *Centesimus Annus*, Vatican, May 1, 1991, 11.

⁹ Ref. C. KACZOR, “Seven Principles of Catholic Social Teaching”.

2. CALL TO MARRIAGE, FAMILY AND COMMUNITY

The person is not only sacred but also social. The human person is not simply an individual but is also a member of a community. Failing to acknowledge the communal aspect leads to radical individualism. A full understanding of the person considers the social aspects of the individual. The first social consideration, in order and importance, is the family. It is the basic unit of society, and it surpasses all other societies in a community. Catholic social teaching emphasizes the importance of the family, in particular the importance of fostering stable marriages where children are welcomed and educated¹⁰. The Church is also concerned about how we organize our society- in economics and politics, in law and policy - because it directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. Catholics believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable¹¹. The wider social network plays an important role in promoting the family. In particular, the Church has spoken of a “family wage” whereby one employed person can adequately support a spouse and children. Social conditions either contribute to the stabilization or the destabilization of family structures. Social conditions that destabilize include mandatory and unreasonably long work hours, a toxic “social culture” that denigrates fidelity, legal dissolution of the definition of marriage between one man and one woman, and excessive taxation, as well as other threats to families and marriages¹².

3. RIGHTS AND RESPONSIBILITIES

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights

¹⁰ Ibid.

¹¹ USCCB, “Seven Themes Of Catholic Social Teaching”.

¹² C. KACZOR, “Seven Principles of Catholic Social Teaching”.

are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities - to one another, to our families, and to the larger society¹³. Catholic social teaching from Leo XIII's *Rerum Novarum* (1891) through John Paul II's *Centesimus Annus* (1991) has defended the right to private property against the claim that the state should own all things. Private property helps to secure human freedom, while a person's ability to act freely is greatly slowed down if he is not allowed to own anything. Indeed, without possessions of any kind, a person can be reduced to a kind of slavery in which labor is not rewarded and speaking against the exercise of state authority is taken at enormous risk. The right to private property, however, is not unconditional. May a person take what is legally the property of another in order to secure survival? This question was posed in dramatic fashion in the famous book of Victor Hugo *Les Miserables*. In cases when there is no other way to secure the basic necessities for human survival, taking them from those who have in abundance is not wrongful because these basic necessities are rightfully theirs as human beings¹⁴.

4. OPTION FOR THE POOR AND VULNERABLE AND WORK FOR THE COMMON GOOD

A basic moral test for our community is how our most vulnerable members are faring. In a world disfigured by deepening divisions between rich and poor, our Christian tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first¹⁵. The just order of society also includes concern for the poor, which should not only be the direct or indirect effects of individual actions, but also wise social policies and international efforts are necessary. Catholic social teaching does not address exactly how this should be done in every society. It may be that ag-

¹³ USCCB, "Seven Themes Of Catholic Social Teaching".

¹⁴ C. KACZOR, "Seven Principles of Catholic Social Teaching".

¹⁵ USCCB, "Seven Themes Of Catholic Social Teaching".

gressive social action through the intervention of governmental policy is necessary. It may be that private and voluntary initiatives of religious groups (such as SSVP - St. Vincent de Paul Society¹⁶ or Caritas) and secular groups (such as the Red Cross or other international voluntary networks and organizations) should take place. It may be that businesses should be compelled by law or voluntarily adopt policies that aid the poor. It may be that families and private persons should undertake the responsibility. Most likely combinations of governmental, social and religious, and individual initiatives are needed. What exactly will help the poor (and society in general) will not always be clear in every situation, and different cultural and economic contexts, but every Catholic has an obligation to think seriously and act purposefully to aid those suffering around them and around the world¹⁷.

Pope John XXIII defined the common good as *"the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily"*¹⁸. This good is *common* because only together as a community, and not simply as isolated individuals, is it possible to enjoy, achieve, and spread this good. All people are obligated to work towards making the common good a greater and greater reality. Sometimes the common good is misunderstood to mean simply the common desires or interests of the multitude. But the common good, as Pope John Paul II noted, *"is not simply the sum total of particular interests; rather it involves an assessment and integration of those interests on the basis of a balanced hierarchy of values; ultimately, it demands a correct understanding of the dignity and the rights of the person"*¹⁹. The common good, in other words, is not simply what people happen to want, but what would be authentically good for people, the social conditions that enable human flourishing.

¹⁶ International Confederation Society of Saint-Vincent-de-Paul, "What is SSVP?" <http://en.ssvpglobal.org/Who-we-are/What-is-SSVP>, (accessed April 2016).

¹⁷ C. KACZOR, "Seven Principles of Catholic Social Teaching".

¹⁸ John XXIII, *Pacem in Terris*, Vatican, April 3, 1963, 55.

¹⁹ John Paul II, *Centesimus Annus*, 47.

5. THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected - the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative²⁰. According to Genesis, God not only creates man but puts him to work naming the animals and caring for the garden. Human work participates in and reflects God's creative and providential care of the universe. Even before the fall, man is created to till and keep the Garden of Eden, to imitate God's work in creation through human work. After the fall, work becomes at times a toilsome task, but work remains part of man's vocation from God. Any honest work can be sanctified, offered to God, and made holy through the intentions of the worker and the excellence of the work done²¹. In Catholic thought, the right of association is a natural right of the human being, which therefore precedes his incorporation into political society. Indeed, the formation of unions *"cannot... be prohibited by the state"* because, as Pope John Paul II notes, *"the state is bound to protect natural rights, not to destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence"*²². The Church was instrumental during the last centuries in helping workers form unions to combat the excesses of industrialization and should continue its mission giving voice to the voiceless and most exploited.

6. SOLIDARITY AND PURSUIT OF JUSTICE AND PEACE

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global di-

²⁰ USCCB, "Seven Themes Of Catholic Social Teaching".

²¹ C. KACZOR, "Seven Principles of Catholic Social Teaching".

²² John Paul II, *Centesimus Annus*, 7.

mensions in a shrinking world²³. The concept of solidarity has been a frequent theme especially in the writings of Pope John Paul II, who described it as more than a *“feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good. That is to say to the good of all and of each individual, because we are all really responsible for all”*²⁴. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice²⁵. The Gospel calls us to be peace-makers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. Peace means more than just an absence of violent conflict. The Catholic Church has endorsed “just war theory”, as a means between pacifism and realism, a mean that has been explicitly adopted and appealed to by most contemporary governments. As articulated by the *Catechism of the Catholic Church*, the criteria for a just war include that: *the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave and certain; all other means of putting an end to it must have been shown to be impractical or ineffective; there must be serious prospects of success; the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition*²⁶.

²³ USCCB, “Seven Themes Of Catholic Social Teaching”.

²⁴ John Paul II, *Sollicitudo Rei Socialis* (On Social Concern), Vatican, December 30, 1987, no. 38.

²⁵ Paul VI, *For the Celebration of the Day Of Peace*, Vatican Website, January 1, 1972, http://w2.vatican.va/content/paul-vi/en/messages/peace/documents/hf_p-vi_mes_19711208_v-world-day-for-peace.html (accessed April 2016).

²⁶ *Catechism of the Catholic Church*, 2nd ed., (Washington DC: United States Catholic Conference, 2011), no 2309, <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm>, (accessed April 2016).

7. PRINCIPLE OF SUBSIDIARITY AND CARE FOR GOD'S CREATION

In Catholic social thought, government has a positive role, namely to help secure the common good. Pope John Paul II put the point as follows: *"It is the task of the state to provide for the defense and preservation of common goods such as the natural and human environments, which cannot be safeguarded simply by market forces. Just as in the time of primitive capitalism the state had the duty of defending the basic rights of workers, so now, with the new capitalism, the state and all of society have the duty of defending those collective goods which, among others, constitute the essential framework for the legitimate pursuit of personal goals on the part of each individual"*²⁷. States and governments often exceed their legitimate role and infringe upon individuals and groups in society so as to dominate rather than to serve them. To combat this tendency, Catholic social thought emphasizes the principle of subsidiarity and later also non-Catholics have discovered this principle. Government should be as small as possible, but as big as necessary to accomplish whatever needs to be accomplished that cannot be accomplished in any other way. A welfare or "nanny" state, offering cradle-to-grave security and attempting to provide for all human needs, expands the state beyond its proper scope and violates the principle of subsidiarity²⁸. Pope John Paul II explained: *"Malfunctions and defects in the social assistance state [or welfare state] are the result of an inadequate understanding of the tasks proper to the state. Here again the principle of subsidiarity must be respected: A community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good"*²⁹. This overreaching by the state leads to situations that are both inefficient and disadvantageous to human welfare. The "Seven Themes of Catholic Social Teaching", proposed by a document issued by United

²⁷ John Paul II, *Centesimus Annus*, 40.

²⁸ C. KACZOR, "Seven Principles of Catholic Social Teaching".

²⁹ John Paul II, *Centesimus Annus*, 48.

States Catholic Bishop Conference concludes with an environmental statement: *“As Catholics we also show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored”*³⁰. Those words could be seen as introduction to Encyclical Letter *Laudato Si’* of The Holy Father Francis On Care for Our Common Home. Pope Francis wrote; *“I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all”*³¹.

Church teaching regarding social issues and charitable actions shown in this brief compendium is a complex tradition with many other important elements. Principles like “subsidiarity” and the “common good” outline the advantages and limitations of markets, the responsibilities and limits of governments, and the essential roles of voluntary associations and charitable organizations in local communities. These and other key principles are outlined in greater detail in the Catechism, while they build on the foundation of Catholic social teaching - the dignity of human life. This central Catholic principle requires that we measure every policy, every institution, and every action by whether it protects human life and enhances human dignity, especially for the poor and vulnerable. These moral values and others outlined in various Church documents are part of a systematic moral framework and a precious intellectual heritage that we call Catholic Social Teaching. The Scriptures say, *“Without a vision the people perish”* (Prov. 29:18). As Catholics, we have an inspiring vision in our social teaching. In a world that hungers for a sense of meaning and moral direction, this teaching offers ethical criteria for action. In societies of rapid changes and often confused moral values, this teaching offers consistent moral guidance for the future. For Catholics, this so-

³⁰ USCCB, *“Seven Themes Of Catholic Social Teaching”*.

³¹ Francis, *Laudato Si’*, 14.

cial teaching is a central part of our identity, and in the words of John Paul II, it is *genuine doctrine*³². There will be legitimate differences and debate over how these challenging moral principles are applied in concrete situations in various social and economic contexts of our global village. As members of SAC and UAC, who want to be involved in socio-charitable apostolate it's important to know basic principles of catholic social teaching and apply them in our families, communities, as well as in our social, economic, and community life.

CONCLUSION

The above mentioned "Seven Principles of Catholic Social Teaching summarize some of the essentials of Catholic Social Teaching from Leo XIII through Benedict XVI and Pope Francis. However, at the heart of Catholic social teaching is something both simple and noble: an effort to make the actions and words of Jesus real again today to transform and uplift social life for all people in light of the gospel. The words of a modern icon of socio-charitable efforts of the Church in XX century will conclude this short presentation with this story.

Rich in Poverty: *Then there was the man we picked up from the drain, half eaten by worms and, after we had brought him to the home, he only said, "I have lived like an animal in the street, but I am going to die as an angel, loved and cared for". Then, after we had removed all the worms from his body, all he said, with a big smile, was: "Sister, I am going home to God"—and he died. It was so wonderful to see the greatness of that man who could speak like that without blaming anybody, without comparing anything. Like an angel—this is the greatness of people who are spiritually rich even when they are materially poor. We are not social workers. We may be doing social work in the eyes of some people, but we must be contemplatives in the heart of the world. For we must bring that presence of God into your family, for the family that prays together, stays together. There is so much hatred, so much misery, and we with our prayer, with our sacrifice, are beginning at home. Love begins at home, and it*

³² USCCB, "Seven Themes Of Catholic Social Teaching".

is not how much we do, but how much love we put into what we do... I want you to find the poor here, right in your own home first. And begin love there. Be that good news to your own people first. And find out about your next-door neighbors. Do you know who they are? Blessed Mother Theresa of Calcutta³³.

As Catholics, we are all called to the socio-charitable apostolate of the Church. The Mission statement of Caritas Internationalis could be an inspiration for all members of UAC. Following in the footsteps of our Founder, St. Vincent Pallotti, we should be involved in activities which will bring all of us *"Toward a civilization of love"* Encouraged by Pope Francis this main charitable network in the Catholic Church has issued in 2015 Millennium Development Goals Deadline, stating *"Caritas wants to see the international community committed to finishing the job it started with the Millennium Declaration of 2000 – "to free all men, women and children from the abject and dehumanizing conditions of extreme poverty"*³⁴. As a missionary and apostolic society, active on all continents, we can also join these efforts as members of SAC and the whole UAC, asking St. Vincent Pallotti to bless our socio-charitable apostolate. We can meditate anew on the Pauline motto often used by our Founder: *"Caritas Christi Urget Nos"* and should remember that the activity of Saint Vincent Pallotti and his collaborators in Rome embraced different fields and places of apostolic commitment, among them: assistance to the sick in hospitals, care for the poor and homeless, pastoral care in prisons, direction of orphanages and homes for the elderly³⁵. This wide range of apostolic tasks is evident right up to today in the works undertaken by the members of the Society of Catholic Apostolate and the whole UAC.

³³ Mother Theresa of Calcutta, quoted after: Christopher Kaczor, "Seven Principles of Catholic Social Teaching", www.catholic.com/magazine/articles/seven-principles-of-catholic-social-teaching, (accessed April 2016).

³⁴ Caritas Internationalis, "Our Mission", <http://www.caritas.org/who-we-are/mission>, (accessed April 2016).

³⁵ The Society of the Catholic Apostolate, "Particular Apostolate", <http://sac.info/apostolato-particolare/?lang=en> (accessed April 2016).

Proposal of resources online in English for further reading and personal study

Major Documents of modern Catholic social teaching³⁶

Modern Catholic social teaching is the body of social principles and moral teaching that is articulated in the papal, conciliar, and other official documents issued since the late nineteenth century and dealing with the economic, political, and social order. This teaching is rooted in the Hebrew and Christian Scriptures as well as in traditional philosophical and theological teachings of the Church. The following list includes not only the encyclical and conciliar documents that are typically considered to be the core texts, but also some key teaching documents issued by Vatican congregations, documents which contribute to the ongoing development of Catholic social teaching.

Rerum Novarum (On the Condition of Labor) - Pope Leo XIII, 1891

This seminal work on modern Catholic social thought addresses the plight of the industrial workers in the wake of the Industrial Revolution. It calls for the protection of the weak and the poor through the pursuit of justice while excluding socialism and class struggle as legitimate principles of change. It affirms the dignity of work, the right to private property, and the right to form and join professional associations.

Quadragesimo Anno (After Forty Years) -- Pope Pius XI, 1931

Writing in response to the alarming concentration of wealth and power in the socio-economic realm, Pius XI calls for the reestablishment of a social order based on the principle of subsidiarity. In commemorating the 40th anniversary of Rerum Novarum, this encyclical reaffirms the need for a social order animated by justice.

³⁶ Catholic Charities of St. Paul and Minneapolis, "Major Documents", [www.cctwincities.org/ CatholicSocialTeachingMajorDocuments](http://www.cctwincities.org/CatholicSocialTeachingMajorDocuments), (accessed April 2016).

Mater et Magistra (Mother and Teacher) -- Pope John XXIII, 1961

Applying the teachings of his predecessors to modern problems, and affirming the role of the Church as a teacher, and as a nurturing guardian of the poor and oppressed, John XXIII calls for a greater awareness of the need for all peoples to live as one community with a common good. Special attention is focused on the plight of the farmers and farm workers in depressed rural, agricultural economies.

Pacem in Terris (Peace on Earth) -- Pope John XXIII, 1963

Covering the entire spectrum of relations between individuals, between the individual and the community, and between nations, John XXIII affirms the inviolability of human rights. Peace, based on mutual trust, can be well-founded only if undergirded by a unity of right order in human affairs arising from a genuine respect for and adherence to the law of God.

Gaudium et Spes (Pastoral Constitution on the Church in the Modern World) Vatican Council II, 1965

Calling for a new sense of service by the Church in a rapidly changing world, the Council presents the ethical framework of the Church's commitment to pastoral work in the world. This servant Church addresses itself to the real concerns and problems faced by Christians living in the modern age and calls for a development based on an unqualified acceptance of the inherent dignity of the human person.

Populorum Progressio (On the Development of Peoples) - Pope Paul VI, 1967

Calling attention to the worsening marginalization of the poor, Paul VI presents the various dimensions of an integral human development and the necessary conditions for growth in the solidarity of peoples. Only with an accompanying theological reflection on liberation from injustice and genuine human values can there be true development towards a more human condition.

Octogesima Adveniens (A Call to Action) - Pope Paul VI, 1971

Realizing the need for a genuine renewal in domestic and international societal structures, Paul VI calls on Christians to live up to the duty of participation in social and political reform as a way of discovering the truth and living out the Gospel.

Justicia in Mundo (Justice in the World) - Synod of Bishops, 1971

Calling attention to the structural roots of injustice afflicting human relations, the Bishops declare that action in the pursuit of justice, and participation in the transformation of the world are constitutive elements in the Church's mission of preaching the Gospel.

Laborem Exercens (On Human Work) - Pope John Paul II, 1981

Exhorting Christians everywhere to be involved in the transformation of existing socio-economic systems, John Paul II presents work as a fundamental dimension of human existence through which the "social question" must be viewed. The meaning of work can only be properly understood when the dignity of labor is taken as an underlying premise.

Sollicitudo Rei Socialis (On Social Concern) - Pope John Paul II, 1987

Expanding on the notion of development in *Populorum Progressio*, John Paul II reviews the state of world development in the past two decades. The moral nature of development leading humanity to the "fullness of being" is emphasized.

Centesimus Annus (The Hundredth Year) - Pope John Paul II, 1991

Centesimus Annus (on the hundredth anniversary), the ninth encyclical of John Paul II's pontificate and his third social encyclical, was written on the one hundredth anniversary of Leo XIII's *Rerum Novarum* (1891). It examines the role of the state and the economy from the perspective of Catholic moral theology.

Evangelium Vitae (The Gospel of Life) - Pope John Paul II, 1995

From its very title, *Evangelium Vitae* (The Gospel of Life), the new encyclical of Pope John Paul II demonstrates its highly positive character and its great spiritual thrust. While realistically countering unprecedented threats to life and the spread of a “culture of death”, the primary intention of the papal document is to proclaim the good news of the value and dignity of each human life, of its grandeur and worth, also in its temporal phase. The cause of life is in fact at the same time the cause of the Gospel and the cause of man, the cause entrusted to the church. The encyclical is presented with great doctrinal authority: It is not only an expression, like every other encyclical, of the ordinary magisterium of the pope, but also of the episcopal collegiality which was manifested first in the extraordinary consistory of cardinals in April 1991 and subsequently in a consultation of all the bishops of the Catholic Church, who unanimously and firmly agree with the teaching imparted in it (No. 5). This teaching is in substance “a precise and vigorous reaffirmation of the value of human life and its inviolability”, and also “a pressing appeal addressed to each and every person in the name of God: Respect, protect, love and serve life, every human life! Only in this direction will you find justice, development, true freedom, peace and happiness”³⁷.

Fides et Ratio (Faith and Reason) - Pope John Paul II, 1998

“Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart the desire to know the truth — in a word, to know himself — so that by knowing and loving God, men and women can come to the fullness of the truth about themselves” (n. 1). With these words Pope John Paul II begins the encyclical, *Fides et Ratio*. Some 12 years in the making, it is the first encyclical on the relationship between faith and reason since Pope Leo XIII issued *Aeterni Patris* in 1879³⁸.

³⁷ The Vatican's Summary of “*Evangelium Vitae*”, online: <http://www.priestsforlife.org/magisterium/evvatsummary.htm> (accessed April 2016).

³⁸ <http://www.catholiceducation.org/en/education/catholic-contributions/fides-et-ratio-faith-and-reason.html> (accessed April 2016).

Deus Caritas Est (God Is Love) - Pope Benedict XVI, 2005

The central insight of Benedict's social teaching in *Deus Caritas Est* concerns the complementary relationship between Church and State, between faith and reason, and between charity and justice. In his extended reflections on the topic, which comprise nearly the entire second half of the encyclical, Benedict offered an original contribution to Catholic social thought, while remaining firmly rooted in the tradition. The Church lives by faith and dedicates herself to charity, while the State is called to live by practical reason and dedicate itself to justice. As the Church cannot guarantee justice, neither can the State guarantee charity. Despite this clear distinction, however, Benedict insists that the two realities are closely interwoven and mutually enriching. Though we must distinguish between Church and State and their respective roles, we must not seek to separate them³⁹.

Sacramentum Caritatis (Apostolic Exhortation on the Eucharist) - Pope Benedict XVI, 2007

Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* ("The Sacrament of Charity") highlights a series of gatherings and texts on the Eucharist. This includes activities during the Year of the Eucharist, held from October 2004 through October 2005. This was also a time when the Church grieved the last days and the death of John Paul II and delighted in the election of Benedict XVI. Thus *Sacramentum Caritatis* quotes from both pontiffs, who in their own ways express this one message: in order to authentically engage and care for the world, we must first encounter, receive, and be transformed by the person of Christ and His living grace⁴⁰.

Caritas in Veritate (In Charity and Truth) - Pope Benedict XVI, 2009

Pope Benedict's third encyclical, is a call to see the relationship between human and environmental ecologies and to link charity and

³⁹ T. D. WILLIAMS, *Deus Caritas Est and Catholic Social Thought*, p. 46-47 in; http://www.uprait.org/archivio_pdf/ao91-williams.pdf (accessed April 2016).

⁴⁰ W. L. PATENAUDE, *Sacramental Social Doctrine*, in: *The Catholic World Report*, online: http://www.catholicworldreport.com/Item/1923/sacramental_social_doctrine.aspx (accessed April 2016).

truth in the pursuit of justice, the common good, and authentic human development. In doing so, the Pope points out the responsibilities and limitations of government and the private market, challenges traditional ideologies of right and left, and calls all men and women to think and act anew⁴¹.

Lumen Fidei (The Light of Faith) - Pope Francis, 2013

Pope Francis' first encyclical builds on the work of his predecessor, Pope Emeritus Benedict XVI, completing a trilogy of encyclicals on the theological virtues—faith, hope, and love. This encyclical, “written by four hands”, intends to encourage the People of God to embrace their faith more fully. A continuation of Pope Benedict XVI's encyclical letters on charity and hope, *Lumen Fidei* addresses the gift of faith that God has extended to us and how the light of faith needs to be nourished and reinforced so that it can guide us on our collective and individual faith journey⁴².

Evangelii Gaudium (Apostolic Exhortation on The Joy of the Gospel) - Pope Francis, 2013

Evangelii Gaudium gives particular attention to the ‘social dimension of Evangelisation’. The first section, setting the context for sharing the Joy of the Gospel talks of a huge amount of social problems, characterized by Pope Francis as the ‘crisis of communal commitment’ and touches on the markets, the economy of exclusion, inner city life, spiritual worldliness and consumerism, among other things. Pope Francis wrote this document upon the invitation of the Fathers of the Synod of Bishops, and published it in commemoration of the end of the Year of Faith⁴³.

