



HANDBOOKS

0

**GUIDE
BOOK**



Cover: Painting by Victor Tsyganko

HANDBOOKS FOR THE TRAINING OF LAITY – 0

GUIDE BOOK

SCALABRINI INTERNATIONAL MIGRATION INSTITUTE

Roma, 2020

METHOD

This guide book contains reference material.

First of all, the text by Fr. Terragni on the beginnings of the Scalabrinian Congregation, which can be used as an introduction to the course, to provide basic knowledge of the Scalabrinians.

There are also various titles of documentaries and films that can be used during the course. There are many other videos available on the internet and the facilitator can propose more appropriate films to illustrate the reality of migration in the country where the meetings take place.

Only a few prayers are included to be used at the beginning and the end of the meetings. Of course, there is much more material available, which cannot be included because it varies from country to country and from one location to another.

In general, the handbooks can also be considered as material for reading and personal study, but they are mainly a tool to facilitate understanding and discussion on migration. It is up to the facilitator to turn handbooks into more useful presentations for interactive dialogue.

It is important to evaluate the handbooks and their usefulness. It is left to the facilitators to provide the participants with a short questionnaire. It is equally important to communicate the results of the evaluation and the views of the laity in order to improve the handbooks.

LIST OF HANDBOOKS

- 1 - Origins and trends of contemporary migrations
- 2 - Comparative migration policies
- 3 - The protection of migrants' rights
- 4 - Integration and cultural diversity
- 5 - Migration in the light of the Scripture
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- 7 - Blessed Scalabrini and his vision of migrations
- 8a - Scalabrinians' presence and mission in North America
- 8b - Scalabrinians' presence and mission in South America
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- 9 - Identity and mission of the layperson
- 10 - The Scalabrinian layman

Giovanni Terragni

In the summer of 1886, J.B. Scalabrini, bishop of Piacenza, began to think about how to assist the Italians in the Americas. On 11 January 1887 he proposed to Card. G. Simeoni an “association of Italian priests, who would have as purpose the spiritual assistance of the Italians who had emigrated to the Americas.” Card. Simeoni was the Prefect of Propaganda Fide, the pontifical department in charge of the Church in North America and in all mission countries. He was asked for a concrete project and the bishop, on 16 February, suggested the foundation of an Association of Italian priests willing to commit themselves to a year of mission overseas. In the following months Scalabrini further modified the project and, in collaboration with Propaganda Fide, he decided: 1) to open a house in Piacenza where the missionaries could be prepared; 2) to welcome in it also the children of the emigrants; 3) to extend the missionary commitment from one to five years.

On 15 November 1887, Leo XIII approved the opening in Piacenza of an “Institute of consecrated men who had the intention and will to go to distant regions, especially to America.” On 25 November he sent the Apostolic Letter of Approval “*Libenter agnovimus*” to the Bishop of Piacenza. On the 28th, in the Basilica of St. Antoninus in Piacenza, the first two missionaries swore an oath and in the month of March 1888 Scalabrini presented a set of rules, approved by Propaganda Fide on the 19th September on an experimental basis for a five-year period and focused on fraternal life in common and the profession of five-year vows.

In 1894, perpetual vows were introduced and in 1895, a new Rule was formulated, also on an experimental basis for a decade, with a view to giving a definitive configuration at the end. With the perpetual vows, the Scalabrinian institution was configured as a “religious congregation in the full sense” although the five-year vows professed by the first missionaries also remained in force. Scalabrini intended to call them back to Piacenza to prepare them for the profession of perpetual vows. It was not possible because of the well-founded fear of leaving unattended many parishes already well established. In this period, alongside parish pastoral work among the compatriots, new initiatives were developing in many Italian cities and in the United States: the St. Raphael Society, founded by Scalabrini in 1889 for the protection of emigrants and, in Brazil, the Christopher Columbus Orphanage in São Paulo.

