



para el mundo - pour le monde - for the World - para o mundo - per il mondo

Something new is sprouting: can't you see it?

The presence in Asia began to take shape as a result of a resolution of the General Chapter of 1995. It expressed the desire to offer the charisma of the Congregation to other parts of the world where it had not yet reached.

The first exploratory trip to the Philippines was made by Brothers Lino da Campo and Carlo Ivaldi in 2000. The city chosen to establish the new Community was Davao-Lasang. Brothers Davide Delbarba, Andres Galindo and two Brothers from Vietnam formed the first Community.

In 2001, the "Gabriel Taborin Technical School" was founded. In October 2008, a new building was inaugurated in the GTCD. The Vocation promotion of vocations is strengthened and the Nazareth Centre for the formation of Brother candidates is established. In 2006, a house was rented in Davao and in 2009 the House of formation in Buhangin was opened.

The foundation of Indonesia was promoted by the General Council. After an exploratory trip, Brothers Santiago Barrionuevo and Andrés Galindo arrived in Maumere at the beginning of March 2011. The promotion of vocations began immediately. In August, the work of formation began in a rented house with some young people: "Biara Nazareth". In February 2012, a group of young people from East Timor joined them. Also in 2014, two formandi from the Philippines joined us. In 2013 the Community moved to the new House of formation in Nita. The Novitiate was opened with eleven (11) young men. In August 2020, the first mission Communities were opened in Nanga Tayap (Borneo Island) and Ndona (Flores Island). In 2021, in Balai Berkuak (Borneo), and in 2022, in Noehaen (Indonesian Timor).

After some exploratory visits in November 2013, Brothers Nazaire Bakouan and Albano

Schroeder arrived in East Timor. Bishop Basilio do Nascimento, then bishop of Baucau, welcomed us into his diocese and assigned us to Bucoli.

Since 1 November 2022, the Communities of the Philippines, Indonesia and Timor Lest have formed a Vice-Province under the name of Saint Joseph the Worker. This is a challenge for the Institute and for the whole Sa-Fa Family who have been following this development with hope.



Saint Joseph the Worker: a name and a style

In the biblical tradition to give a name to a person was to express a hidden meaning according to the person's mission: "You shall call his name Jesus, for he will save his people from their sins" (Mt 1:21). In times of synodality and participation, the consultation of the Brothers was an obligatory point of reference. Thus, the Vice-Provincial Council decided to consult all the Brothers.

The preferences for Saint Joseph were in the majority from the beginning. In the final consultation, the majority of the preferences were in favour of Saint Joseph and specifically Saint Joseph the Worker. Here are some of the motivations for choosing the name:

- Saint Joseph can be the name because we must work like him so that this part of the Institute grows and develops every day and be responsible, as Saint Joseph was responsible for his family.
- Saint Joseph is a model to imitate in order to be also like him, a humble and simple presence in the Vice-Province.
- Saint Joseph's availability in God's plan was very important. He was the guardian of the Holy Family in the fulfilment of God's will.

We also remember that Saint Joseph was the initial name given by Brother Gabriel to the Institute of which he dreamed. Today, Saint Joseph the Worker is re-editing this story of close, discreet, exemplary, silent and inspiring presence in the new Vice-Province.

May the faithful custodian of Mary and Jesus in the Holy Family accompany the journey of this portion of the Institute placed under his protection and care.



A new Vice-Province was needed

In the discernment process for the reorganisation and revitalisation one of the most important concerns was how to accompany and give life to the young Brothers in Asia (30% of the Institute). The Brothers in India as we can see have their "support" in the Province of Our Lady of the Assumption from which they emerged and to which they belonged. In the future this "support" should be reciprocal.

The Brothers of Indonesia and Timor, on the other hand, who grew through the missionary impulse of the General Administration (and the help of some Brothers, of course) needed a new structure: to be able to have an intermediate Superior between the local and the Superior General. This is the work of the Brother Provincial. It was thought of assigning these Brothers to one of the existing Provinces, but we saw that none of them alone could accompany these Brothers in their development. From this arose the commitment that it should be a Vice-Province, but accompanied, helped by the whole Institute and the Sa-Fa Family. The "Institute Agreement" was born, in which the Provinces commit themselves to support with Brothers and financially the development of the Brothers' formation and the necessary missionary works. The ultimate goal is to develop their own organisational and formative capacity as well as financial sustainability in the future.