⁴¹ <http://www.usccb.org/beliefs-and-teachings/who-we-teach/adults/caritas-in-veritate-resource-material.cfm> (accessed April 2016).

⁴² <http://stedward.com/wp-content/uploads/Church-Social-Teaching-Documents.pdf> (accessed April 2016).

⁴³ <http://www.catholicsocialteaching.org.uk/principles/documents/> (accessed April 2016).

Laudato Si' (On the Care of Our Common Home) - Pope Francis, 2015

Laudato Si' is the new appeal from Pope Francis addressed to “every person living on this planet” for an inclusive dialogue about how we are shaping the future of our planet. Pope Francis calls the Church and the world to acknowledge the urgency of our environmental challenges and to join him in embarking on a new path. This encyclical is written with both hope and resolve, looking to our common future with candor and humility. *Laudato Si'* is a passionate call to all people of the world to take “swift and unified global action”, particularly in relation to the destruction of the environment. Pope Francis writes that while humanity has made incredible progress in science and technology, this has not always been matched with moral, ethical and spiritual growth. This imbalance is causing our relationships with creation and with God to break down and our hearts to become hardened to the cry of the earth and the cry of the poor. We become arrogant and neglect creation and everyone that is part of it; forgetting what God has entrusted to our care. (...) *Laudato Si'* is the second encyclical of Pope Francis⁴⁴.

⁴⁴ <http://www.catholicsocialteaching.org.uk/principles/documents> (accessed April 2016).

Pallotti and the Socio-Charitable Apostolate

Jean Bertrand Etoundi SAC

INTRODUCTION

There are personalities who leave their mark on their period of history by their style of life, by their thought processes, by their spirituality, by their testimony or by their apostolic activities. Our holy Founder, St. Vincent Pallotti, is certainly one of these people, because he left his mark in a positive way on the first half of the 1800s in Rome, with all of his being. A confirmation of this opinion comes down to us, given by Monsignor Spalding, Archbishop of Baltimore in the United States, for whom St. Vincent Pallotti was well known in Rome for his extraordinary holiness, but even more so because of the love he had for all and “the touching trait of his character was an all-penetrating love of God and of Jesus Christ”¹. One can see here that the life and the spirituality of Pallotti were marked by love of God and love of neighbour. For that reason, it is important to reflect on the apostolic commitment of Pallotti in Rome in the first half of the 1800s. Therefore, let us ask ourselves if the life and spirituality of Pallotti had a notable influence on his spirituality. Better still, can we say that the multi-faceted socio-charitable commitments of Pallotti are founded on his biographical tracts and spiritual orientations towards his love for God and for his neighbour?

The intention of this reflection is to identify the biographical and spiritual elements of the Founder in the socio-charitable environment, in order to then examine how they positively influenced his multi-dimensional work, and also their influence on his understanding of socio-charitable commitment. In this sense, in the first place the reflection will seek to understand the life and the spirituality of Pallotti, reading it through the prism of love. Secondly, it will strive to illustrate the contribution made by Pallotti to the city of Rome by means

¹ Testimony of Monsignor Spalding on Vincent Pallotti, cited in *Pallottine Community Prayers*, Piazza San Vincenzo Pallotti, Rome 1988, p. 72 (English Edition).

of his numerous socio-charitable initiatives and works in favour of the needy.

1. THE LIFE AND THE SPIRITUALITY OF ST. VINCENT PALLOTTI UNDER THE BANNER OF LOVE

The life and the spirituality of Pallotti are distinguished by love. One is dealing with, as we will see, the awareness that Pallotti had of the infinite love of God that lived within him and which urged him onward, or motivated him to act. In this way, one can affirm that his life was a life of love and that his spirituality is founded on the love of God.

1.1. A life full of charity

All of the existence of Pallotti (1795-1850) could be read and understood through the prism of the multi-faceted charity of this untiring saint. Pallotti understands charity as that which will become the motor (power source and driving force) of his life and of his family. In this sense, The author of "St. Vincent Pallotti, Mosaic of a Saint" - Hans Wallhof - underlines the point that Pallotti experienced the love that he transferred on to God from his family². We know that Pallotti grew up in a very pious and holy environment, and that he received from his parents a true religious education. If his father, Pietro Paolo (Peter Paul) was a very pious and religious man, his mother Maria Maddalena (Mary Magdalene) de Rossi was a heroic Roman woman, jealous for the education of her sons and she had a very strong vibrant love for the poor³. It is this family environment, very religious and charitable,

² Ref. H. WALLHOF, *Saint Vincent Pallotti, Mosaïque d'un saint*, (St. Vincent Pallotti, Mosaic of a Saint) Society of the Catholic Apostolate – Velar Publishers, Paris – Gorle (BG) 1993, 8.

³ Ref. F. AMOROSO, *San Vincenzo Pallotti, romano* (St. Vincent Pallotti, Roman), St. Paul, Cinisello Balsamo (MI) 2004, 17-18. In this sense Francesco Todisco underlines that if Pietro Paolo was a very religious man, Maria Maddalena, on the other hand, was a saint. It was she, who despite the sufferings that she faced in the family; guided the family while her husband passed the greater part of his time behind the counter of his shop. Ref. F. TODISCO (edited by), *San Vincenzo Pallotti*,

that would provide Pallotti with his reference points for his love towards God and his charity towards all who illuminated his life. Even from a young age Pallotti was aware of having received from the Holy Spirit numerous gifts for him to make fruitful use of for the good of his neighbour⁴. The character of the young Pallotti stirred up great admiration for him in other people, as has been noted by Francesco Todisco SAC. He writes: “two things among many, that stir up our admiration for the young Fr. Vincent, his untiring apostolic dedication and his most lively priestly spirit”⁵.

One needs to underline the point that Pallotti exercised charity at a time when there was a great re-awakening of Church life after the events of the French Revolution and the occupation of Rome and the Papal States on the part of the Napoleonic troops. In fact, when Pallotti began his charitable commitment, charitable activity had come to prominence with the involvement, above all of the laity⁶. Therefore, we can understand the role that the laity played in the birth and in the development of the Union of Catholic Apostolate founded by Pallotti, like for example, Giacomo Salvati, who was a great lay collaborator in the works of charity.

The socio-charitable commitment of Pallotti to Rome covered all areas. Urged on by the Pauline motto “*caritas Christi urget nos*” (“The Love of Christ urges us on”) (2 Corinthians 5:14) he exercised his charity before all and in all environments: to young people, students, soldiers, prisoners, workers, the sick, the confraternities and the pious associations of the faithful, giving spiritual retreats in the convents, popular missions in the Roman parishes and also in parishes outside

profeta della spiritualità di comunione (St. Vincent Pallotti, prophet of the spirituality of communion), Society of the Catholic Apostolate, Rome 2004, 36. The holy Founder, Vincent Pallotti, remembered in his writings the haste of his mother in recommending her husband to God and in assisting him in his work, and her haste in the Christian instruction of her sons, instilling in them the fear of God and the horror of sin. Ref. V. PALLOTTI, OOCC XIII, 928.

⁴ Ref. V. PALLOTTI, OOCC X, 46.

⁵ F. TODISCO (edited by), *San Vincenzo Pallotti, profeta della spiritualità di comunione* (St. Vincent Pallotti, prophet of the spirituality of communion), 161.

⁶ Ref. M. PINASCO, “The Expressions of Charity in the Time of St. Vincent Pallotti” in *Apostolato Universale*, 14 (2005), 32 [31-38].

the city, the distribution of food to the hungry, the formation of seminarians and lay people, and the dissemination of good Christian literature to re-awaken in all the baptized their apostolic duty and commitment. Mariano Pinasco SAC identifies four areas, where we, too, can take note of the charitable commitment of Pallotti: the schools, the prisons, the hospitals, the houses for widows, while not forgetting the heroic attention that he gave to the massacre caused by the cholera epidemic of Rome⁷.

1.2. The spirituality of Pallotti centered on the love of God

Our holy Founder had a rich and intense spiritual life thanks to his membership in diverse pious associations, in order for him to preserve his religious fervour. Pallotti wanted to imitate Christ by searching for all the possible virtues, while at the same time recognizing his own unworthiness⁸. When he published his book on the spiritual life, *Iddio Amore Infinito* (God, the Infinite Love), he discovered the image of God. In fact, for Pallotti, God is Infinite Love. We can say that constant meditation on the text of the First Letter of St. John: "God is love, and he who dwells in love, dwells in God and God dwells in him" (1 John 4:16), led Pallotti to speak of the infinite love of God. It is the reason why he put God at the centre of his life, why he considered God to be his "all", because he wanted nothing else except God – God always and in everything⁹.

The love of God is that which gives sense to the existence of Pallotti, to his spiritual life, and also to his apostolic activities¹⁰. In this sense, our Founder was profoundly convinced that God created the world and man in His own image and likeness, for no other reason

⁷ Ref. *ibid.*, 33.

⁸ Ref. V. PALLOTTI, OCCC X, 125-126. Pallotti, immediately after his sub-diaconal ordination, recognizes his misery, his poverty and his unworthiness before the greatness and majesty of God.

⁹ Ref. *ibid.*, 131.

¹⁰ Ref. J. B. ETOUNDI, *Évangélisation et conversion des Beti du Cameroun au début du XX siècle. Rôle des missionnaires Pallottins et enjeux missiologiques pour aujourd'hui*, extract from the doctoral thesis in Missiology, Urbaniana, Rome 2013, 30.

than that of love. Even more, despite man's sinfulness, God does not abandon him. Instead, He sends His only-begotten Son, Jesus Christ, the sublime manifestation of His love, in order to save man and to re-establish the communion between God and humanity, by means of his death on the cross, thus also renewing the whole of creation. Pallotti had wanted to give a positive response to this infinite love of God. It is the reason he was so committed to communicating to others that divine love so that it would become re-kindled in the hearts of all the baptized and spread throughout the entire world. As Todisco recognized, it needs to be underlined that "the charity of St. Vincent Pallotti towards God was an attitude that was not episodic (once in a while!) but habitual"¹¹. We can say that Pallotti was a lover of God because he continually and habitually exercised love towards God. In effect, "the continuous love towards God that was in St. Vincent was a gift in itself and it was also the fruit of his abstinence and meditation"¹². One needs to reaffirm that St. Vincent found in the love of God the foundation and the source of all his apostolic works and activities.

2. THE SOCIO-CHARITABLE ACTIVITIES AND WORKS OF PALLOTTI IN ROME

We have already affirmed that Pallotti had exercised in Rome in the 1800s a multidimensional expression of charity. Now we want to make a list, one that is by no means exhaustive, of his activities and his socio-charitable works that characterize his strong apostolic commitment to both young people and adults.

2.1. Educational activities and the formation of young people

The education and formation of young people. First and foremost, it is necessary to underline the point that Pallotti occupied

¹¹ F. TODISCO, "Charity and Mercy in the life of St. Vincent Pallotti", in *Apostolato Universale*, 14 (2005), 59 [57-67].

¹² *Ibid.*, 59.

himself in diverse activities directed towards young people: the support lessons given at the Academy of Theology at the Sapienza University; the Assembly; the Oratory and the Congregation of Santa Maria del Pianto; the group of young priests who were his collaborators; the Anti-Demonic League; religious instruction given at the Agricultural Institute of Santa Maria della Misericordia and at the Hospice of Santa Maria degli Angeli. He manifested his charity in his great commitment to the spiritual preparation of young boys, inviting them to receive the sacraments. In effect, Pallotti accompanied the young boys of the Agricultural Institute of Santa Maria della Misericordia by means of "religious instruction and the reception of the sacraments"¹³. While at the Hospice of Santa Maria degli Angeli at the Baths of Diocletian he dedicated himself to the complete formation of beggar children in order to give them a solid elementary cultural formation, moral preparation and a good intellectual formation. For that reason, Domenico Pistella, the autor of *St. Vincent Pallotti Apostle of Rome* underlined the point that "all of the young boys in the oratories (where Vincent worked) became his friends and confidants and in this way he was able to plant good seeds in their hearts, with the ability of an expert educator"¹⁴. Pallotti displayed his charity before the young people, occupying himself with the intellectual and spiritual formation of the young ecclesiastics of Rome. He began this task as a helper or an assistant professor at the Academy of Theology in the Sapienza University. Then he became spiritual director in various Roman seminaries: the Roman Seminary; the Urban College of Propaganda Fide; the Scots College; the Irish College; the Greek College. This commitment to the spiritual formation of seminarians made it such that Pallotti became according to Francesco Amoroso SAC "the spiritual father of all the young secular ecclesiastics of Rome"¹⁵.

Preaching to young people – the opening of the night schools – the Pia Casa di Carità. Another field of pastoral work in

¹³ F. AMOROSO, *San Vincenzo Pallotti, romano* (St. Vincent Pallotti, Roman), 57.

¹⁴ D. PISTELLA, *San Vincenzo Pallotti Apostolo di Roma* (St. Vincent Pallotti Apostle of Rome), 28.

¹⁵ F. AMOROSO, *San Vincenzo Pallotti, romano* (St. Vincent Pallotti, Roman), 59.

which our holy Founder became famous was his capability to preach, usually in the evening time, to the crowds thirsting for the Word on account of the religious laxity provoked by the French invasion at the beginning of the 1800's in Rome. He began to walk the streets and frequent the squares, gathering the people and leading them into the nearest church. In this way, the night schools, with Pallotti, were born, and the first piazza (square) to benefit from his preaching in the evening time was that of Santa Lucia del Gonfalone in his own quarter, known as Regola. In going around all the squares of Rome, Pallotti met with many young Roman boys, who spent their time in the squares playing, in order to put off returning home until as late as possible; they stopped and listened to the preacher. With the help of a layman, Giacomo Casoglio, he opened a room to instruct the young boys in Christian doctrine and to teach them how to read and write, and to do arithmetic. In this way, the Night Schools of Religion were born for the children of the artisans. In 1835, Pallotti built up a team of lay collaborators for the ongoing maintenance of the schools, which became two in 1837. The institution of the Night Schools of Religion extended itself even beyond the confines of the city of Rome, to Albano, for example. In the night schools there were three classes: the first: where the children were taught to read; the second: where they were taught to write and the first two operations, and the third: they were taught dictation, the other two operations, drawing and geometry¹⁶. After the massacre of the cholera epidemic that hit Rome in 1837, Pallotti decided to help many young people who had lost their parents during the epidemic, above all, young girls, who were tempted into prostitution in order to survive because "they had been abandoned by their parents to the dangers of the public streets in order to produce foodstuffs by begging"¹⁷. In this way, the first Pia Casa di Carità (Pious House of Charity) was born in the street known as Via Sant'Agata dei Goti, under the protection of the Blessed Virgin Mary, Queen of Apostles. We cannot limit Vincent Pallotti's socio-charitable commitment just to the care of young people alone, because "his

¹⁶ Ref. *ibid.*, 67.

¹⁷ V. PALLOTTI, *OOCC VI*, "Rule for the Pia Casa di Carità (Pious House of Charity) of Rome", 247.

apostolate was not totally in this field of work: he worked unceasingly and in particular he exercised the ministry of confession and also the ministry of preaching"¹⁸.

2.2. The socio-charitable commitment towards adults

His great commitment towards the sick and the poor. Fr. Vincent Pallotti was very involved and committed to working with adults. In order to prepare himself pastorally for the sub-deaconate, he became a member of an association of priests and clerics who exercised their ministry in the Hospice of Santa Galla¹⁹. The ministry of the members of this association was to serve the evening meal to the old folks, giving them also biblically-based teaching and catechesis, and singing religious songs. Within this association there was a type of consecrated Pious Union, at the service of not only those recovering in the hospice, but also directed to the other poor people of Rome, as well as to the country people. Pallotti also became a member of that Pious Union²⁰. Another activity of the Pious Union of Santa Galla was the Christian instruction of the hay-sellers, who are today still referred to as the "fienaroli" (the hay vendors). This extra pastoral activity towards the hay vendors allowed Pallotti to write a method for the members of the Pious Union of Santa Galla on how to religiously instruct the Hay Vendors and dispose them to making a good confession followed by Holy Communion.

¹⁸ D. PISTELLA, *San Vincenzo Pallotti Apostolo di Roma* (St. Vincent Pallotti Apostle of Rome), 30.

¹⁹ Ref. F. TODISCO (edited by), *San Vincenzo Pallotti profeta della spiritualità di comunione* (St. Vincent Pallotti, prophet of the spirituality of communion). 102-103. This Hospice was founded in the 1600s by the Odescalchi Princes. Among the members of the clerical association that exercised their ministry in that place there were St. Gaspar del Bufalo in the post of administrator, St. Vincent Strambi, the future Pope, Blessed Pius IX, Gianmaria Mastai Ferretti, and the Cardinals, Polidori and Odescalchi.

²⁰ Ref. *ibid.*, 104.

Inexhaustible charity extended towards all and help given to the victims of the cholera²¹. Pallotti had an inexhaustible charity because his love was directed towards others and was for everybody²². In fact, he manifested a desire to always give to the poor, the sick and to prisoners. His desire was to become food, drink, clothes, to comfort the miseries of the poor, the illnesses of the sick and the sufferings of prisoners. From this we can certainly better understand his canticle or song, known as "I wish to be"²³. Pallotti showed great solicitude towards the sick, for, "they were one of his greatest passions", because he saw them as suffering members of the Body of Christ²⁴. It was the reason he dreamed of becoming "the soft eiderdown" for them, even though he did not realize that dream, because he accused himself of not giving sight to the blind, making the deaf hear, of not having made the lame walk, and of not having raised the dead²⁵. However, it must be said, along with Pinasco, that "Vincent Pallotti showed great care for all the sick. He visited them often, be it in their own houses or in the Roman hospitals"²⁶. After he had begun his pastoral ministry for the sick (soldiers) in the military hospital, the Pope also entrusted to him the care of the civil hospital of Santo Spirito in Sassia (Holy Spirit in Sassia).

Nevertheless, what is also notable was his charitable commitment in helping the victims of the cholera epidemic that struck Rome in 1837. Since, according to Todisco, "the charity of Pallotti could not deny itself", we see him visiting the houses of the victims of the cholera, listening to the sick, caring for them, and in the end even physically feeding them, despite the great risk that was attached to what was a fatal contagion²⁷. By means of this humble, yet very risky gesture, Pallotti understood what exactly the tenderness of love

²¹ Ref. V. PALLOTTI, *OOCC V*, 424-430.

²² Ref. F. AMOROSO, *San Vincenzo Pallotti romano* (St. Vincent Pallotti Roman), 230.

²³ Ref. V. PALLOTTI, *OOCC X*, 13; 19; 114-116.

²⁴ F. AMOROSO, *San Vincenzo Pallotti romano* (St. Vincent Pallotti Roman), 232.

²⁵ Ref. V. PALLOTTI, *OOCC X*, 115, 493.

²⁶ M. PINASCO, "The Expressions of Charity in the time of St. Vincent Pallotti", 35.

²⁷ F. TODISCO (edited by), *San Vincenzo Pallotti profeta della spiritualità di comunione* (St. Vincent Pallotti, prophet of the spirituality of communion), 420.

shown to one's neighbour means, that it manifests itself above all when one bends down to the level of the sick person to sympathize with him/her. The cholera epidemic offered him the occasion to allow his multi-faceted expressions of charity to emerge into full view. Responding as he did, to the numerous appeals for assistance that he received and also committing all the members of the Union of Catholic Apostolate in the help and in the comfort offered to the sick and the poor²⁸. In order to give an efficacious response to the epidemic, Vincent participated in the initiatives organized by the Church in Rome to combat the high death-toll, as well as undertaking his own initiatives in favour of the sick. In fact, he dedicated himself with all of his strength to bring spiritual and material aid to those people struck down by the cholera epidemic. Above all, he sought to re-awaken in all, trust in God, in order to overcome the anguish and the desperation²⁹.

A great preoccupation for prisoners and those condemned to die. Pallotti also held a great solicitude for those in prison. Francesco Amoroso SAC records the fact that "he assiduously visited all the prisons; the new prisons, those of the Holy Office, the House of Correction of Ripa Grande, and that prison located at the Baths of Diocletian; when he could not go himself, he always made sure that he sent somebody else in his place"³⁰. In fact, according to the Procure system that he himself set up, the eighth Procura was dedicated to the care of prisoners, helping their families, providing them with lawyers, and taking care of their needs: spiritual care, food, respect for their rights³¹. One example of his charitable commitment to prisoners was the difficult ministry of assisting those condemned to death. Vincent accom-

²⁸ Ref. V. PALLOTTI, *OOCC V*, 139-140; F. TODISCO (edited by) *San Vincenzo Pallotti profetta della spiritualità di comunione* (St. Vincent Pallotti, prophet of the spirituality of communion), 430; M. PINASCO, "The Expressions of Charity at the time of St. Vincent Pallotti", 37

²⁹ Ref. M. PINASCO, "The Expressions of Charity at the time of St. Vincent Pallotti", 37.
³⁰ F. AMOROSO, *San Vincenzo Pallotti romano* (St. Vincent Pallotti Roman), 245.

³¹ Ref. V. PALLOTTI, *OOCC I*, 289-297; M. PINASCO, "The Expressions of Charity in the time of St. Vincent Pallotti", 35.

panied them right up to the last moment, joining them in the carriage or accompanying them on foot. Between 1835 and 1846, according to the registers of the Confraternity of Mercy, Pallotti was called upon nine times to convert and prepare for death those outlaws (criminals) who refused to reconcile themselves with the Church, thus receiving the sacraments: (of this total) seven of them were reconciled with the Church. With such positive results, he was nominated Chaplain of the confraternity; however, he refused the nomination but not the work³². What is very moving to read about was the particular relationship he had with Fr. Domenico Abbo, condemned to death and with the sentence carried out by the Pontifical Tribunal, for having sexually abused his nephew, sodomizing him and then murdering him. Vincent made contact with the condemned priest, he visited him every week in order to hear his confession, exhorted him to patience and he also prayed with him³³. Vincent Pallotti, in the face of the grave charges brought against the priest, much publicized by the anti-clerical press, had compassion for the condemned man, he declared publically his innocence and personally did not believe that he had committed the crimes attributed to him, because he had seen Fr. Abbo's piety and his efforts of conversion. A letter written by Pallotti on October 7, 1843 to Felice Randanini in Vienna testifies to this³⁴.

Among the soldiers at the Military Hospital. In the month of April 1843, Pallotti began work in a new apostolic environment; it was with sick soldiers, the nurses and the doctors in the Military Hospital, which was situated in the old building known as Cento Preti (One Hundred Priests). There he preached and gave spiritual exercises. After he had first consulted with the external collaborators, he then invited the members of the Union of Catholic Apostolate to work with him, not asking for any personal recompense, but carrying out works of charity and of zeal for the greater glory of God and for the salvation

³² Ref. F. TODISCO (edited by), *San Vincenzo Pallotti profeta della spiritualità di comunione* (St. Vincent Pallotti, prophet of the spirituality of communion), 598-599.

³³ Ref. *ibid.*, 598-605; F. AMOROSO, *San Vincenzo Pallotti romano* (St. Vincent Pallotti Roman), 246-251.