In 1900, the Vatican Commission for New Religious Regulations ruled against the approval of the 1995 Rule, which contained perpetual vows, because it considered emigration a temporary phenomenon and therefore did not require a specific religious congregation. Furthermore, it judged that the missionaries, dispersed in vast territories, could not lead life in common and remained too far from their superiors. The Founder, having reached an oral agreement with Card. Prefect of Propaganda Fide, continued with the

profession of perpetual vows of the missionaries until 1905, the year of his death.

His successor, Fr. Domenico Vicentini, did not feel able to continue along the line drawn by the Founder and asked the Holy See to commute the religious vows, both temporary and perpetual, into "oaths of perseverance" with the intention of placing the members of the institute under a single common rule, with the same rights and duties for all. The new regulation was approved in 1908 and transformed the Scalabrinian Institute into a "Pious Society of common life".

In 1908, Pius X implemented the reform of the Roman Curia with the creation of two new departments, the S. Consistorial Congregation and the S. Congregation for Religious. The North American territory ceased to depend on Propaganda Fide and passed under the Consistorial Congregation. Thus also the Scalabrinian Pious Society began its dependence on the Consistorial Congregation. By decision of Pius X the Scalabrinian Institute found itself in a double dependence: on the Consistorial Congregation because of its apostolate for emigrants and on the Congregation for Religious because of the perpetual oath of perseverance. In 1923, for internal and external reasons, the Consistorial Congregation decided to make an apostolic visit to the entire Scalabrinian Pious Society. The inspection was conducted in an inadequate manner and only through correspondence by Fr. Serafino Cimini, a Franciscan. On the basis of the negative report of the apostolic visitor, the Consistorial Congregation suggested closing the Institute in Piacenza and gradually bringing all Scalabrinian missionaries to the new College of Priests for migrants recently erected in Rome. The matter was submitted to Pius XI who, on the other hand, decided to keep the Scalabrinian institution alive, however, temporarily placing it under the direct dependence of the Consistorial Congregation, whose Cardinal Secretary became ipso facto also Superior General of the Scalabrinians. Moreover, Pious XI commissioned two officials to make a new apostolic visit, conducted in person: Msgr R.C. Rossi was to visit Italy, and A. Cicognani the United States, while Fr Giuseppe da Persiceto, a Capuchin, was to go to Brazil. Their reports, at the conclusion of the visit, were substantially positive, highlighting the great potential of the missionaries and their apostolate with migrants.

It was Cardinal Rossi who dealt with the Pious Society in depth from 1930 to 1948. In 1934, he reintroduced the religious vows, rewrote a new regulation, brought the Scalabrinians' work back to the spirit of its origins, and reformed the entire institutional apparatus, paying particular attention to training and the financial aspect. Thanks to him the seminaries of Bassano del Grappa (1930), Cermenate (1938) and Rezzato (1947) in Italy were opened, as well as those of Melrose Park in Illinois (1935) and Guaporé in Rio Grande do Sul (1939). Moreover, the collaboration with the Consistorial Congregation led the Institute to assume important positions within the migrants' section of the same Congregation, starting from the direction of the College for missionaries for migrants in Via della Scrofa in Rome, reopened

in 1949. In the meantime, assistance to Italian emigration grew exponentially in the Americas and was extended to Western Europe.

In 1936 the Scalabrinians arrived in France and three years later in Switzerland. Then, they followed the Italian workers to Germany during and after the war. After the war they moved to Belgium and Luxembourg and finally, during the 1950s, to the United Kingdom. In the meantime houses, seminars and initiatives multiplied in Italy and the Americas. Here the growth was not only in the United States and Canada, but also in the southern subcontinent: Scalabrinians arrived in Argentina already in the 1940s, in 1952 in Chile, and gradually spread to almost all of Latin America. In addition, some missionaries in North America were moved to Australia in the early 1950s, starting a mission destined to important developments, because it would later allow the leap towards Asia.