Thus, the future of the Vice-Province, so hopeful because of the number and age of the Brothers, depends to a large extent on the generosity of the Brothers of the other Provinces and of the Sa-Fa Family. In reality it is a question of giving continuity to the history of the Institute from the beginning: some Provinces engendered and helped the others to grow. It was necessary and it is the path towards a more global Institute.



Scholastic Brothers in Kupang Community

The Vice Province of Saint Joseph the Worker today



Various activities with children, young people and vocational animation

The Vice-Province is presently made up of eighty-seven (87) Brothers, of whom six (6) native Brothers are in perpetual vows. More than fifteen (15) Brothers in temporary vows are already in mission communities. Slightly more than fifty (50) are in academic studies. Finally, eleven (11) Brothers from other Provinces are involved in formation and animation.

In Nita (Island of Flores - Indonesia) there is the house of formation with Novitiate and Postulancy for the whole Vice-Province and the Aspirancy for Indonesia. Bucoli (East Timor) houses the Timorese Aspirants and Scholastics. In the Community of Buhangin (Philippines), there is the 1st stage of Postulancy and the Scholasticate.



Balai Berkuak Community

Currently there are five mission Communities. The "Gabriel Taborin College of Davao", already 20 years old, is the only School which is proper to us.

In the other communities, which began only 3 years ago, the Brothers live in houses provided by the local Communities and carry out their mission as educators in Public or Catholic Schools in order to provide the necessary resources for the self-sufficiency of the Community. They also carry out important pastoral activities of animation in the parishes of the local churches, which are very much appreciated by the Parish Priests.

In a near future, the challenge is to open some new mission Communities; and building some "Boarding Houses" is a priority for a society with a dispersed population and also to develop their own missionary works in the educational field.

Formation goes on being a challenge. After a period of mission, it is necessary to form the Brothers as future formators, to make them study theology and form them in our spirituality, as well as to form them in the management of apostolic works and in economics.

In this sense, it could be positive to take advantage of the opportunities offered by Rome, by the Faculties of Theology locally or abroad, and by the experience in the management of educational Centres in various Provinces of the Institute.



Aspirants, Postulants and Novices of the House of Nita

Like the mustard seed ... called to grow

The Vice-Province, like the mustard seed in the Gospel that Brother Gabriel liked to evoke in his writings, is called to grow. This reality, which is a blessing from God for the Institute, for the Sa-Fa Family and for the mission of the Church, also poses challenges for the immediate future.

From the beginning, the main concern has been **initial formation**: Brother formators, vocation promotion, charismatic and academic formation, and suitable houses of formation.

It is now a question of **opening and accompanying the "missionary Communities"** inserted in the parishes, working in schools as a specific place of mission and a means of sustaining community life. These Communities have been founded with the enthusiasm of those who began, but without the experience of Brothers who have been able to accompany them. They need accompaniment. Taking advantage of the new "culture" that Covid 19 left us, we will look creatively for a way of accompanying them "on line" from different areas: charismatic formation, management, economy.

At the mission level, in addition to these first Communities, **we will have to discern about the creation and consolidation of our own works in the field of Education**. This will mean thinking about where, when and how. And to obtain not only the material resources, but also a suitable formation for the Brothers to lead this type of work typical of the mission of the Institute.

Another important challenge is **to provide the Brothers with specific formation** after two or three years of mission experience. The formation of formators, normally in Rome, is a priority, but also the formation in theology, spirituality, charismatic formation, catechesis and pastoral ministry, management and economy. Interprovincial collaboration could be of great help in this field.

On the part of the Brothers themselves, it will be necessary to **assume this need for ongoing formation** in order to respond to the ideal of the Brother. To this end, it is necessary to take advantage not only of extraordinary circumstances, but also to value the simplest and most everyday ones, those which seem not to count or count little: daily meditation and spiritual reading, the monthly community meetings, the meeting with the Superior, the setting up of the Community Council, the sacramental life of the Eucharist and reconciliation, life in fraternity, etc.

The way forward is defined in the Constitutions: "The Brother... ensures his ongoing formation, especially in his Community, by being faithful to the Rule and by living the charism of the Institute. By a constant effort of renewal and adaptation, each member of the Community, taking advantage of all the means of formation which the Community offers him, seeks to bring to fulfilment the ideal of the Brother of the Holy Family, while remaining faithful to his vocation (C182)".

May Saint Joseph the Worker - who cared for Jesus who was growing in age, wisdom and grace - grant the Vice Province the gift of love for permanent formation in order to achieve "the ideal of the Brother"



... You can help

As a Sa-Fa Family,

sharing charism and mission,

your help will be very important.

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"Called to walk together in a participatory style"