³⁴ Ref. V. PALLOTTI, *OCL IV*, 178.

of souls³⁵. Pallotti also spent the greater part of his energies, up until his death at the Military Hospital, spending time there and giving people who wanted to see him the opportunity to do so there³⁶. His work amongst the sick soldiers was to assist them spiritually with prayer, the sacrament of Extreme Unction and Viaticum. On June 1, 1846, the day that Pope Gregory XVI died, Vincent Pallotti set up within the UAC the Pious Work of the Military Hospital, to provide spiritual assistance for sick soldiers³⁷. On seeing his great apostolic commitment to the Military Hospital, he was also given the possibility of exercising his ministry in the various Roman barracks, thus also extending his apostolic zeal to the Corps of Pontifical Carabinieri. His primary work was to preach spiritual exercises to the military.

CONCLUSION

Vincent Pallotti was a great apostle who truly lived charity, not just in words but also in his deeds. As we have already underlined, his charity extended itself to all because as Amoroso says, "before leaving the house Fr. Vincent would provide himself with coins for the poor, all of the coins were five 'baiocchim' pieces, but he chose the cleanest coins and then he washed them"³⁸. By making no distinction between people, between men and women, between young people and adults, between rich and poor, Pallotti demonstrated his inexhaustible charity to each and every person whom he met on his journey. He is our model for our socio-charitable apostolic commitment. His example can help us to take care of all whom we meet, without distinction, so as to spread among them the infinite love of God. May his intercession help us today in our socio-charitable apostolate.

³⁵ Ref. V. PALLOTTI, *OOCC V*, 704-705 and 706.

³⁶ Ref. V. PALLOTTI, *OCL IV*, 297; *OCL 167,172*.

³⁷ Ref. V. PALLOTTI, *OOCC III*, 317-356; F. TODISCO (edited by), *San Vincenzo Pallotti profeta della spiritualità di comunione* (St. Vincent Pallotti, prophet of the spirituality of communion), 634-635.

³⁸ F. AMOROSO, *San Vincenzo Pallotti romano* (St. Vincent Pallotti Roman), 252.

The Social Charitable Apostolate of the Pallottines in a Changing World

Martin Manus SAC

1. THE SOCIAL CHARITABLE APOSTOLATE OF THE SAC

If we compare the apostolate of the SAC with a picture being painted by an artist, we will see that this picture has already become a very colorful one. The artist does not make use of only some colors, but with his brush he adds more colors and shadings to the picture, trying to make it, with all his creativity, as variegated and multicolored as possible. The picture of the Pallottine apostolate is not drawn with only a few colors, that is to say only a few types of apostolates, but it is very colorful, showing a wide range of apostolic activities and many types of apostolates. Unlike many other religious communities and congregations, the Pallottine family has no special priority in its apostolic commitments, such as youth ministry, education, social work or missionary endeavours. When one is asked, what Pallottines do, you may hear the answer: Pallottines do basically everything, all that can be a response to the need of the time. Our founder St. Vincent Pallotti committed himself in all types of apostolate of his time: youth ministry, education, spiritual direction, preaching, retreat, social charitable work, mission etc. In the footsteps of the founder the Pallottine family does not limit the range of its apostolic activities as well and is open for every kind of apostolate. This makes the Pallottine apostolate very colorful, but also implies some challenges: although we have no special apostolic priority, it may be useful and necessary to choose some apostolic fields in order to get a clear apostolic profile instead of dissipating personnel and resources. That way, nearly every province of the SAC has some apostolic priorities as its special feature.

The General Secretariat for the Apostolate, which has to reflect upon, to inspire and to coordinate the Pallottine apostolate on a global level, at the beginning of its term, has also chosen some priorities on

which its members are working during this six-year period. One of its priorities is the social charitable apostolate of the SAC. There were some very evident reasons to choose the social charitable apostolate as one of our priorities:

- ◆ The social charitable apostolate is deeply rooted in our Pallottine charism. St. Vincent Pallotti was always very sensitive with regard to social challenges of his time and had a special attention for the poor and the needy, the orphans, the sick, the prisoners and the strangers.
- ◆ In some parts of our Society the social charitable apostolate is not very well appreciated, sometimes also a bit neglected. Therefore we want to create a new awareness of the importance of this apostolate for our Pallottine family, highlighting it as a proper response to the signs of the time according to the charism of our founder St. Vincent Pallotti.
- ◆ The social and economic changes of today's world require a special attention on those who live in shadow and darkness, those who are victims of competition, injustice and violence. Pope Francis, right from the beginning of his pontificate, encourages us to reach out to the poor and the needy.
- ◆ Many of our confreres, often along with lay people and volunteers, are working hard and with great enthusiasm in their institutions and projects, but we could still foster collaboration among them, making a better use of personnel and of material resources in order to render our social charitable work more efficacious and to realize the spirit of collaboration which should characterize all our Pallottine work.

In the meantime, the General Secretariat for the Apostolate has already taken up the first step to foster and strengthen our social charitable apostolate. For example, it has made a survey of the social charitable apostolate of the SAC on a global level and organized the first meeting of those confreres committed to the social charitable apostolate which took place in Rome in September 2011.

2. ST. VINCENT PALLOTTI, POPE FRANCIS AND THE SIGNS OF THE TIME

Every time has its particular challenges with regard to poverty, sickness, injustice, violence, migration etc. and has to find the adequate responses to the signs of the time. St. Vincent Pallotti was always aware of the social challenges of his time, in his surroundings and beyond the borders of Rome and the Papal States. A look into the biography of St. Vincent Pallotti shows us his strong commitment to the poor and those who were lacking life's necessities. After the cholera epidemic in 1837, for example, he organized aid operations and support for adults and children, especially for those who lost their parents and who now, as orphans, were forced to live on the street, to beg and were exploited for prostitution. The well known social charitable institution which was founded by St. Vincent Pallotti in those days is the *Pia Casa di Carità*, where the orphan girls found a new home - and find it up until the present day. Also, in daily life he opened his heart for the poor: his love and compassion were well known and therefore he received always a great number of requests to which he responded with the resources available to him¹.

Nowadays Pope Francis reminds us of our special responsibility for the poor, according to his view of the signs of the time. In his Apostolic Exhortation *Evangelii Gaudium*² the Pope from Argentina summarizes some challenges of today's world: "In our time humanity is experiencing a turning-point in its history, as we can see from the advances being made in so many fields. We can only praise the steps being taken to improve people's welfare in areas such as health care, education and communications. At the same time we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and des-

¹ Cf. TODISCO, F. (a cura di), *San Vincenzo Pallotti, profeta della spiritualità di comunione*, Roma: Società dell'Apostolato Cattolico, 2004, p. 415-421.

² Francis, *Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today's World*, 24 November 2013: http://w2.vatican.va/content/francesco/en/apost_exhortations/index.html.

peration, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity. This epochal change has been set in motion by the enormous qualitative, quantitative, rapid and cumulative advances occurring in the sciences and in technology, and by their instant application in different areas of nature and of life. We are in an age of knowledge and information, which has led to new and often anonymous kinds of power" (Nr. 52).

Those global changes need a proper response by the Church and her mission in today's world. Earlier in his Apostolic Exhortation *Evangelii Gaudium*³ Pope Francis highlights the Church's mission which, at first, has to go to the poor: "If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbours, but above all the poor and the sick, those who are usually despised and overlooked, 'those who cannot repay you' (Lk 14:14). There can be no room for doubt or for explanations which weaken so clear a message. Today and always, 'the poor are the privileged recipients of the Gospel', [52] and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them".

On the occasion of World Youth Day 2013 in Rio de Janeiro, Pope Francis underlined two important words which contains the call of Jesus and hence should characterize our Christian vocation: adore and serve. "It is precisely this 'life in Christ' that ensures our apostolate to be effective, that our service be fruitful: 'I appointed you that you should go and bear fruit and that your fruit be authentic' (cf. Jn. 15:16). It is not creativity, however pastoral it may be, or meetings or planning that ensures our fruitfulness, even if these are greatly helpful. But what assures our fruitfulness is our being faithful to Jesus, who says insistently: 'Abide in me and I in you' (Jn. 15:4). And we know

³ *Ibid.*, No. 48.

well what that means: to contemplate him, to worship him, to embrace him, in our daily encounter with him in the Eucharist, in our life of prayer, in our moments of adoration; it means to recognize him present and to embrace him in those most in need. `Being with´ Christ does not mean isolating ourselves from others. Rather, it is a `being with´ in order to go forth and encounter others”⁴.

As a Pallottine family we will rediscover these two basic dimensions of our Christian vocation - adoration and service - in the cenacle, where Mary, the Queen of Apostles, along with the Apostles and some women were gathered in adoration, praying for the Holy Spirit, who will then enable them to go out and to proclaim the Gospel especially to those who live in shadow and darkness, the poor to whom the Gospel is addressed in a special way⁵, and to serve them in their spiritual and material needs.

3. REALITY AND CHALLENGES

3.1. A Wide Range of Social Charitable Activities

It is not easy to get a true picture of all the social charitable activities in which our Pallottine fathers and brothers are involved. Up to now we have no particular statistical material which contains all types of Pallottine social charitable activities and projects. Therefore, the picture which I shall present to you now, does not make any claim to be exhaustive, but shows only some basic features of the social charitable commitment of our Society. Beyond that, it may be difficult to cover all our social charitable activities in a proper way, since many of

⁴ Homily of His Holiness Pope Francis, 27 July 2013. Holy Mass with the Bishops of the 28th WYD and with Priests, Religious and Seminarians in the Cathedral of St Sebastian, Rio de Janeiro: http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130727_gmg-omelia-rio-clero.html.

⁵ Cf. Address of His Holiness Benedict, São Paulo, Friday, 11 May 2007. Meeting and celebration of Vespers with the Bishops of Brazil. Apostolic Journey of His Holiness Benedict XVI to Brazil on the occasion of the fifth General Conference of the Bishops of Latin America and the Caribbean: http://www.vatican.va/holy_father/benedict_xvi/speeches/2007/may/documents/hf_ben-xvi_spe_20070511_bishops-brazil_en.html.

them are not immediately connected with a project or an institution which is especially dedicated to the social charitable apostolate. For example, every Pallottine parish has also its social charitable commitments, every mission station offers social care and health care, most Pallottine local communities offer also food or clothes to the poor, many of our provinces, although not having their own social charitable projects, are supporting those projects of other provinces with a considerable amount of money.

Looking at the various types of social charitable activities in which our confreres are involved we may be impressed by the wide range of our social charitable commitment. As I have mentioned earlier, however, the following overview does not intend to be complete. In our Society we can find social charitable activities which, for example, are dedicated to: people in material needs, the poor and the destitute, the unemployed, migrants and ethnic minorities, the homeless, the sick, the seriously ill and the dying, HIV/Aids affected, the disabled and handicapped, the mentally ill: children and adults; then: elderly people in need of care, orphans, street children, victims of violence and abuse, drug addicts, persons suffering from alcoholism, prisoners etc.

Another approach to get a picture of our social charitable apostolate may be to look at the various social charitable institutions where Pallottines are engaged, taking account of their different roles and responsibilities. In that way, Pallottines are involved in social charitable works (hospitals, hospices, homes for destitute, social care centers etc.) which are:

- ◆ Under the responsibility of the respective province/region.
- ◆ Under the responsibility of others (diocese, government, foundation etc.) but managed by a Pallottine.
- ◆ Under the responsibility of others and managed by others, but with Pallottines who are employed there (for example as chaplains).

Generally we can state that all our Pallottine entities are committed to the social charitable apostolate, which of course varies according to the availability of the personnel and financial resources.

The picture of our social charitable activities, however, would be lacking an essential part if we do not mention the great number of our lay collaborators who share with us enthusiasm, responsibility and commitment in our social charitable projects and institutions. Without them we would not be able to realize such a wide range of various social charitable initiatives. Therefore we owe a debt of gratitude to all those who cooperate with us in this apostolate which is much needed in today's world.

In the following chapters I wish to give an overview of the challenges and the reality of our social charitable apostolate in the different continents. Again it is far away from being the complete picture; rather I can give only a quite subjective evaluation based on a survey conducted in 2011 by the General Secretariat for the Apostolate as well as on from some observations on occasion of the canonical visitations in our Pallottine entities worldwide. Bearing in mind all these shortcomings, I will now present some basic features of our social charitable commitment, enriched by some concrete examples which may illustrate the respective social charitable work.

3.1.1. America

a) South America

One of the most challenging social problems in South America is the precarious and vulnerable situation of many children and youth. Hence, the Pallottine entities in South America are in particular engaged with young people who need special assistance with regard to material help, education, medical care and psychological support. Some of the projects are under the responsibility of a Pallottine Province, such as a considerable number of social centers in Santa Maria, Brazil which are particularly dedicated to children and young people who need special help and psychological support. Another social charitable institution, which is now under the responsibility of an association, is located in the State of Sao Paulo, Brazil. This institution, called "*Lar dos meninos*" ("Children's home") offers many ways of support for children (hot meals, social care and education) and helps to

reintegrate street children into society. In the city of Sao Paulo the Pallottines have an educational center for children and teenagers called "John the Baptist", which is under their own jurisdiction. Moreover, some of our confreres in South America work with drug addicts. Many of our parishes in South America have a special focus on the social charitable apostolate, such as in Rio de Janeiro, Brazil, where Pallottine parishes participate in a special program for poor children, offering them food and medical care, in Buenos Aires, Argentina, where the parish gives food to the homeless and the unemployed or in Castelar, Argentina, where there is a residential home for children who are unable to be with their families. To some extent all our houses and parishes in Brazil, Argentina, Bolivia, Uruguay, Colombia, Venezuela, Peru, Mexico and the Caribbean contribute in different ways to the social needs of the people.

b) North America

In North America we do not have our own social charitable institutions, but a number of confreres in the U.S.A. and Canada are working in hospitals and nursing homes. Nevertheless both the Pallottine provinces in the U.S.A. contribute significantly to many social charitable projects worldwide by granting considerable financial support.

3.1.2. Africa

The African continent is young and vibrant, with many people and cultures which often live together in the same country. There are many challenges which the African countries have to face: poverty, injustice, violence, civil wars, migration, influx of refugees, lack of educational opportunities, unemployment etc. Generally every kind of pastoral work in any way has to deal with those issues, be it in parish ministry, education or social care. A country which was particularly affected by violence is Rwanda, where, in 1994 a genocide claimed nearly one million victims. After those terrible events the Pallottines founded an organization, called "Adoption of Hearts", which helps the

children who lost their parents during the genocide, giving them a new home in families and supporting them financially with donations given by the people who adopt them. Usually there is a very cordial relationship between the orphans and their benefactors who maintain regular contacts through letters and sometimes also through visits. Pallottines in Rwanda have also established their own caritas association which enables children to attend school and gives support if required by the circumstances. Moreover they provide psychological services for traumatized persons. In Tanzania, the Pallottines have a rehabilitation center for children, in which the Missionary Sisters of the Catholic Apostolate also cooperate. In many of our mission stations the confreres are engaged in social and charitable works, local dispensaries, food kitchens for the very poor and homeless etc. Besides the above mentioned countries Pallottines are working in Cameroun, Nigeria, Ivory Coast, Kenya, Congo, South Africa, Mozambique and Zambia, meeting the social challenges and committing themselves particularly for the poor and needy.

3.1.3. Europe

When compared with other parts of the world, the social and economic situation of the European countries is quite stable, even though the financial crisis had its impact and has created severe problems in some of the EU Member States. Nevertheless, there are some social challenges which are quite different from those of the southern hemisphere, such as the aging of the population and the problems caused by individualism and materialism (loneliness, lack of sense, addiction etc.). Other problems are unemployment, the growing gap between rich and poor and immigration which is a big challenge for nearly all European countries. In Poland, the Pallottines have a very strong presence in the social charitable apostolate which is very well developed and professionally organized. There are a considerable number of institutions which are under the jurisdiction of the Pallottines, such as hospices for children and adults, several social charitable foundations (Caritas Pallottina), social-therapeutic and charitable centers. Many confreres work full-time in those institutions, dedicat-

ing themselves to the poor, the sick and the dying as well as to their families. A good number of confreres in the European countries work as hospital chaplains or in nursing homes, others with drug addicts, in orphanages, with prisoners, migrants, refugees or as psychologists. In Poland, Belarus, Ukraine, Slovakia, Czech Republic, Ireland, Great Britain, Germany, Austria, Switzerland, Italy, France, Belgium, Croatia, Spain, and Portugal, the Pallottine parishes and communities assist the poor according to the means available to them. The two Pallottine parishes in Berlin are located in a socially troubled area and provide hot meals, material and pastoral assistance for the homeless and poor. In Dortmund, the Pallottines have started a social charitable project for children, especially those of migrants, preparing meals and helping them with their homework. Part of this project is also a spiritual center with prayer, adoration, spiritual direction and community life. The Pallottines in Germany, Austria, and Switzerland provide support every year with considerable amounts of funds, the social charitable projects in Europe and in other parts of the world.

3.1.4. Asia - Oceania

In Asia – Oceania we find a great variety of cultures, social and economic structures and life conditions of the people. Those varieties exist not only between the countries but often within one country or state. We can see great differences with regard to ethnic groups, religious traditions, economic developments and social conditions. This is particularly the case in India, where the Pallottines have a strong and continuously growing presence. In many ways, the three Indian provinces meet the social challenges of their country head on. In particular they are committed for children and youth who are in need. Thus, we find various types of social charitable institutions which are under the responsibility of the Pallottines and in which Pallottines are working, such as hostels for boys and girls, children’s homes, education centers, leprosy rehabilitation, HIV care, technical training etc. A good number of boarding schools are located in mission areas where they provide educational support for those children who otherwise would not have any access to education. Moreover, Pallottines are in-

volved in social outreach programs in their respective parishes and ministries. Because of the low fees many Pallottine schools and colleges are open also for the poor and marginalized. Beyond that, Pallottines are involved in helping the underprivileged in higher and professional studies. In houses and centers for the destitute, homeless and differently able people, for women empowerment and for those who are HIV positive, the Indian Pallottines are committed to those who need special care and attention because of their difficult living conditions. In Australia, Pallottines for many years worked for the aborigines. Although direct ministry by our members with Aboriginal people in Australia has all but come to an end, there is still some involvement. Over ten years ago, the SAC in Australia set up a scholarship fund for Aboriginal people. This has allowed more than one hundred Aboriginal people to attend university (or equivalent) during that time.

Moreover, Pallottines are present in the following countries of Asia-Oceania, being involved in different ways also in social charitable activities: South Korea, Taiwan, Hong Kong, Papua-New Guinea and the Philippines.

3.2. Some challenges

As we have seen, the reality of the social charitable apostolate in the SAC covers a wide range according to the respective challenges in each country. In our Pallottine entities the social charitable apostolate is given quite a different meaning within the whole picture of their apostolic endeavors. Some provinces may have a rather clear concept and a well-planned structure with regard to their social charitable activities, with already well established projects and institutions. In other provinces there are indeed some social charitable activities, but they take place more at the margins of the province's life. Moreover, such types of apostolates are sometimes not very much appreciated by other members of the province. Some confreres who work in social charitable projects may do that because they have a special "charism" for this kind of work, and they may realize them in single cases more individually and outside the community. These indica-

tions pose some challenges for the social charitable apostolate of our Society.

3.2.1. Importance of the Social – Charitable Apostolate

The social charitable apostolate should be given sufficient attention within the range of apostolic endeavors of each province. In today's world we cannot neglect the challenges of poverty, migration, economic exploitation, maltreatment, violence, injustice, diseases, isolation, addiction etc. which, in various forms, exist in every part of the world. Seeing this situation we are obliged to follow the example of our founder St. Vincent Pallotti who always responded to the needs of the time with courage, enthusiasm and creativity, and at the same time to embrace the call of Pope Francis to go out to the margins of the society.

3.2.2. Common Discernment, Priorities and Strategy

To those provinces, which haven't yet developed their social charitable apostolate in a proper way, may be suggested, a thorough reflection and a common discernment about the specific needs in their countries in order to find out adequate responses according to the available means and resources with regard to personnel and finance. Then they may choose some priorities in social charitable work and elaborate a strategy to realize it in some concrete projects. In some cases it may also be necessary to reintegrate social charitable activities in the apostolate of the province and to pay necessary attention to it.

3.2.3. Collaboration, Exchange and Fundraising

In our social charitable apostolate we have not maximized the opportunities which closer collaboration provides be it within the same province, be it on the continental or the global level. Thus, for example, we may learn a lot from each other by sharing our experiences, exchanging ideas, and agreeing on concrete forms of coopera-

tion in our social charitable apostolate, responding efficiently to the needs of the poor and marginalized. In particular, we should pay more attention to the possibilities of well-organized fundraising which will enable us to develop our social charitable activities and to develop new projects. We have not yet explored all opportunities to receive financial support for our social charitable work.

3.2.4. Volunteer Programs

A well organized volunteer program offers many advantages for our social charitable apostolate. Young people or adults who work for some months or also years in a social charitable project are of great benefit to the work and they themselves benefit enormously from this time. Volunteers, however, need a good and thorough preparation for their commitment, which should be well organized, locally accompanied and also followed up afterwards. After their commitment those volunteers often are excellent multipliers of the social charitable apostolate in their home countries.

3.2.5. Research

We still we have no sufficient statistical material on publications regarding the Pallottine social charitable apostolate. This should be a task for the coming years. Confreres who do some research about the Pallottine charism and history should also take into consideration the social charitable commitment of St. Vincent Pallotti, the development of this apostolate throughout the history of our Society and its challenges in today's world. Our provinces and the Generalate as well should collect and provide statistical material and basic information about our social charitable activities. The common goal should be to create more awareness about our social charitable apostolate, to highlight its importance within our Society, to foster it right from the beginning of the Pallottine formation program and to make it known to our collaborators, benefactors and to all who want to participate and to support our social charitable projects.

CONCLUSION

As mentioned earlier, this overview can only give a general impression about the reality and the challenges of our social charitable apostolate which, of course, needs to be specified according to the situation and the particular challenges of each country. Nevertheless, we have now started a common process to develop an apostolic field with such a great importance for the future of our countries and of our Society as well. "We must be very proud of our vocation because it gives us the opportunity to serve Christ in the poor. It is in the *favelas*... in the *villas miseria*, that one must go to seek and to serve Christ. We must go to them as the priest presents himself at the altar, with joy" (Mother's Instructions, I, p. 80)⁶. These words of Blessed Mother Teresa of Calcutta were recalled by Pope Francis in his homily in occasion of the World Youth Day in Rio de Janeiro. They may encourage the whole Pallottine family to be even more committed in social charitable apostolate for the sake of the needy and the marginalized. Let us always remember the call of Mother Teresa: to serve Christ in the poor.

⁶ Pope Francis, *Homily at Holy Mass in the Cathedral of St Sebastian, Rio de Janeiro*, Vatican Website, July 27, 2013, http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130727_gmg-omelia-rio-clero.html.

Employing Every Effort to Do Good According to the Vision of St. Vincent Pallotti

Jan Kupka SAC

INTRODUCTION

The reflection on the theme: employing every effort to do good according to the vision of Pallotti forms an important contribution to Pallottine spirituality. The followers of Vincent Pallotti, Pallottines like you, who are engaged in the socio-charitable apostolate must live and work in the spirit of their founder if they want to preserve their Pallottine identity. Further it must be said that “to do good” is also one of the fundamental aspects of Christian spirituality based on the life of Jesus Christ who never grew tired of doing good: “he has done all things well” (Mk. 7:37). The same is also expressed in the Catechism of the Catholic Church where it says that the Christian finds his perfection in seeking to love what is good. In No. 1704 of the CCC we read: “The human person participates in the light and the strength of the Holy Spirit. Thanks to his reasoning capacity he is able to comprehend the order established by the creator. Thanks to his free will, he is able to orientate himself toward true goodness. He finds his perfection in searching for and in loving “the true and the good”¹. At this point it is well to remember that aversion to work is sloth. In Christian spirituality sloth is one of the seven capital sins. It consists in slackness in doing the good. Sloth means also a melancholic and sluggish indifference to every activity². St. Thomas Aquinas defines it as grieving the divine gift to the point of inertia in doing the divine good. In Christian cultures the term “sloth” has a strong moralistic and negative connotation.

The terminology of Pallotti used in the formulation of the theme is from the language of the 1800^s. Today no one would use

¹ Catechismo della Chiesa Cattolica, LEV, Vatican City, 1992, n. 1704, 442.

² Ref. Lo Zingarelli. Vocabulario della lingua italiana, dodicesima edizione, edited by Miro Dogliotti e luigi Rosiello, Znichelli editore, Bologna 1999, p.29.

terms like, “use every industry” to do good. More accepted terms today would be “use every means”, “make every effort” to do good. The term good, in this case, is used as noun. It indicates the supreme value towards which every Christian action should tend. To do good means to act, to do, to labor, for the promotion of good. One would say: “I have donated fifty dollars for the good of the homeless”.

This reflection is divided into four parts. In the first part I would like to explain what Pallotti meant by his words “industry” and “good”. The second part brings to light those spiritual traits in the figure of Jesus Christ that Pallotti has noted, starting with the words from the Gospel of St. Mark: “he has done all things well” (7:37). The third part seeks to point out how Pallotti have adapted these spiritual traits into his spiritual and apostolic life. Finally, the fourth part presents the Pious Society of the Catholic Apostolate as the supreme good in operation for the Church.

The principal source of this presentation is the texts of Pallotti as found in the Complete Works of Pallotti³ which collects together all the texts of Pallotti and constitutes the most tangible testimony of his thought. It would have been possible to widen this research by going into the Letters of St. Vincent Pallotti⁴, but that would have prolonged the present investigation.

1. THE MEANING OF THE WORDS ‘INDUSTRY’ AND ‘GOOD’ AS UNDERSTOOD BY PALLOTTI

1.1. What did Pallotti Intend by the word “Industry”?

The word *industry* that Pallotti adopted in his various texts has a variety of meanings. He has used it in symphony with his times. First of all the Latin use of the term very much in vogue at the time of Pallotti must be looked at. The Latin-Italian lexicon explains the Latin

³ Ref. San Vincenzo Pallotti, *Opere Complete* a cura di Francesco Moccia SAC, curia Generalizia della Società dell’Apostolato Cattolico, Roma, 1964-1997, vol I-XIII (= OOCC).

⁴ Ref. San Vincenzo Pallotti, *Lettere*, a cura di Bruno Bayer SAC, Curia Generalizia della Società dell’apostolato Cattolico, Roma, 1995-2010, vol. I-VIII (=OCL).

word *industria* as; industry, art, ingenuity, study, application, hard work, diligence, etc. and the adjective *industrius* as: industrious, clever, laborious, active, vigilant⁵, etc. The vocabulary of the Italian language of 1834 describes the word *industria* with the words ingenious diligence, ingenuity, art, business, ingenious work, and the adjective *industrioso* as hard working, ingenious, things done with great diligence or industriousness⁶.

As seen from the vocabulary the term *industry* had, at the time of Pallotti, a meaning quite different from our own times. In the 1800^s the term expressed an action in the sense of exercise, labor, hard work, ingenuity and diligence. Today, instead, the term industry has - as noted in the Zingarelli - a rather technical meaning. It means, in the first place, an organized process by which a primary material or semi-processed goods is transformed into commercial goods by means of machinery, salaried labor, and the use of financial capital. Secondly, it is also said that industry is the organization of men and means for production in a certain sector; thirdly, in the literary sense, the ingenious, habitual activity or an activity directed towards a specific end⁷.

The meaning of the word *industry* used by Pallotti could be described more precisely in its use as an adjective. Pallotti speaks of the human industry, explaining to us that it is useless apart from the grace of God. Speaking of the tasks of the procurator, responsible for the spiritual and scientific education of the clergy, Pallotti says that he must promote assiduous prayer that the Lord send evangelical workers, and he adds: "because every other human industry, devoid of divine grace, would be futile"⁸. In another passage he explains it more clearly: "Everyone shall ask often and in humble prayer the grace of perseverance, convincing oneself that all our industry and diligence

⁵ Ref. Thomas Vellaurius, *Lexicon latini italique seimonis in usum scholarum*, editio undecima, Augustae Taurinorum Officina Regia, 1886, p. 367.

⁶ Ref. *Vocabulario della lingua italiana* già compilato dagli academici della Crusca ed ora nuovamente corretto ed accresciuto dall'abate Giuseppe Manuzi, Appresso David Passigli e Socj, Firenze 1834, p. 1693.

⁷ Ref. Lo Zingarelli, *Vocabulario della lingua italiana*, op. Cit. P. 892.

⁸ OCCC I, p. 153.

would come to naught without the humble, confident and persevering prayer"⁹.

Pallotti speaks of spiritual industries and among these he lists prayer as the most secure means to attain a specific end¹⁰. He speaks also of charitable industry. In the advice given to the Spiritual Director, he writes: "in directing the new candidate in the spiritual exercises, the Spiritual Father, while imploring the light and the grace that he needs, shall make use of every possible charitable industry and zeal to form the spirit of the new candidate so as to make him well disposed to practicing the most perfect imitation of Our Lord Jesus Christ"¹¹.

Apart from these we often find in the texts of Pallotti the expression "holy industry". Speaking of the tasks of the procurator entrusted with the responsibility of the religious and moral life of the military personnel and promoting the zeal and charity of the nobles, Pallotti says: "the director shall endeavor with holy industry to introduce the nobles, little by little, to the devotions approved by the Church"¹².

Finally, it is worth underlining a beautiful expression that Pallotti uses when he speaks of Mary. He writes: "no one can grasp the industries of the merciful heart of Mary in rousing in the souls of those redeemed by the blood of the immaculate lamb the living desire for own salvation"¹³.

⁹ OOCC VIII, p. 95

¹⁰ OOCC XII, pp. 386-387: "Spiritual Industries – The holy prayer may be had as the more secure means, and be sure that if continued and developed, prayer, well done, will surely obtain the grace of conversion, and the times when it is not obtained, it is well to say that we have lacked in praying as we should have; Prayer, therefore prayer"; cfr. Also OOCC V, p. 645: "of the opportune spiritual industries in order to impede sins and to promote true Christian life in the families".

¹¹ OOCC II, p. 283; cfr. Also OOCC IV, p. 194: "free donation or alms, they may be use with charitable industry for the profit of the souls as far as possible over and above the desire of the donor"; OOCC VI, p. 259: "the charitable industries of the procurators and those of the Pia Casa".

¹² OOCC I, p. 335; Cfr also OOCC I, p. 111: "so that the cooperators never lack the courage and the holy industry to overcome all the difficulties and to win over and bear all the oppositions and persecutions".

¹³ OOCC XIII, p. 576

1.2. What does “Good” mean according to Pallotti?

St. Vincent Pallotti uses the term “good” in his writings in keeping with the theology of his times. From the texts it is evident that Pallotti is well aware of the distinctions between absolute and relative, public and private, spiritual, moral and temporal good¹⁴. He uses these expressions in his writings.

From his youth Pallotti considered God as the only true good. In one of his discourses given to some young people at Frascati in 1815 he affirms: “now tell me what is the pain of damnation if not the privation of God, the true good, the only good, all good, every good and the infinite good”¹⁵? As true good he puts in the second place the eternal salvation of every man: “loving our neighbor, we must not forget, in that order, to love ourselves, ordered towards the true good, i.e. eternal life”¹⁶.

Speaking of the institution of the procuras of the Pious Society of the Catholic Apostolate and of the election of the new procurators, Pallotti insists that they should actively cooperate in the public and private good of the people whom they serve. Here is how he explains it: “You must make the people understand that within a month’s time the election of thirteen procurators must take place; since these in such an office must be active cooperators of their public and private good, of their temporal and eternal happiness, they must be exhorted to multiply, in these days, their prayers to the most high in public in the Churches and in private in their families”¹⁷.

¹⁴ Ref. *Dizionario enciclopedico della teologia della storia della chiesa*, degli autori che hanno scritto intorno alla religione, del concili, eresie, ordini religiosi ec., composto già per l’uso dell’enciclopedia metodica dal celebre sig.Can. Bergier, tradotto in Italiano, corretto ed accresciuto dal P.D Clemente Biagi, presso Giuseppe di Giov. Pagani, Firenze, 1820, tomo I, pp. 326-327.

¹⁵ OOCC XII, p. 17.

¹⁶ OOCC IV, p. 309

¹⁷ OOCC I, p. 92; confer also OOCC I, p. 328: “ the nobles form a more distinct part of the population, thus with the works of zeal and charity, they can, with great effect, influence the spiritual and temporal good of the remaining population”; OOCC III, p.336: “they must be, above all, true procurators of the spiritual and

Pallotti considered the diffusion of the Pious Society in the whole world as a great moral good: “Though it may be foreseen that the Pious Society cannot reach out to every single part of the world, it is necessary to maintain the momentum so as not to lose the merit of that greater moral good which it would do if it were to be realized in all the parts”¹⁸.

2. THE IMAGE OF JESUS CHRIST INDUSTRIOUS AND GOOD

Before speaking of the image of Christ we must say something of the image God in the vision of Pallotti because he says very clearly that Jesus is the revelation of the heavenly Father.

2.1. God, the Father of Loving Industry and Full of Infinite Goodness

St. Vincent Pallotti contemplates God in his attributes of infinite love and mercy. It is the most wise industry of the love of the heavenly Father – explains Pallotti – that has moved him to create the world and all that is visible. Not only the creation but the entrusting of it for the use of man too is an expression of the industry of the Father. God has done that in order that man might know him as the all powerful creator of all things¹⁹.

Also the creation and redemption of man are works of the loving industry of the heavenly Father. Pallotti says that man should always admire the loving industry of the Father who created him, of the Son who redeemed him and the Spirit who has sanctified him²⁰. Pal-

temporal good of the poor and the sick with the most perfect and assiduous exercise of all the works of spiritual and corporal mercy”.

¹⁸ *OOCC* I, p. 16.

¹⁹ Ref. *OOCC*, XIII, p. 53: “in the most wise industry of your infinite love and your infinite mercy, o Father, you have created all things visible and you have given for my use, above all, that I may know, through them, that you are the all powerful creator all things”.

²⁰ Ref. *OOCC* XI, p. 257: “My soul, how sweetly must you remain enraptured by the loving industry of the Father who has created you, the son who has redeemed you and the Holy Spirit who has sanctified you”.

lotti himself, stupefied before this incomprehensible mystery of the industries of the love of God, confesses his unworthiness to participate in such grace. He expresses his own ungratefulness and puts forward the question whether man can ever understand these industries of the Divine love. He writes: "my God, my Father (...) and whoever can come to grasp the infinitely loving and merciful industries of your infinite love and mercy in the creation of all things visible"²¹.

Pallotti firmly believes that God continues to be active with the industry of His love in the life of every day: "All these industries of your love and your mercy, are constantly active day and night whether we are awake or asleep, whether we eat or drink, walk or sit, think of you or not"²². He wished all his action and works to be the manifestation of the industries of God²³. For that reason he proposes to be vigilant in using every industry to do good in imitation of God who is infinite goodness²⁴.

In his works of charity Pallotti always sought to bear witness to his faith in God who is good and industrious, and transit that faith to the faithful. In the *Month May to the Ecclesiastics*, Mary says: "You, O son already know that the most amiable God is the inexhaustible font of every good and from whom flows every good. If the creature does not place impediments He would shower them without measure because from his part he does not impose measurement but his measure is his infinite love"²⁵. And here Pallotti quotes the words of St. Paul: "to everyone of us is given the grace according to the measure of Christ's gift" (Eph. 4:7).

²¹ OOCC, XIII, p. 54; cfr also OOCC XIII, p. 85: "Ah my God, my love, love immense, ineffable love, most merciful love, and ever so am I grateful for this most wise invention and most wise industry of your infinite love".

²² OOCC X, p.236

²³ Ref. OOCC X, p. 309: "My God, all the progress of the evangelical undertakings, ordinations, industries and factories for which you would give me grace to operate will be fruits and manifestations of your mercy".

²⁴ Ref. OOCC XI, pp. 66-67: "to be vigilant to use every industry to do good to all, because I must prompt myself to imitate God who, as infinite goodness, is self-diffusing".

²⁵ OOCC XIII, p. 485

2.2. Jesus Christ the Apostle, Industrious and Good

In Jesus Christ who is sent to reveal to men the love and the mercy of the heavenly Father and to bring them to eternal happiness, Pallotti sees the reflection of the image of God the Father of loving industries and full of infinite goodness. Describing the mission of Jesus Christ in his appeal of May 1835, Pallotti says that the savior of the world knows all the sentiments and preoccupations of his Father²⁶. Recalling the word of Jesus: "the Father knows me and I know the Father" (John 10:15), and citing the commentary of St. Thomas Aquinas on Chapter 10 of John's Gospel, Pallotti puts these words into the mouth of Jesus: "I know the goodness, the temperament and the tastes of my Father; I know his thoughtfulness, his interests and his commitment for the salvation of mankind, and in order to comply with his desire and his plan, so merciful and so holy, I would willingly go to die"²⁷.

These sentiments of Jesus, according to Pallotti, express the characteristic features of the personality of Jesus who, as the 'Apostle of the Eternal Father'²⁸, is sent to bring to fulfillment the work of love and mercy of His Father. Therefore, in the appeal of May Pallotti thus describes the industries and the manifestations of the love of Christ: "That untiring zeal with which, never even allowing himself respite or rest, he went around the provinces on foot, proclaiming the kingdom of God in city after city, in castle after castle, in synagogue after synagogue, seeking out sinners, converting them with the industries and showing them the most tender love, overwhelming them with wonders with which, while healing and restoring their bodies, he sought to illumine and convert their souls; finally, therefore, that holy impatience, that loving restlessness, those violent raptures with which he was hastening the moment in which he was to be baptized with a baptism of blood for the common good"²⁹.

²⁶ Ref OOCC IV, p. 126.

²⁷ For the citation from St. Thomas, see OOCC IV, p. 126

²⁸ OOCC III, p. 139.

²⁹ OOCC IV, pp. 128-129

This image of Jesus, who with loving commitment announced the presence of the Kingdom of God while doing good to all, is presented by Pallotti to his followers in the rule of 33 points. In point No. 24 he writes: "Our Lord Jesus Christ *begins to do and to teach*, and for the sake of the glory of the Heavenly Father and for the eternal salvation of all souls, went around all the cities and castles of Palestine preaching the gospel of the kingdom, curing every weakness and every infirmity, giving sight to the blind, speech to the mute, hearing to the deaf, health to the sick, life to the dead, satiating the hungry and evangelizing the poor, doing good to all, often withdrawing into solitude to pray for us to his Eternal Father, always persecuted and yet bearing it with infinite love"³⁰. In another passage related to this Pallotti wrote what could be considered a summing up of the image of Jesus: "Our Lord Jesus Christ was born to do good to all and for the salvation of all"³¹.

Pallotti uses the description of the characteristic features of the spirituality of Jesus to invite us to imitate the example of His life. Thus he writes in the final part of point No. 24 of the rule: "in order to obtain more copious fruits from all the evangelical undertakings for the imitation of Our Lord Jesus Christ we must make every effort to do good to the needy of every sort through our works of mercy, both corporal and spiritual, and if we are persecuted for it, rejoicing and giving thanks to the Heavenly Father"³².

Into this presentation of the image of Jesus Christ full of loving industry, is inserted the image of Jesus Christ, the Good Shepherd. Pallotti speaks of it in his song *Benedicite*³³ written toward the final moments of his life. He accuses himself of not having brought back the sinners to the fold of Jesus Christ and of having alienated from Christ many who were dear to God. And at the end he adds: "but all the efforts and industries of the Good Shepherd are efforts and indus-

³⁰ OOCC III, p. 53.

³¹ OOCC II, p. 51; cfr. also OOCC VII, p. 58

³² OOCC III, p. 54.

³³ Ref. OOCC X, pp. 488-495: the *Benedicite* of St. Vincent.

tries of mine"³⁴. It could well be said that this image of Jesus the Good Shepherd who employs every effort and industry to bring men back to his fold completes well the image of Jesus Christ, the industrious apostle of the Father.

3. TO DO GOOD IN EVERY POSSIBLE MANNER

The third section of this work seeks to present some guidelines of Pallotti with regard to the practical side, the realization in life of the image of Christ who, with hard toil and commitment, was doing good to all (Mk. 7:37). In this regard, the writings of Pallotti contain several exhortations and invitations referring to all the areas of life and apostolate. Here it must be mentioned that in the thought of Pallotti, "to do good in every possible manner" has a very precise scope: to promote the greater glory of God, the salvation of the others and my own salvation³⁵.

3.1. Vincent Pallotti the Doer of Good

The life of Pallotti shows how much good he has accomplished, how many good works he has promoted, what efforts he has put in to help men find the way of salvation. While he strove for the good of man Vincent was well aware of the incapacity of man to act without the grace of God, without being united to Christ. Here is reflected the text from John's Gospel on the Vine and the branches where Jesus says: "I am the vine, you are the branches, whoever remains in me and I in him will bear much fruit, because apart from me you can do nothing (15:15). Hence, confesses Pallotti: "my God, I, by my own, can do no good; I am not worthy of any grace, rather, I am most unworthy of all the graces and merit to be deprived of all

³⁴ OOCC X, p. 493: "Mihi, et hominibus visus sum peccatores disperses ad gregem Christi revocare, et aggregare; et ob nimia scandal mea potius de ovili Christi innumeras animas Deo, et Christo acceptissimas deturbavi: sed omnes labores, et industriae boni Pastoris Iesu Christi sunt labores mei, et industriae meae".

³⁵ Ref. OOCC II, p. 519.

good"³⁶. In another place he says: "I know to do no good; I am not capable of doing anything but evil and all the evil possible"³⁷.

Be it in pastoral work, or in public or private instruction, Pallotti admits before God that he has done evil and impeded the good³⁸. Impeding the good and doing the evil, finds tangible expression in the following text where Pallotti says: "I, miserable as I am, wicked, iniquitous even beyond all the rebellious angels (...) and the cause, as I am, of all the evils past, present and future and of every possible kind in the whole world, and impediment, as I am, of all the good works, of all the holy institutions, of all the miracles and wonders and every other good of every sort which would be done or could be done for all the ages"³⁹.

In the face of such sentiments Pallotti proposes a self mortification and a self depreciation in order to be able to appreciate the works of others: "Do good to all, and if I am done wrong, take it for granted that they believe that they are doing me great good, and much more, and I will seek to recommend them before God"⁴⁰. Here it is worth mentioning the proposal Pallotti made to Osimo in 1840, reflecting on his life. He writes: "A day or two later I remembered that I have done no good in life, and having caused much evil, I resolved to write a prayer to all the creatures that they make up for the good I have failed to do and remedy the evil I have caused, and I have done it as follows and as my first and last will"⁴¹. This is a very unique proposal that Pallotti makes to all of us: to write a prayer to all the creatures that they make up for all the good we have failed to do and all the evil that have been caused by us.

³⁶ OOCC X, p. 253.

³⁷ OOCC X, p. 254.

³⁸ Ref. OOCC X, p. 190: "My God, in all my doings, oh, how much of evil have I done, and how much have I impeded the good, especially, in the exercise of the holy ministry and in the public and private instruction".

³⁹ OOCC X, p. 318.

⁴⁰ OOCC X, p.46.

⁴¹ OOCC X, p. 379. The prayer to all creatures, in which Pallotti expresses his first and last will, is found in OOCC X, pp. 379-425.

3.2. The Good must be Done

In the writings of Pallotti are found sayings, thoughts and verses from the Sacred Scripture, from the saints and from human wisdom which help us to live in our daily lives the truth of the Gospel. Here we would like to recall some of the thoughts relating to doing the good.

Among the note that he jotted down during the retreat at Montecitorio in 1817 prior to his ordination to the diaconate, Pallotti recalls the words from the gospel of Mathew: "Every tree that does not bear good fruit" (3:10), and he adds: "the interpreter explains it as the good that must be done"⁴². Subsequently, he recalls a reflection St. Philip Neri, who, seeing a beautiful statue in Florence, said: "it is beautiful, but what a pity it cannot act"⁴³. Here more expressive would be a thought of St. Francis de Sales, quoted by Pallotti; "it is a great evil not to do the good"⁴⁴.

The teaching of the Bible, the obligation to imitate Jesus Christ in doing the good and the example of the saints inspire Pallotti to formulate, for his own life, the dictum: "I must do the good always". He finds a further and deeper motivation to do the good in the creation of man in the image and likeness of God when he writes: "In so far as I am the image of the Eternal, I must do the good and flee from the evil, that is, from sin; I must do the good always and, if God will it, for all eternity: to perfect myself, in as much as I am the image of the Infinite, I must flee from every sin, even the lightest of imperfections, and I must perform every good work that I can, assisted by grace"⁴⁵.

These passages from Pallotti constitute a true teaching of the saint on doing the good. The reflections of Pallotti on doing the good indicate the diverse aspects of spiritual character. They are expressions of his own experience of a profound spiritual life.

⁴² OOCX X, p. 599: "The holy Gospel says - *arbor, que non facit fructus bonos* - the interpreters explain it that one must do, and do the good".

⁴³ Ref. *Ibidem*.

⁴⁴ OOCX XI, p. 463.

⁴⁵ OOCX XIII, p. 112.

Pallotti has a very wide understanding of doing the good. He teaches us that the good must be done “as and where God wants it”, it being sufficient that He is glorified and men come to be saved. In a text on the Pious Union canonically erected in Rome, Pallotti writes to the promoters of the Union: “You must yearn to do the good without putting the slightest impediment on its way; you must not seek (I do not say your own glory) but not even give in to the spiritual complaisance of seeking on this earth the fruit of your religious care, but be content doing the good where and as God wills it, even in secret. It is enough that God is glorified and the souls saved”⁴⁶. This thought of Pallotti could be even better understood in the light of another text in which he explains that every good come from God to be used for His glory, for our own salvation and the salvation of our neighbor⁴⁷. Hence, Pallotti teaches us that the good must be done seeking the will of God and not our own, not as we think⁴⁸.

Pallotti reminds us that in doing the good we are all weak and exposed to temptations: “We are all sons of Adam, we have our weaknesses, some more some less, we are all prone to temptations, and though animated by the desire to do the good, we are not yet in heaven but in this world”⁴⁹. Perhaps it is for this reason that he gives us this advice: “never think of the good that is already done, but the good that is yet to be done and the virtues that are yet to be acquired”⁵⁰.

Pallotti teaches us that God has provided each one of us with a guardian angel who inspires us to do the good. In the booklet *God the infinite Love* he writes: “by an ineffable gift of infinite love and mercy, every soul has its angel who watches over it, who inspires it to

⁴⁶ OOCC III, p. 210.

⁴⁷ OOCC IV, pp. 173-174: “Every good that we have from God is meant to be used for His glory and for the good of our souls and those of our neighbor, since the use, even of every earthly good must be ordained towards the true good of the spirit”; cfr. also OOCC IV, pp. 222-223.

⁴⁸ Ref. OOCC I, p. 125: “In the subsequent Congress or Council, the Rector shall make a report of it, and all must be content that the good, as much as possible, be done, not presuming to do the good as we think.

⁴⁹ OOCC I, p. 108.

⁵⁰ OOCC XI, p. 900.

do the good and enlightens it to flee from the evil, and if sinned, rouses in it the sorrow, and the angel always stays with us; and wherever we may go he accompanies us to guide us promptly to our only ultimate and most blessed end"⁵¹.

Another thought of Pallotti that has a great spiritual bearing for us is where Pallotti explains that the heart of the nobles is more disposed to do the good where the need and their urgency is made known to them. Speaking of the duties of the procurator responsible for the promotion of the charity of the nobles, he writes: "given that their noble hearts are more disposed to doing the good when they come to recognize it, it can often happen that they don't do all the good they can because there is no one who can either sufficiently make them understand or recognize the need and the urgency"⁵².

Finally, Pallotti has left us a reflection of great importance for the realization of the apostolate. In the text of 1836 in which he expounds the aim and the spirit of the Catholic Apostolate, he says that the apostolate offers an infinite possibility of means to do the good and thus assure eternal life to the one who does it. At this point he recalls the text from the Gospel of St. Mathew: "Well done, good and faithful servant ...enter into the joy of your master" (25:21-23)⁵³.

3.3. Doing the Good Together

The thoughts of Pallotti in doing the good together, in collaboration with the others, offer a spiritual treasure. He draws his conclusions from human reason and from his own experience. It is found in the appeal of 1835 in these words: "Reason and experience show that ordinarily the good done in an isolated manner is meager, uncertain and of short duration, and that even the most generous efforts of individuals can achieve nothing great even in the moral and religious

⁵¹ OOCC XIII, p. 48.

⁵² OOCC I, p. 330.

⁵³ Ref. OOCC V, pp. 52-53: "In so far as it offers to the spiritual apostolate infinite means to be able to do the good, and to ensure oneself eternal life already promised by the infallible truth to the good = *Euge serve bone, et fedelis...intra in gaudium domini tui* = Matt. C. XXV, 21-23".

sphere, except when they are united and ordered towards a common goal"⁵⁴. I am of the opinion that this reflection on doing the good together (working together) calls for further deepening from a spiritual and operative perspective because it constitutes the nucleus of the Pallottine spirituality.

3.4. The Primary Work is Prayer

Pallotti was a man of prayer. He holds that prayer is the most powerful, most efficient, easiest and most universal means⁵⁵ to ensure the vitality of faith and the works of charity. It should not surprise us, therefore, that Pallotti holds prayer as the first work ("the first industry") to be used for the realization of the apostolate and of the aims of the works of the Catholic Apostolate founded by him. He speaks of it in the Rules for the Sacred Retreats of the Pious Society of the Catholic Apostolate. He writes: "the first industry that we must make use of for such an end (the greater glory of God and the salvation of souls through personal sanctification and the sanctification of the others) is the prayer which can be promoted with all possible zeal in public in the churches, in communities of every sort and in private, in the families and the exercise of prayer must be promoted without indicating a special intention, although generally speaking, it may be opportune to notify the principal interest of the work that is to be recommended⁵⁶. For the realization of this end Pallotti exhorted all the procurators to make a study as to how to use all the possible means "to propagate in the whole world an assiduous exercise of prayer, humble, confident and persevering, in order to obtain the growth, defense and the propagation of piety and Catholic faith in the whole world"⁵⁷.

⁵⁴ OOCC IV, p. 122; cfr. alsop. 257.

⁵⁵ OOCC IV, 151.

⁵⁶ OOCC II, p. 519.

⁵⁷ OOCC I, p.142

4. THE GOOD WORK PAR EXCELLENCE IS THE PROPAGATION OF FAITH

The first gathering of the members of Union of Catholic Apostolate took place on 14th July 1835 in the Church of Santa Maria in Carinis. Among the five decisions made in the meeting, the first was “to print the book on the idea of the work⁵⁸. In the writings of Pallotti are found various texts written during this period on the origin and idea of the work, among others, the text entitled: “Booklet – General Idea of the Pious Society of the Catholic Apostolate (written by the servant of God, Vincent Pallotti, the Founder)”⁵⁹. I would like to mention here the initial passage of this text because it demonstrates very well the reflection of Pallotti on doing the good.

Vincent Pallotti begins the text with the following words: “Our Lord Jesus Christ has said that the Kingdom of God is like a treasure hidden in the field, and he who finds it keeps it secret, and for the joy that he experiences he sells all that he has and buys that field”⁶⁰. Alongside this he places the quotation from the Gospel of Mathew: “The Kingdom of God is similar to a treasure hidden in the field which a man found and covered up; then in his joy he goes and sells all that he has and buys that field” (13:44). Here Pallotti adds the following explanation: “here is reflected every Catholic who would have, for the treasure, Jesus Christ, every means to eternal life, and therefore, every good work”⁶¹.

The understanding of Pallotti is very clear. He affirms that following the teachings of Jesus Christ, every Catholic must consider a treasure every means of arriving at eternal life, hence, every good work. Further Pallotti explains that among all the good works and all pious institutions of every sort, there is one good work par excellence, that is, the propagation of faith. At this point it is interesting to note his explanation of the meaning of the propagation of faith. He says: “with the propagation of faith is propagated every treasure of re-

⁵⁸ OOCC V, p. 7.

⁵⁹ OOCC IV, pp. 300-339.

⁶⁰ OOCC IV, p. 302.

⁶¹ *Ibidem*

demption that we have in Jesus Christ, in the priesthood, the sacraments, preaching of the Word of God, Christian instruction, prayer, indulgence, pious institutions like hospitals, houses of charity, convent schools for girls, regular orders etc"⁶². With all these are listed the various fields of apostolate where faith must be announced and revived.

In the final part of the text Pallotti underlines the fact that the propagation of faith is not a simple pious desire of the possibilities that God has placed in the hands of man, but by reason of the precept of Christian charity, concerns the eternal salvation of the neighbor. Therefore, every man is indispensably obliged to use every means, spiritual and temporal, for the efficacious propagation of faith, procuring in this manner the eternal salvation of the neighbor⁶³.

CONCLUSION

The reflection on the passages from Pallotti regarding 'doing the good' in every possible manner has shown us that for St. Vincent Pallotti the only and supreme good is God the Father, full of love and mercy. Therefore, he could solemnly affirm: "through the spirit of faith, of hope and of charity towards God and neighbor, the aim of all thoughts, words, and works is fixed, that is, God from whom originates every good and to whom everything refers"⁶⁴. And from this fundamental affirmation comes his recommendation to employ every possible means to do the good and with ever greater perfection: "use every spiritual industry to be constant in doing the good, and therefore, in undertaking the good works I will endeavor to form in me a sentiment, namely, the maximum stability and to work always with greater perfection"⁶⁵.

In conclusion I would like to mention a spiritual admonition of Pallotti where he writes: "you who live now on this earth doing good and loving God, our benevolent heavenly Father, resolve to do in your

⁶² *Ibidem*, pp. 302-303.

⁶³ *Ibidem*, p. 303

⁶⁴ *OOCC* II, p. 63.

⁶⁵ *OOCC* XI, pp. 70-71.

actions that which you would do with the abundant divine graces, were you to rise from death to new life; indeed doing now great things for the glory of God, resolve to do that which all creatures created and possible would do, if everyone, multiplied infinitely (in our way of understanding) would return from death to new life; but with humility and simplicity of heart let us resolve to do what Jesus, Mary, etc. did and are doing and we will do great things for the glory of God⁶⁶.

⁶⁶ OCCCX, p. 52, Spiritual Admonitions.

For a Formation towards Charity

François Harelimana SAC

INTRODUCTION

The maturation of the practice of charity in the candidates in formation is a demanding process that calls for a competent hand that can be of help and that also can be an encouraging witness. First and foremost, charity has to be understood as being the bone-marrow of Pallottine identity. For that reason, more than simply passing on a theory on our charism and on Pallottine spirituality, the formator has to introduce the candidate into the heart of the Society and to its foundation, which is lived Christian charity¹. In speaking about the spirit that must animate his foundation, St. Vincent Pallotti says the following: “Charity exercised according to the description of the Apostle (St. Paul), forms the entirety of *the constitutive substance* of the Pious Society, and if this charity is lacking, there would no longer be the Catholic apostolate in the Pious Society; for that reason, woe to him or her who, in the Pious Society is tempted to offend against Charity, [...]. However, blessed is each one who would preserve perfect charity [...]”².

Therefore, the formator has a duty, a very great duty, to guide the young candidates to a profound experience with Jesus, and to help them acquire the spirit of consecration which “is nothing less than a total abandonment inspired by love”³. A heart that is charitable, based on the model of the heart of Jesus, is a gift from God, but it is also the fruit of a *formal* proposal to a young person who desires to make the life of Jesus his or her life too. On this journey, what serves

¹ Cf. Society of the Catholic Apostolate, *Law of the Society of the Catholic Apostolate* (LSAC), Rome, 2001, n° 8.

² St. Vincent Pallotti, *Opere complete* (Complete Works), edited by Francesco Moccia SAC, General Curia of the Society of the Catholic Apostolate, Rome 1964-1997, voll. I-XIII (OCC), here OCC III, p. 137-138.

³ Society of the Catholic Apostolate, *Documents of the 12th Extraordinary General Assembly*, Rome, 1969, p. 87.

most is the quality of witness. In fact, in speaking about charity, we do not need to spend a long time with the idea that we have of charity, rather we must remain with the practical experience of charity, that is, to seek to understand charity from within and then express it in concrete situations. It does not start out from nothing. Man, being created in the image and likeness of God, is capable of loving and appreciating the love of the other. But what exactly is one speaking about, when one speaks of “charity”?

1. THE CONCEPT

When one treats of the accompaniment of others in a process of growth, and to make them acquire ever greater cultural, spiritual and intellectual levels in their lives, the contents and methods used in this process must be precise and correct. For pedagogical necessity, a formation in charity must therefore, be very clear in what it means when it speaks about “charity”. A question guides our approach in this matter: Are charity, love and mercy synonymous? Or are they three interchangeable concepts? When, for example, St. Paul speaks of charity, St. John of love, and St. Matthew of mercy⁴, do they mean the same thing?

1.1. Charity – love

In the traditional language of the Catholic Church there are some differences between charity and love without, however, setting up a barrier between the two concepts. In referring itself to the *Summa Theologica* of St. Thomas Aquinas, the *Catholic Encyclopedia*⁵ distinguishes two types of love, that which is based on the senses (sensi-

⁴ Cf., for example the Hymn to Charity of St. Paul in 1 Corinthians 13:1-13, or the Theology of love in the Gospel or in the Letters of St. John, John 13:1; 1 John 2:7-16; 3:11-18; 4:7-12, or the command of Jesus to be merciful as the Father is merciful, in Matthew 5:48

⁵ G. CORTI, “Carità” in *Enciclopedia Cattolica* (Catholic Encyclopedia), Editorial House G. C. Sansoni, Florence (1949) coll 796-810; See also St. Thomas Aquinas in *Summa Theologica*, Ia, IIae, q. 26 and IIa, IIae, q. 23.

tive), and that which is determined by the will (willed love). Sensitive love is something that man and beast hold in common, while the love of the will (willed love) comes from the spiritual will, illuminated by the intelligence (rational appetite). In the latter love, one must distinguish between the love of concupiscence, which urges a person to desire the good, and benevolent love, where the person wants and desires the good of the other. Nevertheless, when one seeks to define “love of neighbour”, the same *Encyclopedia* defines “charity” as “the supernatural friendship with God, as well as with the children of God, not excluding sinners, who are called to conversion and to the happiness (bliss) of the just”⁶.

The semantic origin of the word “Caritas – charity” is linked to the love of agape (ἀγάπη), in difference to “Philia” (φιλία), that is, the love of persons who find themselves on the same wavelength for diverse reasons; it is different also to “eros” (ἔρως), that is, the love that brings a man and woman to reciprocally seek one another; the agape love distinguishes itself for its gratuitousness: he/she who loves in this way does not expect a recognition or an exchange of love. One loves “freely”⁷. This Latin word “Gratis” (in Italian: “grazia – grace”) is translated into Greek as “charis” (χάρις – χάριτος), which in turn has given the root to the Latin word “Caritas” (in Italian: “carità – charity”).

In his Encyclical *Caritas in veritate*, Pope Benedict XVI clarifies well the connection between love and charity: “Charity is love received and given”⁸. According to Benedict, charity has as its origin God the Father, who revealed it and realized it in Jesus Christ (John 13:1); then He poured it into our hearts by means of the Holy Spirit (Romans 5:5), and it is not an abstract concept, but something that is bigger than simply giving alms: “*Practical activity will always be insuffi-*

⁶ F. BORRONI, “Charity” in *Enciclopedia Cattolica III* (Catholic Encyclopedia III), coll 796-797; ref. A. PIGNA “Carità” (Charity) in *Dizionario Enciclopedia di Spiritualità* (Encyclopedia/Dictionary of Spirituality), vol. 1, Editors Città Nuova, Rome 1990, p. 433-449.

⁷ To deepen one’s understanding of these Greek concepts and their actual sense in the life of the Christian, ref. the Encyclical Letter of Benedict XVI, *Deus Caritas Est*, nn. 2-18; see also Fr. Piero http://trasfigurazione.diocesipa.it/don_Piero_Carita.pdf, consulted on November 6, 2014.

⁸ Benedict XVI, *Caritas in veritate*, 5.

cient, unless it visibly expresses a love for man, a love nourished by an encounter with Christ. My deep personal sharing in the needs and sufferings of others becomes a sharing of my very self with them: [...] I must be personally present in my gift". From the admiration that Pope Benedict had for Blessed Theresa of Calcutta one can deduce that charity is an active love towards God and neighbour⁹.

A charitable Christian is a person who seeks to grow by acquiring more and more the same sentiments that Jesus Christ had (Philippians 2:5). By being a witness of the charity of Christ, the Christian becomes capable of making other people his/her neighbour (ref. Luke 10:29-31), of entering "under" the skin of others, considering them as his brothers and sisters.

1.2. Charity – philanthropy

In speaking about charity as a way of imitating Jesus Christ, charity encapsulates within itself philanthropy, and it goes further. According to the *Treccani Dictionary*, philanthropy is "love for one's neighbour as a disposition of the soul and as an active effort on the part of an individual or social groups to promote the happiness and the wellbeing of others"¹⁰. The common characteristic between charity and generosity of heart is the commitment to the wellbeing of the other. However, there is a distinction to be made: philanthropy does not necessarily take account of God, while Christian charity always has two "addressees": God and man. In fact, in Christian charity, one is dealing with the *following of Christ* in the practice of the new commandment: "Love one another as I have loved you" (John 13:34; 15:12). For that reason, charity is "love undertaken and real, lived in the community and in history, by means of which the true disciples of Jesus shine their light to the eyes of the world", and therefore manifest to the world that God is love"¹¹.

⁹ Benedict XVI, *Deus Caritas Est*, 34, 36.

¹⁰ *Il Vocabolario Treccani* (The Treccani Dictionary), "Filantropia", Institute of the Italian Encyclopedia, Milan 2008, p. 443

¹¹ Cf. E. BIANCHI, *Impara l'amore. La carità vince tutto* (To Learn Love. Charity conquers all); St. Paul Editions, Milan 2012, pp. 37-38

In the new commandment, the attention directed towards the needy is, in reality, attention directed towards God Himself, who is present in each one of them. One would be mistaken in thinking that at the Final Judgment that which counts is to free our neighbour from suffering, or to resolve – in whatever way possible – the problems that preoccupy any human being. That which Jesus as for is not only rational compassion towards the other: rather to manifest to God a greater love, nourished by the encounter with Jesus who says: “Truly I say to you: whenever you did this to these little ones who are my brothers and sisters, you did it to me” (Matthew 25:40). What one is dealing with here is an ethic motivated by mercy, just like that lived by Jesus.

1.3. Charity – mercy

These two concepts blend together very well. However, one can say that the second distinguishes itself particularly as the true face of the love of God towards all sinners. In his encyclical *Dives in Misericordia* St. John Paul II defines mercy as “a special power of love that prevails over the sin and infidelity of the chosen people”; a love “that is capable of stooping down to every prodigal son, to every human misery and, above all, to every moral misery, to sin”. The saint concludes his definition of mercy by giving its characteristic: “The true and proper significance of mercy does not consist only in the look of mercy, even if it is most penetrating and compassionate, directed towards moral evil, physical or material: mercy manifests itself in its true and proper aspect when it re-values, promotes and draws good from all the forms of evil that exist in the world and in man”¹².

For St. Vincent Pallotti, charity and mercy go together. His merciful love towards his neighbour flowed from his own experience of divine mercy on himself. He repeated often: “In the kingdom of mercy, it is I who am the first subject”¹³. For that untiring promoter of

¹² St. John Paul II, Encyclical Letter *Dives in Misericordia*, Rome, November 30, 1980, 6.

¹³ On the theme of charity and mercy in St. Vincent Pallotti, ref. *Apostolato Universale*, n° 13 (2005), n° 14 (2005) and n° 15 (2006); and here, F. TODISCO, “Carità e

the Catholic Apostolate it is evident that “the most precious act of mercy is the procurement of the health of souls”¹⁴.

2. ST. VINCENT PALLOTTI AND THE EDUCATION TO CHARITY

Fr. St. Vincent Pallotti charity is the heart of all of his work, the constitutive substance of the Pious Society without which there could not be the Apostolate in the Pious Society¹⁵. For that reason, the Pallottine formation that does not make the charity of Christ grow in the candidates, would not be worthy to call itself “Pallottine”.

2.1. At the Sources of Charity

The first ‘addressee’ of the charity of St. Vincent Pallotti is God. A formative journey towards charity would have to lead the candidates to taste the love of God, who became flesh for us and for our salvation. The experience of God, as one can see in the life of St. Vincent Pallotti, opens the heart to the authentic praise of God and it invites one to make other people one’s neighbours, with joy. The experience of Vincent’s spiritual journey helps us to understand what St. John says in his letter: “So, let us love one another, because He loved us first” (1 John 4:19). A person, who feels himself/herself loved, can then truly love in return.

The task of the formator, the instrument of God and the expert on the journey in searching for God¹⁶, guides the candidate to the sources of charity, that is, the discovery of God, who is Infinite Love and Mercy. It is not a straightforward journey because the formator too, has need to deepen his/her friendship with God. The life of St. Vincent is an encouragement for those who act as a guide for others, to journey together on the road and to ask himself/herself the

misericordia nella vita di san Vincenzo Pallotti “ (Charity and mercy in the life of St. Vincent Pallotti), in *Apostolato Universale*, year VII, n° 14 (2005) 60

¹⁴ OOCC IV, 180; 228

¹⁵ Cf. OOCC III, p. 137-138

¹⁶ Cf. Pope John Paul II, Post-Synodal Apostolic Exhortation *Vita Consacrata* Rome, 1996, 66.

following question with sincerity: *"My God, who are You and who am I?"*¹⁷. That question encapsulates within itself a big desire or longing for an encounter that opens one to the awareness of God, who became man for us and, at the same time, to love. Each new stage in growth starts out from a desire, from a desire to respond to a question, just as St. Vincent Pallotti did.

The role of the formator is that of accompaniment, to help others to come to recognize the presence of Jesus on their journey, experiencing His charity, allowing themselves to be "infected" by charity; until that shout of joy when we realize that God communicates to us His life. St. Vincent expresses this in the following words: *"I know, You are eternal, immense, incomprehensible, infinite love, infinitely merciful to my soul"*¹⁸. This answer, which is the fruit of a journey, is the beginning of a transformation of life according to the divine plan of creation. As long as we do not perceive this God that is within us "Who is crazy with love and mercy" towards us, we will never know or enjoy "the infinite outpourings of graces, of favours, of gifts and mercies" that He pours over us, in order to nourish us and feed us on Himself¹⁹.

In speaking of St. Vincent Pallotti, St. John Paul II, in his message to the members of the Union of Catholic Apostolate, encourages all the members to follow the example of the Founder and to deepen their faith in order to re-discover God, who is love (ref. 1 John 4:8). In creating us in His image and likeness, God has wanted of us, not "an image painted on canvas, nor an image in wood, or of stone, or metal, but a living substance, rational, spiritual" (OOCC XIII, 60). For that reason, being a living image of the love of God, the charity of Christ works in us and it urges us forward to always do good (2 Corinthians 5:14)²⁰.

¹⁷ OOCC X, 464

¹⁸ OOCC XIII, 145

¹⁹ Cf. OOCC X, 235-236

²⁰ Cf. *Messaggio di Sua Santità Giovanni Paolo II in occasione del bicentenario della nascita di San Vincenzo Pallotti, Fondatore della Società dell'Apostolato Cattolico* (Message of His Holiness John Paul II on the occasion of the bicentenary of the birth of St. Vincent Pallotti, Founder of the Society of the Catholic Apostolate), April 21, 1995 in *Acta SAC*, vol. XVII, p. 62-68; see also Vatican website,

2.2. To Learn by Doing

Charity urges the disciple to serve God in all of the needy (in the body and in the spirit), and so, to participate in the mission of Jesus Christ. Each one learns from Jesus meekness and humility of heart (Matthew 11:29) in the commitment for the good of others. Only a charity that is exercised can grow, not like a piece of bread, which is exhausted when it is shared out among people, rather charity, when shared multiplies itself.

Pallottine formation has a very important task, that of connecting the apostolate to love, as to its source. In the precept of charity St. Vincent Pallotti invites us to procure the eternal salvation of our neighbour, fully imitating the Apostle of the Eternal Father in the concrete works of mercy²¹, such as charitable actions to assist others in their corporal and spiritual needs.

With young people, St. Vincent revealed himself to be a good educator in charity, encouraging young people to give alms to the poor. With regard to this, one of his students Felice Randanini recounts the following: "While I was still a young boy and going to the Assembly (the Oratory of the Assumption) of Canon Muccioli, Fr. Vincent, who was an assistant there gave to me and some others of my friends a certain quantity of coins, so that we could offer them as alms"²². This was how Randanini learned charity, by doing it. In this way he was invited to enter into a relationship with the poor, a meeting that became the occasion of an experience of lived charity. For the young people, the presence and the example of St. Vincent were an encouragement to action, but above all, they were an invitation to adopt a charitable attitude towards all, with a special stress on those in most need of charity.

http://www.vatican.va/holy_father/john_paul_ii/letters/1995/documents/hf_jp-ii_let_19950421_don-freeman_it.html; consulted November 26 2014.

²¹ Cf. OCCC IV, 4. The works of mercy are listed in the *Catechism of the Catholic Church*, n° 2447

²² F. RANDANINI, in *Copia Publica Proc. Infor.* (Public Copy of the Informative Process), f.2125, cited by Francesco Todisco, in Art. cit. p. 63

3. PROPOSAL OF A JOURNEY OF MATURATION OF THE EXPERIENCE OF CHARITY

Every plan of formation occupies itself in helping young people to be capable of making definitive choices on which they can base their lives in a consistent way. There are six dimensions of formation according to the *Ratio Institutionis of the Society of the Catholic Apostolate*: human, intellectual, spiritual, apostolic, communitarian and charismatic. These are observed in order to form people whom we can trust completely, so that they are fulfilled people. The task of the formator is, therefore, to guide the young people to maturity of the will, to growth in intelligence, and above all, in the capacity to love.

3.1. Human Maturity and the Capacity to Love

The nature of consecration in the following of Jesus Christ, the Apostle of the Eternal Father, calls for a sufficient level of maturity to offer and give oneself with joy to the mission of the Church. To accompany this human maturation is a way of putting in place the basic fundamentals of the entire Pallottine formation, of an effective integration, and of the capacity to communicate with everybody²³, and especially to acquire the capacity to love authentically and with joy.

The capability to submit oneself with trust, to be available to the mission directed to those most in need or to the marginalized, requires a journey of integration. According to Amedeo Cencini, the author of *The tree of life. Towards a model of initial and ongoing formation*, one has to reject a formation that does not take account of the totality of the person; or reject a fragmented formation that renders the educative action in vain, or that even imprisons the candidates in their own fear, being always occupied at organizing defensive strategies²⁴. The consecration to God and to humanity in the Church, for it to be a gift of true charity as a response to the call of God, necessi-

²³ *Ratio Institutionis della Società dell'Apostolato Cattolico, (R.I.), n° 163*

²⁴ A. CENCINI, *L'albero della vita. Verso un modello di formazione iniziale e permanente* (The tree of life. Towards a model of initial and ongoing formation). St. Paul Editions, Milan 2005, p. 90-96

tates the commitment to a formative journey or process towards the fullness of human maturity and the awareness of our own limitations.

3.2. God at the Centre

This formative journey towards charity must put God at the centre of the life and the mission of the candidates. It would appear to be self-evident, but as Pope Paul VI observed on numerous occasions – in analogical terms – as did Pope Benedict XVI and St. Pope John Paul II, the world no longer tends to search for God; on the contrary it seeks to exclude Him and cancel His Name from every manifestation of life²⁵. The young people who arrive into our formation houses come from this world and they are marked by its values from earliest childhood. When the Holy Spirit urges them to enter into the plan of God, they are people who have arrived at a crossroads in their lives, and they have need of a guide who can help them to focus their lives on God, who is uncreated charity and who was incarnated in Jesus of Nazareth.

For St. Vincent Pallotti, everybody should seek God, or – and this is the true sense of the invitation – they should bring themselves much closer to Him, like the only and precious heredity that one needs to acquire. The following words, addressed by the Virgin Mary to priests, express to them her most profound desire: *“[the Church] wants in you a desire, a most accessible passion, and that to be addressed not to the flattering goods of this miserable world, but to the infinite good, to God, whom you have the possibility to possess as your only heredity, chosen by you in a distinct (and straightforward) way since you were marked by the first Clerical Tonsure; so if you want me to console*

²⁵ Pope Paul VI, *General Audience*, 26 August 1970, http://www.vatican.va/holy_father/paul_vi/audiences/1970/documents/hf_p-vi_aud_19700826_it.html, accessed December 4, 2014; see also Pope Benedict XVI, *Incontro con il clero delle diocesi di Belluno-Feltre e Treviso* (Meeting with the clergy of the Dioceses of Belluno-Feltre and Treviso), http://www.vatican.va/holy_father/benedict_xvi/speeches/2007/july/documents/hf_ben-xvi_spe_20070704_clero-cadore_it.html, December 4, 2014; St. John Paul II, Angelus of January 2, 2000 (Jubilee for children), in *Insegnamenti di Papa Giovanni Paolo II* (Teachings of Pope John Paul II) Vol. XXIII, LEV Publishers, Vatican City, Rome 2000, pp. 12-17

*you, seek GOD always, GOD in your thoughts, GOD in words, GOD in works, GOD in the affections of the heart, GOD, GOD, GOD in everything*²⁶.

He/she who accompanies the young people must evaluate regularly the steps undertaken and accomplished (even if they are small steps!) so as to encourage the young people to plant their lives in uncreated and incarnated charity, that is, to centre their lives on Jesus Christ. He, being our fundamental rule, the origin and destination of our journey on earth, it falls to the formator to verify if, day after day, the young people become “persons formed in the image of Christ”, if they are acquiring the same charitable sentiments that are in Jesus²⁷.

3.3. Charity and Apostolate

In every house of formation the young people will be helped to understand well that the precept of charity, the foundation of the apostolate, encourages every member to glorify God by means of good works in favour of their neighbour²⁸. For that reason, it will be necessary to discuss and draw good conclusions from the situations of poverty in their local environments or in the world; then the formators will let them experience at first hand these situations of poverty, in order that their hearts be touched and invite them to decide how to witness to the compassionate charity of God towards man.

They can organize little missions to old folks homes, or to orphanages, or in hospitals, etc. These activities help them to understand that formation strives to acquire those means that are necessary to be able to serve better others. In our formation houses there is a great temptation to give care only to the intellectual and spiritual dimensions, without making a connection to real life. What emerges

²⁶ OOCC XIII, 380

²⁷ Cf. John Paul II, Post-synodal Apostolic Exhortation *Vita Consacrata*, Rome, 1996, n° 19, 65. Ref. also the Teaching of Pope Francis summarized on his *Twitter* entry of November 11, 2013 inviting to centre one’s life on Jesus Christ: “Our life must be centered on the essential: on Jesus Christ. All the rest is secondary”.

²⁸ Cf. *R.I.*, 92

out of this style of formation are “signori” (Lords of the Manor!) and not people who are willing to serve (servants). And it is here that the affirmation of our *Ratio* is realized: “Whatever the apostolate is, so the formation should be”²⁹.

To remedy this, one can organize an afternoon once a week, or find time during holiday periods, in which the young people can experience the reality and allow the awareness of being called to become servants like Christ to grow in them.

Within the community, attention to others and their needs will also be a way of formation for the growth of a spirit of generous charity. The diverse services in community life help to allow this attention given to one’s neighbour to grow. It would be better to evaluate the small steps forward made by each one by means of one-to-one meetings, but also, every once in a while to give the entire community the opportunity to express their opinion on some points. In a sharing such as this, the testimonies of one or a number of individuals can help, while also giving a ‘shake-up’ to the more timid members in the group.

3.4. The light of the Word of God and the witness of the Saints

Whoever decides to enter into consecrated life “has the need to be stimulated to the high ideals of the radical following of Christ and of the profound requirements of holiness”³⁰. The Second Vatican Council clarified that holiness consists in living fully charity³¹. Pope Francis, in his catechesis on Mercy has recounted the story of a mother who taught her children how to practice charity, and he also put forward as an example Blessed Mother Theresa of Calcutta, in order for us to understand that it is not necessarily the correctness of the moral and spiritual discourse that helps to interiorize charity; that is

²⁹ *R.I.*, n° 33

³⁰ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Instruction *Starting Afresh from Christ. A renewed commitment to consecrated life in the third millennium*, Rome 2001, n° 18

³¹ Vatican Council II, *Lumen Gentium*, 42.

passed on in the family, or by a good concrete community, and most of all by following the example of good charitable people³².

Meditation and sharing on some Biblical passages which speak about charity can inspire small steps forward towards charity. For example, there is no doubt that in the passage known as "*The Good Samaritan*" (Luke 20:25-37) one sees the living icon of the charity of Jesus. Also, in correcting an erroneous mentality of his listeners, Jesus encourages those who want to be pleasing to God "to dare" to have a generosity that goes beyond the barriers of nation and race, presenting the needy person as the place of God in the world.

Similarly, the lives of the saints inspire us, but they also encourage us not to fear the high ideals that urge us to invent, among all the many roads to holiness, a true pattern of charity. Friendship with the saints is an important step for those who walk in the ways of charity. For formators, the lives of the saints can be a favourable means on which to rely, to speak of the values that they still seek for in the candidates. Therefore, the lives of the saints can be a point of departure for speaking about the virtue of humility, which always accompanies charity: "Where there is humility, there you will find charity", wrote St. Augustine³³.

Among the models to follow, the *Virgin Mary* shines out as the model who gently invites us to practice the charity of Christ. Pope Benedict XVI says that Mary, intimately penetrated by the word of God, became the Mother of the Incarnate Word: "Mary is a woman who loves"³⁴. In the formative journey towards charity, what are needed are not only moments of devotion for an intimate communion with Her, but also moments of sharing on Her generosity, Her faith and charity. Her self-abandonment to the will of God and her response of love are, for a young person in formation, an invitation to allow themselves to be penetrated by the Word of God and to commit themselves to the practice of the virtues so as to be able to offer to the world Jesus the Saviour.

³² Pope Francis, *Catechesis*, General Audience of September 10, 2014.

³³ St. Augustine, *In Io.ep.tr.*, prol.

³⁴ Benedict XVI, *Deus Caritas est*, 41.

CONCLUSION

For a formative journey towards charity, the virtue that is higher than all the others, the wills of the formators and of the subjects in formation are not enough, and neither is a pedagogical assistance of the highest level. Charity is, above all, a gift that God “has poured into our hearts by means of the Holy Spirit, whom He has given to us” (Romans 5:5). And it is the same Holy Spirit who offers us sufficient energy to put our gift of charity into practice. This means that prayer is necessary to remain on the same wavelength with the Holy Spirit and with Jesus Christ, the image of the invisible God (Colossians 1:15).

In a world in which the globalization of indifference tends to make us insensible or deaf to the cry of the poor³⁵, formation towards charity is of great importance. If this formation is neglected, one ends up with apostles who have less instinct towards charity, or worse, no instinct at all. That would be a countersign. What is needed are formators who are urged on by a love that encourages, and a love that takes care to correct. Such an attitude will not leave the young people indifferent.

³⁵ Pope Francis, *Visit to Lampedusa Homily*, Vatican Website, July 8, 2013 http://w2.vatican.va/content/francesco/it/homilies/2013/documents/papa-francesco_20130708_omelia-lampedusa.html, (accessed December 8, 2014).

The Catholic Church and Voluntary Service

Piotr Krakowiak SAC

INTRODUCTION

The history of the Church is largely a history of voluntary service. Volunteering is a form of mutual aid and one of the features of a measure of humanity. The history of volunteering is as ancient as the existence of the human race, and the history of the Church is combined with the selfless assistance in the name of this ideal, which is one of the foundations of the activities of people called volunteers today. In the ancient Christian era, St. Basil treated philanthropy as an integral part of the Christian vocation; therefore in Caesarea he had founded many charitable institutions (hospitals, orphanages, homes for the poor) which later became the model for the Christian East and West. In the Middle Ages, since there were precisely developed ethics, which originated from love, there were plenty of foundations for the needy. Among others, we find the Order of Trinitarians, founded, and created to save imprisoned Christians and give humble service to the faithful. Do not forget the many mendicants, founded by St. Francis, Saint. Dominic and many other saints.

In the Iberian Peninsula, in the sixteenth century, there lived and worked an ex-soldier, who after his conversion, dedicated himself to the sick abandoned in Grenada, walking through cities and begging with a big basket and two pots. He was Saint John of God (1550), founder of the Order of the Hospitaller Brothers. As its motto he adopted the call: "do good, brethren, for the love of God, and to you alone". Another model of love for others was St. Camillus de Lellis (1614), founder of the Camillians. Additionally, St. Vincent de Paul (1660) working with religious and lay people among the poor, the sick and the suffering in France initiated a great evangelistic movement, based on authentic Christian love. These examples could create a long list of saints and blessed women and men, which in many countries ignited the fire of hope through the ministry of charity and chari-

table initiatives¹. Certainly among them we can place our Founder, St. Vincent Pallotti, and the members of the first communities of SAC and UAC in Rome and in other countries and continents. The priests and brothers as well as other members of the Union from their origins relayed mostly on the voluntary involvement of clergy and laity, who with the motto *Caritas Christi Urget Nos* were apostles, but at the same time were doing actions which would be called today as Catholic volunteering.

1. CONTEMPORARY FACES OF VOLUNTEERING IN THE WORLD AND THE CHURCH

Volunteering is diversely defined by encyclopedias and dictionaries in the world. One of the definitions states: "Volunteer - a person who performs or offers to perform voluntary service; a person who freely undertakes military service, esp. temporary or special service"². Voluntary service is a component of every civilization and society in human history. Nowadays the term is defined more broadly, as the contribution of the selfless, unpaid and non-professional activities for the benefit of the local community or society. It would be useful if we look through different definitions of volunteering in organizations in the world, both in the activities of examples of these international organizations, including some within the Catholic Church.

The oldest existing and the biggest humanitarian organization based mostly on volunteers is the International Federation of Red Cross and Red Crescent Societies (IFRC). It is the world's largest humanitarian network that reaches 150 million people in 189 National Societies through the work of over 13 million volunteers. "Together, we act before, during and after disasters and health emergencies to meet the needs and improve the lives of vulnerable people. We do so without discrimination as to nationality, race, religious beliefs, class or political opinions. Guided by Strategy 2020 – our collective plan of ac-

¹ P. KRAKOWIAK, *Modlińska, Binnebesel, Podręcznik koordynatora wolontariatu hospicyjnego*, Gdańsk 2008, 257-274

² Collins English Dictionary, HarperCollins Publishers 2003 www.collinsdictionary.com/dictionary/english/volunteer (accessed April 2016)

tion to tackle the major humanitarian and development challenges of this decade – we are committed, in this fast-changing world, to ‘saving lives and changing minds’. Our strength is in our volunteer network, our community-based expertise and our ability to give a global voice to vulnerable people. By improving humanitarian standards, working as partners in development, responding to disasters, supporting healthier and safer communities, we help reduce vulnerabilities, strengthen resilience and foster a culture of peace around the world”³. The IFRC vision statement informs us that these organizations’ staff and volunteers around the world work in order to inspire, encourage, facilitate and promote at all times all forms of humanitarian activities by National Societies, with a view to preventing and alleviating human suffering, and thereby contributing to the maintenance and promotion of human dignity and peace in the world. The organization’s Strategy towards year 2020 has a motto: “Saving lives, changing minds” and could be found on the organizations website⁴.

The United Nations Organization has a special agency responsible for voluntary functionality around the world - United Nations Volunteers⁵. UN Volunteers are women and men with professional skills and academic qualifications or training, who are willing to contribute their time and expertise as international volunteers, outside their own country, or where UN programs exist in their own country, as national volunteers. Volunteers have proven specialized experience in their professional field and serve in assignments with diverse UN agencies to support peace and development. On average, UN Volunteers serve for 30 months. 80 per cent are citizens of developing and transition countries and the remaining 20 per cent come from the industrialized world. Where do UN Volunteers serve worldwide? In the year 2012, UN Volunteers have served in 127 countries; 57 percent of them are in assignments in Sub-Saharan Africa, 13 percent in Asia and

³ International Federation of Red Cross and Red Crescent Societies, “Who We Are”, <http://www.ifrc.org/en/who-we-are/> (accessed April 2016)

⁴ International Federation of Red Cross and Red Crescent Societies, “Strategy 2020: Saving Lives, Changing Minds”, www.ifrc.org/Global/Publications/general/strategy-2020.pdf. (accessed April 2016)

⁵ UN Volunteers, <http://www.unv.org/>. (accessed April 2016)

the Pacific; 13 percent in Latin America and Caribbean; 13 percent in Arab States and 4 percent in Europe and the CIS (former Soviet Union). 45 percent of the total UN Volunteers were serving in the world's poorest countries. Approximately 50 per cent of UN Volunteers live and work in remote areas⁶.

In Europe, a special program has been created to develop humanitarian aid and increase volunteering: EU Aid Volunteers⁷. In 2012 the European Commission set out its plans to develop a global initiative that will create opportunities for some 10,000 people from 2014-2020 to volunteer worldwide in humanitarian operations. The EU Aid Volunteers initiative will provide a path for Europeans eager to help practically where help is most urgently needed. The number of natural and man-made disasters in the world has significantly increased over the last years and this trend is unfortunately likely to continue. Humanitarian organizations need more well-prepared people to support them helping communities struck by disasters. Most existing volunteer schemes have a national focus. 'EU Aid Volunteers' will bring volunteers and organizations from different countries to work together in common projects. European standards in this field will provide a quality label denoting proper training for volunteers, recognizable by interested citizens and organizations, which increase the impact of humanitarian aid⁸.

Caritas Internationalis is considered the most important charitable institution of the Catholic Church⁹. On its website there is a special place for candidates - Become a Caritas volunteer, which direct all candidates to Caritas structures in various continents and countries. "You can take action by volunteering for Caritas in your home region or country" - this tool allows candidates to see various opportunities

⁶ UN Volunteers, "2012 Annual Report: Creating Lasting Impact", http://issuu.com/unvolunteers/docs/unv_ar2012_creating_lasting_impact. (accessed April 2016)

⁷ European Commission, "EU Aid Volunteers", http://ec.europa.eu/echo/eauidvolunteers/index_en.htm. (accessed April 2016)

⁸ European Commission Humanitarian Aid and Civil Protection, "EU Aid Volunteers Pilot Projects 2013/2014", http://ec.europa.eu/echo/files/aid/eauidvolunteers/euav_factsheet_VSO_en.pdf. (accessed April 2016)

⁹ Caritas Internationalis, "Volunteering with Caritas", <http://www.caritas.org/take-action/volunteer/>. (accessed April 2016)

of charitable involvement around the world and within local communities¹⁰. Volunteers are usually organized by the national Caritas or by local parishes. Their help is essential to Caritas' mission of listening to the pleas of the needy and responding with action and love. Caritas shares the mission of the Catholic Church to serve the poor and to promote charity and justice throughout the world. Faith in action - We are inspired by the Gospels, by the teachings of the Catholic Church and by the hopes of people living in poverty. We encourage everyone to respond to humanitarian disasters, to promote integral human development and to advocate on the causes of poverty and violence. We animate Catholic communities and all people of good will in solidarity with the suffering of their brothers and sisters around the world. Emergency response - Caritas responds practically to humanitarian crises such as natural disasters, conflict and the effects of climate change. We save lives, relieve suffering and help rebuild livelihoods and communities in the longer-term. This allows women and men in the poorest and most vulnerable communities to survive and recover from crises and to live in a safe and secure environment. Transforming lives - Caritas promotes integral human development so that people in the worst off and most disadvantaged communities are free to flourish and live in peace and dignity. We work to ensure that our natural environment is managed responsibly and sustainably in the interests of the entire human family. Calling for a better world - Caritas seeks a world where the voices of the poor are heard and acted upon. This is a world where women and men in the poorest and most disadvantaged communities are able to influence the systems, decisions and resources that affect them. They can then live under governments, institutions and global structures that are just and accountable¹¹.

Recent action taken by Caritas after the appeal of Pope Francis is the 'Right to Food' campaign. Caritas believes that it is a scandal that nearly a billion people are hungry today in a world that has the

¹⁰ Caritas Internationalis, "Where We Are", <http://www.caritas.org/where-we-are/> (accessed April 2016)

¹¹ Caritas Internationalis, "Our Mission", <http://www.caritas.org/who-we-are/mission> (accessed April 2016)

resources to feed everyone. We look to the parable of the feeding of the multitude where there is abundance of food which it is our duty to share. The 164 national organizations that make up Caritas Internationalis are joining together in their first ever global campaign to call for an end to hunger by 2025¹². It is a response to the demand of Pope Francis: "A way has to be found to enable everyone to benefit from the fruits of the earth, and not simply to close the gap between the affluent and those who must be satisfied with the crumbs falling from the table, but above all to satisfy the demands of justice, fairness and respect for every human being"¹³.

In the United States, historically and traditionally strongly involved in voluntary service, Catholic Volunteer Network was established in 1963, as a non-profit membership organization of 215 domestic and international volunteer and lay mission programs. Catholic Volunteer Network is a national membership organization of Christian volunteer and mission programs that fosters and promotes full-time national and international service opportunities for people of all backgrounds, ages and skills. Catholic Volunteer Network supports and enhances the work of its membership by providing training and resources, networking opportunities, and national advocacy¹⁴. Catholic Volunteer Network is proud to partner with many organizations that support full-time lay missionary service. You can contact these organizations for additional assistance in discerning a place of service or to receive information on a broad range of lay mission activities. Among them there is Pallottine institution in the US - Catholic Apostolate Center¹⁵.

¹² Caritas Internationalis, "One human family, food for all", 10 November 2013, <http://www.caritas.org/2013/11/one-human-family-food/>. (accessed April 2016)

¹³ Pope Francis, *Address to Participants in the 38th Conference of the Food and Agriculture Organization of the United Nations*, June 20, 2013, Vatican Website, https://w2.vatican.va/content/francesco/en/speeches/2013/june/documents/papa-francesco_20130620_38-sessione-fao.html. (accessed April 2016)

¹⁴ Catholic Volunteer Network, <https://catholicvolunteernetwork.org>. (accessed April 2016)

¹⁵ Catholic Apostolate Center, www.CatholicApostolateCenter.org (accessed April 2016)

Many global, international, national, regional and local volunteering initiatives are done by civil societies and faith organizations. To understand better the role of volunteering in the contemporary world, in the Church, and in order to prepare or develop volunteering in our SAC and UAC structures and activities we need to see the teaching of the Church regarding this topic. A short study of the teaching of last three Pontiffs will help us to understand the importance of volunteering, as part of apostolic activities and charitable work in our Church and our local communities.

2. POPE JOHN PAUL II AND HIS TEACHING ON VOLUNTEERING

The documents of the Second Vatican Council did not once use the word “volunteer”, but repeatedly referred to the involvement of Christians in aid, charity and a commitment to building a civil society. One of the participants of the Council was Cardinal Karol Wojtyła, who as Pope John Paul II, in his teaching many times addressed the issue of volunteering¹⁶. The focus of John Paul II was a volunteering inspired by Christian values and at the same time full of a humanistic sensibility. It is based on ethical and moral themes, the ability to sacrifice and loyalty to obligations undertaken in everyday life. The deepest motivation for volunteer service should be love for mankind, which is rooted in the love of Christ for all, especially the poor and disadvantaged. John Paul II considered volunteering as a specific phenomenon of our time, seeing in it a driving force for renewal of the socio-political order and civilization as a whole¹⁷. Christian volunteering is a testament to fraternal love and fidelity to the Gospel and as such has an impact on the future of humanity. John Paul II reminded us that through openness of heart for the common good voluntary

¹⁶ John Paul II, *Message for World Mission Day*, 30 May 1982. All quotations from: Insegnamenti di Giovanni Paolo II, CD-Rom, Vatican, 1978-2005.

¹⁷ John Paul II, *Address to representatives of the Italian Pro-life Movement*, January 25, 1986, Vatican Website, http://w2.vatican.va/content/john-paul-ii/it/speeches/1986/january/documents/hf_jp-ii_spe_19860125_movimento-vita.html (accessed April 2016)

service helps one find the meaning of life, restores the value of family, community, work for development, social justice and peace¹⁸.

Spontaneity and generosity alone cannot be sufficient to perform the honorable and lofty mission of volunteering - appropriate preparation is also needed. The desire to help a patient should be supported in learning and teaching perseverance and determination to overcome difficulties. Human and Christian formation should characterize the attitude of the volunteer. Since not all candidates are of such character, they should be supported by educators and coordinators who help them to prepare and make commitments in serving others responsibly¹⁹. Volunteer work is a sign of love for the world and other human beings with a "sincere gift of self", and the ideal of Christian of volunteering is Christ, who "came not to be served but to serve and to give his life a ransom for many" (Mk 10: 45). The Pope did not hesitate to say that Christian volunteering is like a living and continuous proclamation of the presence of Christ, who is always accompanying humanity on the way. It manifests itself in the mercy of Christ to the poor, the suffering, the forgotten, the marginalized and rejected. Christians involved in volunteering participate in the mission of the Church and by action for the needy are involved in the salvific mission of Christ, filling the apostolic mission²⁰. To describe the attitude of a Christian volunteering John Paul II frequently uses such terms as: openness, maturity, discretion, generosity, respect, hope, initiative, poverty, love, purity, moderation, gentleness, dedication, transparency, stability, reliability, patience, willingness to give, respect people, spirituality and optimism²¹. Volunteers try to show understanding and solidarity with respect to the poor, the suffering and the young, lost

¹⁸ John Paul II, *Meeting with youth at the Indoor Stadium of Asti*, September 26, 1993, Vatican Website http://w2.vatican.va/content/john-paul-ii/it/speeches/1993/september/documents/hf_jp-ii_spe_19930926_giovani-asti.html. (accessed April 2016)

¹⁹ John Paul II, *To participants in the 6th National Meeting of the Italian Caritas*, September 20, 1979, Vatican Website, http://w2.vatican.va/content/john-paul-ii/it/speeches/1979/september/documents/hf_jp-ii_spe_19790920_caritas-diocesane.html (accessed April 2016)

²⁰ Speech during the Angelus, 19.11.1986

²¹ Speech at the end of the year, 31.12.1990.

on the road of life. Driven by an evangelical motivation they should not be limited only to actions at a natural level, but to raise them to the level of the supernatural through lively prayer, concern for the spiritual life and witness of life passed on to others. In an attempt to collate all the characteristics of a Christian volunteers in one sentence, the Pope described such persons with words: "Clean intentions make them transparent; breath of hope, fixed; humility of their love, credible"²².

A kind of synthesis of the teaching of John Paul II on Christian volunteerism is the message delivered at the end of the International Year of Volunteers, established by the United Nations²³. Already a meaningful title of this speech reveals the deepest sense of volunteering as a Christian ministry – "Love is the greatest form of evangelization". Follow the words: "The activities of volunteering leads to the experience that a person fully realized only if the loves and gives himself to others". John Paul II also says: "Acting as a volunteer Christian becomes a witness of this divine love, proclaims her and courageous and prophetic it exposes". At the end are words of gratitude: "Volunteers are a sign of hope in our time. Wherever there is a lack of hope and suffering, the hidden resources of sacrifice, kindness and heroism that flow from the human heart. (...) Christ, Good Samaritan let him be the best example to follow for each volunteer"²⁴. Voluntary service the teaching of John Paul II is an activity for the benefit of different people, but it takes on a special dimension of the Samaritan service, it is sometimes offered to the afflicted and needy. In 2004, a few months before his death, Pope John Paul II participated in an international conference on palliative care. Addressing the participants of this meeting, among whom were Pallottine hospice employees and vol-

²² Speech in Naples, 10.11.1990

²³ John Paul II, *Message for UN Year of Volunteer Work*, December 5, 2001, Vatican Website, http://w2.vatican.va/content/john-paul-ii/en/speeches/2001/december/documents/hf_jp-ii_spe_20011205_volontariato.html. (accessed April 2016).

²⁴ *Ibid.*, 4.

unteers from Poland, he also referred to the ideal of the Good Samaritan²⁵.

3. POPE BENEDICT XVI AND VOLUNTEERING IN *DEUS CARITAS EST*

From the beginning of his pontificate Pope Benedict XVI showed recognition that undertaking volunteering is part of Christian service. In his teaching this kind of service is the highest expression of love and the continuation of the work of the Good Samaritan. In the Encyclical Letter *Deus Caritas Est*, Pope Benedict recognizes the great importance and irreplaceable role volunteering is playing in Church and in society. "Those who work for the Church's charitable institutions, are required to show that it is not limited to the efficient fulfillment of what appropriate at the time, but with the heart devote themselves to others in such a way as to experience the richness of their humanity. That is why such staff, in addition to professional preparation, need also and especially formation of the heart: they must be led to that encounter with God in Christ which awakens their love and opens their spirits to others, so that love of neighbor will no longer be for them a commandment somehow imposed from the outside, but a consequence deriving from their faith which works through love"²⁶.

In Austria, during his visit in 2007, Pope Benedict XVI reserved time to meet with volunteers and gave them words of enthusiasm and gratitude. "It is beautiful to meet people in our community who are trying to give the Gospel face; see young and old, who make specific experimental in the church and community that love, through which we, as Christians, we should be ransomed: it is the love of God that allows us to recognize in the second neighbor, brother or sister! I am full of gratitude and appreciation for the great behind-the-scenes involvement of volunteering of so many people. Such involvement

²⁵ John Paul II, *Address to the Participants in the 19th International Conference of the Pontifical Council for Health Pastoral Care*, November 12, 2004, Vatican Website, https://w2.vatican.va/content/john-paul-ii/en/speeches/2004/november/documents/hf_jp-ii_spe_20041112_pc-hlthwork.html, 3. (accessed April 2016)

²⁶ Benedict XVI, *Deus Caritas Est*, 31.

will give you most of all an opportunity to shape their personality and engage actively and responsibly in society"²⁷.

The role of volunteering in the Christian life most fully underlines the words of Pope Benedict XVI concerning explicit charity and voluntary work: "Numerous organizations for charitable or philanthropic purposes have also been established and these are committed to achieving adequate humanitarian solutions to the social and political problems of the day. Significantly, our time has also seen the growth and spread of different kinds of volunteer work, which assume responsibility for providing a variety of services. I wish here to offer a special word of gratitude and appreciation to all those who take part in these activities in whatever way. For young people, this widespread involvement constitutes a school of life which offers them a formation in solidarity and in readiness to offer others not simply material aid but their very selves"²⁸.

4. POPE FRANCIS AND ENCYCLICAL LETTER *EVANGELII GAUDIUM*

Pope Francis from the first days of his pontificate made it clear how central to his teaching and life of the Church is a spirit of service, what in the modern world is realized with the dedication of volunteers. On the Holy Thursday in 2013 he himself became, in a certain sense, one of the volunteers in the prison for juveniles in Rome. Respecting the generous help of many young people, Pope Francis has reserved time to meet with volunteers working on the preparation and conduct of World Youth Day in Rio de Janeiro in 2013. Vatican Radio reported: "Before leaving Brazil, Pope Francis met with an estimated 15,000 volunteers at the Congress Center Pavilion in Rio de Janeiro. The group was only a sliver of the 60,000 volunteers who worked in the past two years preparing for World Youth Day". The Holy Father expressed his gratitude for their work. Pope Francis told volunteers: "To you who in these days responded with such readiness

²⁷ Benedict XVI, *Meeting with Volunteer Associations*, September 9, 2007, Vatican Website, https://w2.vatican.va/content/benedict-xvi/en/speeches/2007/september/documents/hf_ben-xvi_spe_20070909_volontariato-austria.html (accessed April 2016)

²⁸ Benedict XVI, *Deus Caritas Est*, 30.

and generosity to the call to be volunteers for World Youth Day, I say: May you always be generous with God and with others: one loses nothing thereby, but gains great enrichment in life"²⁹.

Pope Francis has met also with the volunteers for the Year of Faith activities, to thank them for all their work. He told them. "In this time of grace, we were able to rediscover the essence of the Christian way, in which faith, together with charity, occupies the primary place", he said. "Faith is truly the cornerstone of the Christian experience because it motivates the choices and actions of our daily lives". The Holy Father told the volunteers that their service during the various events of the Year of Faith gave them the opportunity to better understand the excitement experienced by those involved. "Together we truly have to praise the Lord for the spiritual intensity and the apostolic zeal stirred up by the many pastoral initiatives promoted in these months, in Rome and in every part of the world", Pope Francis said³⁰.

In the Apostolic Exhortation *Evangelii Gaudium*, we find words of encouragement for the involvement of the laity in the work of the Church and of charitable activities: "Lay people are, put simply, the vast majority of the people of God. The minority – ordained ministers – are at their service. There has been a growing awareness of the identity and mission of the laity in the Church. We can count on many lay persons, although still not nearly enough, who have a deeply-rooted sense of community and great fidelity to the tasks of charity, catechesis and the celebration of the faith. At the same time, a clear awareness of this responsibility of the laity, grounded in their baptism and confirmation, does not appear in the same way in all places. In some cases, it is because lay persons have not been given the formation needed to take on important responsibilities. In others, it is because in their particular Churches room has not been made for

²⁹ Francis, *Meeting with the volunteers of the XXVIII World Youth Day*, July 28, 2013, Vatican Website, http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130728_gmg-rio-volontari.html. (accessed April 2016)

³⁰ "Pope Francis thanks volunteers from Year of Faith", Vatican News website, 25 November 2013, <http://www.news.va/en/news/pope-francis-thanks-volunteers-from-year-of-faith>. (accessed April 2016)

them to speak and to act, due to an excessive clericalism which keeps them away from decision-making. Even if many are now involved in lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge³¹.

In this document of Pope Francis we also read important words regarding volunteering, in relation to seeking God in the modern world and of the discovery of proper vocation in life, especially for young people: "Even if it is not always easy to approach young people, progress has been made in two areas: the awareness that the entire community is called to evangelize and educate the young, and the urgent need for the young to exercise greater leadership. We should recognize that despite the present crisis of commitment and communal relationships, many young people are making common cause before the problems of our world and are taking up various forms of activism and volunteer work. Some take part in the life of the Church as members of service groups and various missionary initiatives in their own dioceses and in other places. How beautiful it is to see that young people are "street preachers" (*callejeros de la fe*), joyfully bringing Jesus to every street, every town square and every corner of the earth!³²

CONCLUSION

The selfless dedication of volunteers is essential to the work of Catholic Church, international or regional charities with Caritas and other structures within the Church, as they all seek to provide help, create hope, and serve people of all faiths who are in need. Most of these programs, which we know from charitable activities among us, could not function nor help those in need without the generosity of

³¹ Pope Francis, *Evangelii Gaudium*, 102.

³² Francis, *Evangelii Gaudium*, 106.

their many volunteers. Those programs, rooted in St. Vincent Pallotti's charitable spirit, which became the force uniting the UAC, exist in every place where people inspired by Pallottine charism work. Volunteering as a practical tool of our pastoral work could be precious both in missionary activities of the SAC and the whole Union, and in the process of "rekindling charity" in our communities.

Pallottine Volunteer Service. A proposal¹

Frank Donio SAC

INTRODUCTION

For over a century and a half, the Society has engaged in the work of the *missiones ad gentes*. We have labored long and well in these mission fields and have enjoyed the collaboration of many in the growth of the life of Church. In recent years, various entities of the Society and the whole Union of Catholic Apostolate (UAC) have collaborated with one another both in terms of personnel and financially. The General Secretariat for the Apostolate, through this brief, now encourages further collaboration between entities through the establishment of voluntary service opportunities for lay people from our apostolates and lay members of the UAC.

The aim of this endeavor would be to deepen collaboration between different apostolates and entities. From the outset, we need not look at one entity as the one that sends and another as the one that receives. Instead, we suggest a mutual exchange of lay volunteers between entities. While there may possibly be a disparity in the number of volunteers exchanged, this possibility should not deter striving toward the ideal of mutual collaboration and exchange. Dedicated lay people in each entity can offer some type of service in the apostolates of another entity if we provide the proper structures, preparation, and financing for such an opportunity. The benefit would be closer, mutual collaboration between entities and additional apostolic fields for lay members of the UAC.

The brief that follows does not propose to offer a specific plan for arranging such a program. Instead, the brief provides important items that need to be considered both within an entity and with col-

¹ A proposal prepared by the General Secretariat for the Apostolate, approved *ad experimentum* by the General Council on 12.12.2012 and addressed to the Provinces / Regions of SAC

laborating entity. No program can commence with just an interested person in one country and a possible volunteer placement in another country. Many factors need to be addressed prior to the invitation to service. Goodwill is not enough. Planning and preparation are necessary.

Seven areas of consideration are outlined below. The General Secretariat for the Apostolate has further information related to several of these areas which it can share with major superiors and councils of interested entities. These seven areas are: 1) nominating responsible persons for the program in each entity; 2) identifying potential locations for service; 3) financing and security for volunteers; 4) comprehensive screening of applicants and formation specifically related to voluntary service; 5) supervision of volunteers; 6) contractual relationship between entities; 7) after-service re-integration, care, and promotion.

1. NOMINATING RESPONSIBLE PERSONS FOR A VOLUNTARY SERVICE PROGRAM IN EACH ENTITY

The nomination of a responsible person for a voluntary service program in each entity would not establish a program at the outset. Instead, this person would be tasked with assisting the major superior in the identification of potential entities for collaboration, establishing criteria for potential volunteers, creating a formation program, reviewing possible sites for service, and general administration of the program.

The responsible person for the voluntary service program should be encouraged to develop a team of persons who would assist him in this work. This team could be composed of members of the Society and the UAC (Sisters, members of other UAC communities, and individual UAC members) as well as, over time, those who have been a part of the volunteer service program. Experience has shown that former volunteers are often eager to assist programs in which they have served.

Some entities might prefer to only send volunteers and others might only wish to receive. All entities will be encouraged to do both,

if possible. Mutual exchange would be more in keeping with our charism and would, hopefully, strengthen bonds of collaboration between entities.

There is much literature on the subject of voluntary service programs, as well as organizations that assist in the development of such programs in some countries. These organizations along with the General Secretariats for the Apostolate, for the Missions, and for Formation would be important resources for the responsible persons in order for the voluntary service to be specifically based in Pallottine spirituality, missiology, and apostolic service as well as in Catholic evangelization and social teaching.

2. IDENTIFYING POTENTIAL LOCATIONS FOR SERVICE

Due to the broad spectrum of Pallottine apostolates, potential locations for voluntary service are many and varied. The General Secretariat for the Apostolate suggests that the first locations for such service be within the field of socio-charitable works, either those that stand-alone or those that are associated with a parish. This type of service can be engaged in by most lay people and does not require a significant theological and pastoral formation in the way that catechesis or pastoral care would. Specific sites, though, could be identified for volunteers who offer themselves for service and have preparation in catechesis and/or pastoral care.

The location for service would need to have a strong community life in which the volunteer can engage or it could be open to hosting a community of volunteers. Providing sites for service that offer these opportunities is critical to the success of any volunteer service program. Young people, as well as adults and the elderly, who come to such programs are often doing so not only for the sake of the service, but also for a communal life. Prayer, shared and meaningful apostolic action, meals, and recreation in a way similar to our own communal living is what many are seeking when they come to such programs. However, since the volunteers would not be members of the community, their role in the community must be clarified very

well in order to avoid misunderstandings on the part of both the volunteer and the community.

The length of service by the volunteer will vary, but generally the possibilities would be from two to three months to one to two years of service. Short term voluntary experiences could be repeated in the same location. The length of service of volunteers would be determined by the service site and availability of particular volunteers.

3. FINANCING FOR VOLUNTEER SERVICE

As with all apostolic activity, the question of finance factors significantly into this one. While there is no standard formula to ascertain the costs of such a program for a given entity, it is important to understand that the term "volunteer" in this context does not equate to "free". Instead, costs of a program of preparation, the basic needs of the volunteer on site (room and board), their travel to and from the site, health insurance, and a small stipend need to be considered. How the costs are distributed between the collaborating entities will need to be clearly articulated before volunteers begin their service.

The costs are not simply borne by the Pallottine entities. Most long term volunteer programs have structured fundraising systems to enable the volunteers to raise the money they need to do their work. They stress that although the volunteers are responsible for some aspects of funding, but they are not out there alone, trying to raise funds. Volunteers could send appeal letters to family and friends as well as participate in other types of fund-raising for the service location and also for the volunteer program itself.

The fundraising effort would not only provide for the financial needs of the volunteers and possibly for the program as a whole, it would also raise awareness of the needs of our various missions and social-charitable works. The service of the volunteers could inspire others to give such service not only in the program, but also in their local area.

4. COMPREHENSIVE SCREENING OF APPLICANTS AND FORMATION SPECIFICALLY RELATED TO VOLUNTARY SERVICE

All voluntary service programs begin with some method of orientation or formation program. Prior to the orientation/formation program, however, a comprehensive screening of volunteers needs to occur. This screening consists of evaluation of the aptitude of the person for voluntary service, assessment of areas of ability, review of recommendations and investigation of background of the person. Those considered for service should be persons who have an established relationship within a particular Pallottine apostolate or are members of the UAC and wish to serve in a context with a similar spiritual basis. They should be persons who desire to deepen their faith through their apostolic action.

Orientation sessions can differ greatly from one another, but ultimately should complement the unique nature of the service program. These sessions would start within the country of origin, but most likely will continue in the country where service would occur. An orientation program for a year to two year program is usually at least four to six weeks in total. Several crucial elements that are important to all orientation sessions: overview of program “pillars”, highlighting unique program elements (i.e., distinguishes the program in terms of the expressions of community, spirituality, service, and leadership), location overview (getting to know the area in which program participants will be serving), discussion of expectations (both of volunteers and program staff), overview of rules/regulations, community building exercises (if there is a community of volunteers), introduction to program collaborators (individuals with whom the volunteers will be working), emergency planning/response, language preparation, cultural immersion, job-site visits, etc.

5. SUPERVISION OF VOLUNTEERS

The responsible person for volunteers in each entity would not be the supervisor for the volunteer on site. A member responsible for this task would need to be identified for each individual or group of

volunteers. Local supervision would be in close collaboration with the person in the entity who is responsible for voluntary service. Local coordination of the apostolate of the volunteer, though, would be the responsibility of a local supervisor. The local supervisor would also meet regularly with the volunteer to ensure that the service is being conducted in a way that is beneficial to both the service site and the volunteer.

Local supervisors should be carefully selected and briefed on the goals of the program and particular person or persons who will engage in volunteer service. Their supervision should assist in the ongoing spiritual apostolic growth of the volunteer and have always in view that the volunteer service is also a means by which Pallottine entities strengthen relationships with one another.

6. CONTRACTUAL RELATIONSHIP BETWEEN ENTITIES

The Society over time has come to see the benefit of written and established contracts between entities when sharing personnel resources for the apostolate. The major superiors of collaborating entities should establish formal contractual relationships related to voluntary service. These contracts would particularly designate for each entity areas of responsibility related to the program. The General Secretariat for the Apostolate does not envision contracts between entities for each volunteer, but instead they should formalize a relationship in this area of voluntary service. The specific details of the relationship would be arranged between the responsible persons for each entity and the major superiors.

7. AFTER-SERVICE REINTEGRATION, CARE, AND PROMOTION

The place of service is a very significant aspect of the service done by the volunteer. A post-service program of reintegration is crucial for the on-going relationship between the volunteer and the place of service. Great care must be taken to ensure that the relationship is on-going and does not end after the time of service. Since the persons engaged as volunteers will come from apostolates of the So-

ciety or from other parts of the UAC, one goal is the reintegration into more significant service domestically as a continuation of international service. Also, the former volunteer would be invited to promote the needs of the service site and engage in recruitment and formation of new volunteers. In these ways, collaboration is deepened and lay people with significant experience of Pallottine apostolates are formed more fully.

Programs do not change persons, the encounter of the persons with one another in service opens the person to an encounter with God, the Infinite Love. They become sharers of this love and experience this love in and through their service. Relationships are deepened among persons and with God.

A program of volunteer service among entities of the Society, though, can assist not only in deeper collaboration between entities, but can also provide the opportunity for relationships between apostolates, (parishes, schools, socio-charitable organizations, etc.). The goal of such service would be strengthening of the culture of mission throughout the apostolates of the Society.

CONCLUSION

- Concrete steps to implement the Pallottine Volunteer Service:
1. We kindly request the Provincial/Regional Councils to examine the above proposal and to respond to the General Secretary for the Apostolate by 30 April 2013.
 2. Entities wishing to participate in the project should nominate a confrere to be responsible for the same.
 3. The General Secretariat for the Apostolate is available to provide further clarifications and to help coordinate and develop this project among the Provinces/Regions.
 4. In 2014 the General Secretariat for the Apostolate will organize a meeting of those responsible for the Pallottine Volunteer Service which will address the theoretical and practical aspects needed for the realization of this task.

Conclusion

From the relevant themes undertaken in this volume; highlighting the efforts of the Universal Church, and in a particular way, the activities of St. Vincent Pallotti and his followers up to the present time; it is evident that both the SAC and the whole UAC have a legacy of socio-charitable apostolate. St. Vincent Pallotti was a person who imitated Christ so closely that he loved all and wished good for all regardless of their differences. He was deeply urged by the charity of Christ which impelled him to be like his Master and Savior Jesus to love God and do good to others. Historical chapters of this volume “Pallotti and the Socio-Charitable Apostolate” and “Employing every Effort to do Good according to the Vision of St. Vincent Pallotti” have shown from different perspectives how important it was to the Founder of SAC and the whole UAC not only the preaching of the Gospel of mercy, but doing good for all people in need. We, who have followed Pallotti, too, have made an attempt over the years to walk in the footsteps of our Founder. One chapter of this volume: “For a Formation towards Charity” has revealed the ways we try to imitate Christ by showing our solidarity with people from all walks of life especially those who are in need.

On the one hand, quite a lot of socio-charitable works are being undertaken by various Pallottine entities all over the world; on the other hand it is not often spoken of in our communities and our meetings at large. This particular compilation is a first attempt to bring together some of the praise-worthy efforts and undertakings of various Pallottine entities, where collaboration of priests, brothers, sisters and lay people flourishes as a result of following the Merciful Jesus and the apostle of charity, St. Vincent Pallotti. The chapter “The Socio-Charitable Apostolate of the Pallottines in a changing World” is a first list of our activities, which are known locally and regionally, but might be not known in the whole SAC and the whole UAC. The editors are aware however, that it is not an exhaustive research and in no way claims to bring to light all the Pallottine endeavors in the socio-

charitable field in our entities, parishes and apostolic activities. It is a beginning and an attempt to appreciate the variety of apostolate, we Pallottines undertake, and at the same time encourage such efforts and motivate all to contribute generously their share in this noble task. During the Extraordinary Jubilee of Mercy, called by the Pope Francis in 2015, we want to make known to all, selected Pallottine tasks which are known as good practices of socio-charitable Pallottine apostolate, important because such work was near the heart of our Founder, St. Vincent Pallotti.

According to Pope Francis, "The church is not a shop, she is not a humanitarian agency, the Church is not an NGO"¹. In one way or the other, all the Founders of consecrated communities were strikingly concerned with and committed to 'the least, the last and the lost' (Mt. 25:31-46). Hence, the need of the hour demands today; more than ever; that we care for those unprivileged around us not because we are social workers but because it is an integral part of our call to consecrated life, a radical call to shepherd His flock, and we, too, should be those shepherds, who know the smell of sheep. Much more, it is also evident that the those in consecrated life, at times, make their services to the poorest, only as 'optional and additional'. This past year dedicated to consecrated life placed a special command on our Pallottine communities all over the world to 'get back to our roots', and thus befriend the marginalized and to be at their service. "Poverty is learnt by touching the flesh of the poor Christ, in the humble, in the sick, in children"², says Pope Francis. More than ever, those in consecrated life are called upon to play a pertinent role in 'waking up', first themselves, and then others to the presence of the dimensions of sensitivity and sacredness in the world in which we live. After the special year dedicated to consecrated life we have also encouragement during the special Jubilee of Mercy with *Misericordiae Vultus*, where we read: "The relationships [Jesus] forms with the people who approach him manifest something entirely unique and unrepeatable. The signs he works, especially in the face of sinners, the

¹ Pope Francis, General Audience, October 23, 2013.

² Address of Pope Francis to Participants in the Plenary Session of the International Union of Superiors General, May 23, 2013.

poor, the marginalized, the sick, and the suffering, are all meant to teach mercy. Everything in him speaks of mercy. Nothing in him is devoid of compassion”³.

May all the contributions presented in this volume be a source of motivation to all of us and may we be led by the Holy Spirit in communion with Mary, Queen of Apostles and St. Vincent Pallotti, our Founder, having fastened the belt of courage around our waist, and the breastplate of early missionaries’ fortitude. May the charity of Christ be the driving force in all that we do.

³ Pope Francis, *Misericordiae Vultus*, 8.

Notes about the Authors

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Fr. Dr. Jan Kupka SAC, Director of the Pallotti - Institute, Rome

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Attachments regarding socio-charitable apostolate activities

A. Formation Meeting in Rome 2011

First Meeting of Pallottines Involved in Socio-charitable Apostolate Rome, Italy 22 - 29 September 2011

From 22-29th September 2011 there took place for the first time a meeting of those members engaged in the social-charitable apostolate at the 'Cenacle' centre at Via Giuseppe Ferrari, Rome, organised by the General Secretariat for the Apostolate.

The following members participated: Rodolfo Capalozza (AR), Jose Elias Fadul (SP), Eugeniusz Lesniak (PN), Bronislaw Rosik (WA), Pawel Dobrzynski (WA), Clesio Facco (SM), Jean de Dieu Kasereka (SF), Abraham Thylammanal (NA), Anthony Kaithaparambil (NA), Anthony Swammy Muthanna (BA), Hilarius Tigga (RA) and on behalf of the General Secretariat, Piotr Krakowiak (PN) and Martin Manus.

Reflecting on texts of St Vincent Pallotti regarding the social-charitable apostolate and visiting places linked to such work of our Founder the participants had the opportunity to see how they could deepen the Pallottine charism in their own work. In their sharing, a very large picture was revealed of the social-charitable tasks in our Society: we are doing our utmost, for example, for the poor, orphans, homeless, drug addicts, lepers, HIV sick and the terminally ill. Furthermore, an overview was presented of the social-charitable apostolate of the SAC based on the results of a survey conducted by the General Secretariat in the first months of 2011.

The visit to the **Pontifical Council for Health Works** and a meeting with its President, Mons Zygmunt Zimowski was one of the highpoints of the week. The development of a Pallottine Volunteer programme was taken into consideration as a possibility for collaboration between our social works. After a week full of inspirations, of

experiences and of fraternal communion the participants expressed their desire to continue to reflect about these themes at provincial, continental and all levels of the SAC.

Program

Thursday, 22 September 2011: Arrival

Friday, 23 September 2011	
07.45	Lauds
09.00	Opening, introduction, words of welcome by the rector of the local community - Fr. Nicola Galucci, presentation of the programme, practical questions
10.30	Break
11.00	Social-Charitable works of Pallotti in the city of Rome (Fr. Franco Todisco)
15.30	Use every available means to do good according to the vision of Pallotti (Fr. Jan Kupka SAC)
16.30	Break
17.00	Continuation (Fr. Jan Kupka SAC)
18.30	Holy Mass in the church <i>Regina Apostolorum</i> at Via Ferrari
21.00	Ricreation
Saturday, 24 September 2011	
07.00	Holy Mass in St. Peter's Basilica
09.30	Sharing among the participants: experiences of life and apostolate.
11.00	Sharing: continues
15.30	Sharing: continues
17.00	Panorama of the social-charitable apostolate in the SAC (Fr. Martin Manus SAC)
21.00	Free time
Sunday, 25 September 2011	
09.00	On the footsteps of St. Vincent Pallotti (Fr. Stanislaw Stawicki SAC). Holy Mass in SS. Salvatore in Onda Lunch at Via Giuseppe Ferrari
16.00	Continuation (Fr. Stanislaw Stawicki SAC), Free time

20.00	Supper at Via Giuseppe Ferrari
21.00	Ricreation
Monday, 26 September 2011	
09.00	The social-charitable apostolate in a changing world, ideas, challenges, projects... European context: care home with committed volunteers (Fr. Piotr Krakowiak SAC)
11.00	Asian context (Fr. Abraham Thylammanal SAC)
15.30	African context (Fr. Jean de Dieu Kasereka SAC)
17.00	South-American context (Fr. Clesio Facco SAC)
21.00	Free time
Tuesday, 27 September 2011	
09.00	Visit to the Pontifical Council for Health Pastoral Care
11.00	Continuation
13.00	Lunch at Via Giuseppe Ferrari
16.00	Visit to Pia Casa di Carità, Holy Mass
20.00	Supper at Via Giuseppe Ferrari
Wednesday, 28 September 2011	
09.00	Suggestions for the collaboration in the social-charitable field in the Pallottine world-formation of volunteers in the spirit of UAC (Fr. Piotr Krakowiak SAC)
11.00	Evaluation of the Meeting
16.30	Visit to SS. Salvatore in Onda, Museum Pallotti
18.30	Concluding Mass in SS. Salvatore in Onda, celebrated by the Vice-General Fr. Adam Golec SAC
20.00	Supper at the Generalate

Thursday, 29 September 2011: departure

B. Annual Meeting in Gdańsk 2012

Annual meeting of the General Secretariat for the Apostolate

Gdańsk, Poland, 29 February – 2 March 2012

This year the **meeting of the General Secretariat for the Apostolate** was held from February 29th to March 2nd in **Gdansk, Poland**. The following members of the Secretariat attended the meeting: Fr M. Manus (General Secretary), Frs. R. Ngono Edjili (CN), P. Krakowiak (PN), F. Donio (IC), M.J. Piovesan (SM), M. Hau (CJ) and R. Philips (RA).

As one of the main themes of the work of the Secretariat in this period is the socio-charitable apostolate, the members took the opportunity to visit some socio-charitable works of the “Annunciation of the Lord” Province located in Poznan (PN). Among these is the hospice (a residential palliative care centre) in Gdansk in which Pallottines, along with many volunteers, care for the terminally ill by offering humane and dignified conditions in the last phase of their lives. In this way, the members of the Secretariat alternated their reflections and discussions with practical experiences which inspired their work greatly.

Another theme of the annual meeting was the establishment of a subsidy for Pallottine voluntary work that will facilitate collaboration in the exchange of volunteers between our provinces/regions. Finally, the Secretariat is committed to giving continuity to the initiatives already undertaken by the preceding Secretariat with respect to Pallottine parishes, and more specifically the preparation of the week of formation for parish priests in 2012.

All of the members of the Secretariat were very pleased with the great hospitality on the part of the brothers in Gdansk, with the fraternal spirit in the various communities of the city and their apostolic commitment. It was an experience of Pallottine fraternity in this jubilee year of the canonization of our Holy Founder.

The short history of hospice-palliative care in Poland has been presented to the participants of the General Secretariat for the Apos-

tolate. It will be quoted here in the form of presentation of the book: *"In Solidarity. Hospice - Palliative Care in Poland"*, published in Gdańsk in 2015 (available online as open source online).

Pope Francis has announced the Year of Mercy, which has just started, and which will inspire us through the next months, to preach and, even more, - practice merciful actions in our pastoral activities. As The Society of the Catholic Apostolate we have recently embraced the reality of a socio-charitable apostolate in the SAC for the first time in our history. Father General Jacob Nampudakam SAC in 2010 had inspired the General Secretariat for the Apostolate to study the socio-charitable apostolate. Encouraged personally by Father General after recent visitation in Poland in November 2015, I would like to present to all interested in end-of-life care and volunteering the recent book, which I and my lay collaborators have edited. This book is entitled: *"In Solidarity. Hospice-palliative care in Poland"* (Gdańsk 2015) and is the first resource of its kind, published in Polish and in English and available both in printed version and as an open resource online. I will write about it because many religious women and men, with many lay catholic professionals and volunteers, have been very involved in establishing and developing the hospice-palliative care in Poland. Religious orders and Caritas in Poland run or cooperate in the activities of hospices for adults and children, and through educational actions continuously serve all those from over 400 centers for people towards the end of their lives, and their relatives in Poland.

The editors' intention was to present the history of the establishment of hospice-palliative care in Poland as broadly as possible: by identifying its sources and inspirations, through the personal experiences of people involved in end-of-life care and through the stories of particular centers and the organizations supporting them. We have invited all from residential and home care centers for adults and children in Poland to participate in this book. We have invited veterans and careers from newly opened facilities, both state-run healthcare institutions and non-government institutions run by churches, religious orders, foundations, associations and informal groups of volunteers.

The first part of this book is an outline of the history of the hospice movement, referring to a variety of human attitudes to the sick and dying throughout the ages. Christianity has influenced the development of the modern hospice movement in Europe and in the world, being continuously an inspiration for end-of-life care. In the history of modern hospices there is a special space for volunteering... in this book we have tried to describe the selfless commitment of thousands of people of diverse professions, which has been the foundation of the Hospice Movement in Poland, since 1981. Cooperation among health and social care professionals, involvement of the Catholic Church (many priests and religious were very involved in this process from its beginnings) and other faith communities, and the social involvement of volunteers continues to play a vital role, being a distinguishing feature of the Polish Hospice Movement.

The next part of this publication is filled with the personal stories and experiences of key-people involved in end-of-life care: doctors, nurses, psychologists, social workers, clergymen, nuns and others. The first of these voices has been given to the late Father Eugeniusz Dutkiewicz SAC, who had been the First National Chaplain of Hospices, and who, since his death in 2002 has been called: "Father of Hospice Movement in Poland". The third part of this book includes the stories of particular centers, presenting their huge diversity.

The final part is a presentation of Polish organizations supporting hospice-palliative care, which has originated from the need to share knowledge and experience in the daily work around the terminally ill and their relatives. One of them is the Hospice Foundation, which was created by the National Chaplain of Hospices in Poland, Father Piotr Krakowiak SAC in 2004 and supports hospice-palliative care through international projects (www.eupca.eu), various nationwide initiatives (www.tumbopomaga.pl; www.hospicja.pl; www.httz.pl, www.lubiepomagac.pl) and publication in the series of the Library of Hospice Foundation (16 textbooks in Polish, 1 book in English, 1 book translated into Italian, 1 book translated into Romanian, 1 book translated into Russian). More information about these activities are available at: www.fundacjahospicyjna.pl.

I do hope that you will find time to read this book and share it among your students, and lay co-operators from your socio-charitable apostolate. These numerous activities of the Catholic Church have a chance to become the center of our attention in the Year of Mercy and continue to be an important part of our Christian identity and apostolic mission.

Piotr Krakowiak

A. Janowicz, P. Krakowiak, A. Stolarczyk [Eds.], *In Solidarity. Hospice-Palliative Care in Poland*, Gdańsk 2015, 437 pages, ISBN: 978-83-9400626-3-7. More information about online open source in English, at: www.fundacjahospicyjna.pl/en/activities/social-education/in-solidarity

C. Formation Meeting in Raipur 2014

Pallottine Socio-Charitable Apostolate Meeting
“Pallottine Socio-Charitable Apostolate:
The Reality and the Challenges in Asia-Oceanic Region”
 Provincial House, Amaseoni, Raipur 10-12 June, 2014

Very Rev. Fr. Provincial Rector and the Councilors,

We are indeed glad to participate in the Pallottine Socio-Charitable Apostolate Meet which was held from 10-12 June, 2014 at Provincial House, Raipur in association with the General Secretariat for the Apostolate, Rome. The theme of this conference was, “Pallottine Socio-Charitable Apostolate: The Reality and the Challenges in Asia-Oceanic Region”. We would like to thank you sincerely for the kind support in making this meet fruitful by encouraging the interested confreres to participate in it. This shows your keen interest in the downtrodden and marginalized group of our society.

The list of the participants in this meeting is as follows:

1. Very Rev. F. Martin Manus SAC
2. Rev. Fr. Piotr Krakowiak SAC
3. Very Rev. Fr. Shanti Prakash Panna SAC
4. Rev. Fr. Vijay Tigga SAC
5. Rev. Fr. Rashmikant Nayak SAC
6. Rev. Fr. Albinus Tirkey SAC
7. Rev. Fr. Sanjiv Xaxa SAC
8. Rev. Fr. Rahul Joseph SAC
9. Rev. Fr. Tomy Luckose SAC
10. Rev. Fr. Thomas Tharakunnel SAC
11. Rev. Fr. Antony Kaithaparambil SAC
12. Rev. Fr. Joseph Stanly Morris SAC
13. Rev. Fr. Johnson Puthur SAC
14. Rev. Fr. Abraham Thylammanal SAC
15. Rev. Fr. Susayan Sathyanesan SAC
16. Rev. Fr. Victor Martis SAC
17. Rev. Fr. Kishore Bezzam SAC
18. Rev. Fr. Melwin D’Souza SAC

These three days spent together deliberating on the theme were days where the participants felt the joy of coming together as one Pallottine family and they were inspired and motivated from the various presentations, sharing and group discussions on relevant themes that were deliberated upon.

The presentations and the deliberations were made on the following themes:

- ◆ “The Socio-charitable apostolate: The reality and the challenges in the Pallottine world” by Very Rev. Fr. Martin Manus SAC.
- ◆ “The socio-charitable apostolate and the importance of volunteers and volunteering” by Rev. Fr. Piotr Krakowiak SAC.
- ◆ “The socio-charitable apostolate and the Social teachings of the Church” by Rev. Fr. Piotr Krakowiak SAC.
- ◆ “The socio-charitable apostolate and its importance in India”. By Rev. Fr. Sebastian Lakra S.J.
- ◆ “The methods and techniques of fund raising” by Ms. Pushpa (Caritas India).
- ◆ “The socio-charitable apostolate: The reality and challenges in Asia-Oceanic Region”. A presentation each by a participant from the respective Province.
- ◆ The group discussion and the common action plan: Moderated by Rev. Frs. Susayan, Tomy Luckose and Rashmikant.

Based on the workshops and sharing on these themes it was unanimously felt by the participants that this meeting must bear concrete fruits in the area of socio-charitable apostolate. Hence it was decided that the realities and challenges concerning socio-charitable apostolate in India be underlined and possible response by way of concrete proposals be made to the Provincial Councils of the three Indian Pallottine entities. To facilitate the same Frs. Tomy Luckose and Rahul Joseph were assigned with this task.

The Realities and the Challenges of Socio-Charitable Apostolate in India are:

1. Multicultural religious caste based society and Brahminical approach to the socio-charitable apostolate.

2. Lack of professionalism in executing organized social work and tapping resources.
3. Lack of passion and understanding from the part of members and administration, as well as frequent transfers.
4. Hostile attitudes of civil administration and authorities.
5. Lack of basic orientation during formation.
6. Lack of sincerity and accountability in executing and documentation.
7. Lack of sustainable relationship between donors, beneficiaries and facilitator.

The Possible Response/the Concrete Proposals:

1. It is desirable that the Provincial Council may form a vibrant social work commission in each entity comprising of confreres interested and qualified in this field.
2. In order to carry on the fruits of the Pallottine Socio-Charitable Apostolate Meet 2014 Raipur, such meetings may be organized once a year or once in every two years to coordinate and evaluate our efforts in this area of apostolate together.
3. The Pallottine Socio-Charitable Apostolate Meet 2014 Raipur, highly recommends the Provincial Council to take the assistance of professional lay people and employ trained social workers to ensure continuity and progress in the area of social apostolate.
4. The support and encouragement of the Provincial Council will benefit the confreres to take up the social cause as and when possible in their respective places of apostolate.
5. The Pallottine Socio-Charitable Apostolate Meet 2014 Raipur, highly recommends all the confreres to train themselves to work in the area of social apostolate.
6. The council of the major superiors in India may indicate the Permanent Secretariat for Formation in India (PSFI) to ensure inclusion of some subjects on social apostolate and more social exposure programmes be organized for the seminarians to form passionate members to carry out social apostolate.

7. The Provincial Council may ensure that the rules and regulations concerning protection of the minors in our institutions are well defined and are executed.
8. Individual initiatives in the social apostolate ministry are to be appreciated and supported by the confreres and respective Provinces.

Thank you very much for your keen interest and cooperation in promoting the socio-charitable apostolate in Indian Provinces. May the merciful Lord reward every effort we make to serve the poorest of the poor in our society and play our role in making this world a better place to live in. Thank you very much.

On behalf of all the participants of the Pallottine Socio-Charitable Apostolate Meet 2014.

Frs. Tomy Luckose & Rahul Joseph

Date: 24/06/2014

D. Formation Meeting in Rome 2015

The Second Meeting of the Confreres committed to the Socio- Charitable Apostolate

Rome, from 14 to 20 September 2015

The Confreres engaged in the socio-charitable apostolate gathered at the International Centre for Pallottine Formation “Cenacolo”, Via Ferrari, Rome, from 14 to 20 September 2015. The meeting, organized by the General Secretariat for the Apostolate, had as its main theme: “The Charity of Christ impels us – the Pallottine Charism in the Socio-charitable Apostolate”. The meeting was attended by 18 confreres from Asia – Oceania, Europe, America and Africa, members of the General Secretariat for the Apostolate, Fr. Martin Manus and Fr. Piotr Krakowiak and the Secretary General for the Missions, Fr. Jean Bertrand Etoundi.

The Vicar General, Fr. Adam Golec, in his initial talk highlighted some important aspects for reflection on Pallottine charism in the socio-charitable apostolate. It was followed by three presentations on volunteering that takes place mainly in the socio-charitable projects: “Volunteering in Socio-charitable Apostolate”, by Fr. Piotr Krakowiak, “The Volunteering of the Pallottine Missionary Sisters in Germany”, by Mrs. Barbara Leyendecker and “The Salvatti Foundation in Poland”, by Fr. Jerzy Limanówka. The three speakers in a round table discussion brought out various aspects of volunteering and together with the participants examined the challenges and opportunities to promote the Pallottine Apostolate at national, continental and global level. A deeper understanding of the Pallottine charism in the socio-charitable apostolate was given through a presentation of two reports: “Pallotti and the Socio-charitable Apostolate” by Fr. Jean Bertrand Etoundi and “Formation for Charity” by François Harelimana, presented by Fr. Valdeci Antonio de Almeida. This first part of the meeting ended with a visit to the places significant to the Pallottines in Rome – “In the footsteps of St. Vincent Pallotti” – led by Fr. Martin Manus.

The presentations of the participants of the social-charitable works in their provinces and regions were given great importance right

from the beginning of the meeting. The wide variety of projects and concern of our confreres towards the poor, the sick and the needy is a commendable reality. In this respect the situation in Ukraine calls for particular attention. Fr. Vyacheslav Grynevych SAC, who has worked as a chaplain in Ukraine, explained to the participants the roots of conflict and elucidated how the Pallottines try to help everyone, especially families who have been affected by this terrible war.

Finally, the participants in the workshops and in the plenum discussed the challenges and opportunities of realizing the socio-charitable apostolate in the world today and prepared some proposals to promote this apostolate in the SAC and UAC. All the confreres enjoyed the hospitality at "Cenacolo". The meeting concluded with a Mass at the altar of Saint Vincent Pallotti, presided over by the Vicar General, Fr. Adam Golec, followed by a dinner at the Generalate.

Participants

1. Fr. Marek Kujawski (WA)
2. Fr. Artur Wierzbicki (WA)
3. Fr. Adam Borysik (PN)
4. Fr. Andrzej Partika (PN)
5. Fr. Tomy Luckose Pallipurath (NA)
6. Fr. Johnson Puthur (NA)
7. Fr. Kishore Raju Bezzam (BA)
8. Fr. Caetano Crasto (BA)
9. Fr. Albinus Tirkey (RA)
10. Fr. Oscar Toppo (RA)
11. Br. Bert Meyer (CJ)
12. Fr. Francisco Dias (SP)
13. Ms. Barbara Leyendecker (MaZ)
14. Fr. Jerzy Limanówka (WA)
15. Fr. Piotr Krakowiak (PN)
16. Fr. Jean Bertrand Etoundi
17. Fr. Valdeci Antonio de Almeida
18. Fr. Martin Manus

Program

Monday, 14th September: Arrival and Welcome

Tuesday, 15th September 2015	
07.45	Lauds, Breakfast
09.00	The Inauguration, Welcome Address by the Rector of the Local Community, Presentation of the Programme, Questions and Clarifications.
10.30	Coffee Break
11.00	The Pallottine Charism in the Socio-Charitable Apostolate (Vice General Fr. Adam Golec SAC)
15.00	Voluntary/Charity Work in the Socio-Charitable Apostolate (Fr. Piotr Krakowiak SAC)
16.30	Coffee Break/Interval
17.00	Presentation of a Pallottine Charity Work: MaZ (Missionarinnen auf Zeit, Limburg, Germania)
19.00	Holy Eucharist in <i>Regina Apostolorum</i> church in Via Giuseppe Ferrari
21.00	Recreation
07.15	Holy Eucharist.
09.00	Presentation of the foundation "Salvatti" (Fr. Jerzy Limanówka SAC)
09.30	The Reality and Challenges of the Socio-Charitable Apostolate Today in Asia-Oceania, Europe and America: Presentations
11.00	Presentations - Continued
15.00	Presentations - Continued
17.00	Presentations - Continued
21.00	Recreation
Thursday, 17th September 2015	
09.00	Pallotti and Socio-Charitable Apostolate (Fr. Jean Bertrand Etoundi SAC)
11.00	For a Formation to Charity (Fr. Francois Harelimana SAC)
15.00	On the Footsteps of St. Vincent Pallotti (Fr. Martin Manus SAC) Supper at Via Giuseppe Ferrari
21.00	Recreation

Friday, 18th September 2015	
07.15	Holy Eucharist in St. Peter's Basilica
09.30	Pallottine Charity Work: Challenges and Possibilities
11.00	Exercises continued
15.00	Group Work
17.00	Plenary Discussion
21.00	Recreation
Saturday, 19th September 2015	
09.00	Collaboration in the Socio-Charitable Apostolate/Pallottine Charity Work – Suggestions and Concrete Steps
11.00	Exercises Continued
13.00	Lunch
15.00	Evaluation/Conclusion
18.00	Thanksgiving Holy Eucharist in the church of San Salvatore in Onda (Main Celebrant: Vice General Fr. Adam Golec SAC), Supper in Generalate, Recreation

Sunday, 20th September: Departure