Growing in numbers and works, the Congregation also resumed its institutional autonomy in 1951, when the Consistorial Congregation convened the General Chapter to restore the Scalabrinian congregation "to its ordinary form of government", with the election of a Superior General from within. Already in the General Chapter of 1957, and even more so in that of 1963, the debate focused on the possibility of expanding and opening up to the pastoral care of all migrants of all nationalities. To this end, it was decided to celebrate a special general chapter in the years 1969-1972 in which, on the basis of the new migration realities, it was decreed that the Scalabrinian Congregation's operational purpose should be widened, both for the assistance of migrants of all nationalities as well as to welcoming vocations of young people from all over the world.

In the United States, in addition to Italian migration, new immigrants from Spanish-speaking countries had increased. In Brazil the assistance to internal migrants also increased. In 1971, a house was opened in Portugal and this led to the opening of a mission for Portuguese migrants in Luxembourg and later in other European countries. The migration scenario was changing and it was appropriate to take up what Monsignor Scalabrini had written before dying in the "memorial" sent to the Holy See, that is, to help all migrants and not just the Italian ones. The purpose of the congregation therefore became "the direct and indirect apostolate in favor of Italian emigrants, their descendants and all those who in any nation and for any migratory movement have similar apostolic needs".

The new Rules of Life, elaborated in the Special Chapter of 1972 and revised definitively in the Chapter of 1980, gave the definitive physiognomy to the Congregation, sent for all migrants, seafarers, refugees and displaced persons.

This Congregation "promotes and supports collaboration with lay people eager to share the Scalabrinian charism".

Documentaries

Asalto al sueño (Uli Stelzner 2006)

<https://www.youtube.com/watch?v=qY4wu8hV8Ms&t=524s>

La frontera infinita (Juan Manuel Sepúlveda 2007)

<https://moreliafilmfest.com/es/peliculas/la-frontera-infinita/>

Coyote (Chema Rodríguez 2008)

<https://www.youtube.com/watch?v=hTy8HpuJOhM>

Los que se quedan (Juan Carlos Rulfo y Carlos Hagerman 2008)

<https://www.youtube.com/watch?v=M1bFrO-vk-Y>

La vida loca (Christian Poveda 2009)

<https://www.youtube.com/watch?v=ucLvWRxjHvU>

María en Tierra de Nadie (Marcela Zamora 2010)

<https://www.youtube.com/watch?v=Kup7ZnDSPBQ&t=113s>

Los invisibles (Gael García y Marc Silver 2010)

<https://www.youtube.com/watch?v=m2JAu0cLEwc>

La bestia (Pedro Ultras 2010)

<https://www.youtube.com/watch?v=1siX-O0LfU8>

Ausentes (Tomás Guevara 2011)

<https://www.youtube.com/watch?v=deLEkTXaJSk>

¿Cuál es el camino a casa? (Rebecca Cammisa 2009)

<https://www.filmaffinity.com/es/film922279.html>

El espejo roto (Marcela Zamora 2013)

https://www.youtube.com/watch?v=wWo0DPH_iOA

Llévate a mis amores (Arturo González Villaseñor 2015)

<https://www.youtube.com/watch?v=9AYGGEdrkVk>

Pasos ciegos (Ana Guadarrama y María Inés Roque 2015)

<https://www.ambulante.org/documentales/pasos-ciegos/>

La cocina de las patronas (Javier García 2017)

<https://www.youtube.com/watch?v=DWcRz9AaT4U>

Casa en tierra ajena (Ivannia Villalobos y Carlos Sandoval 2017)

¹ Lista presa da UNICACH, CESMECO, e Sur de Mexico y Centro America

<https://www.youtube.com/watch?v=AkrZlumTRjI&t=90s>

Eternos indocumentados: Central American Refugees in the U.S. (Jennifer Cárcamo 2019)

<https://vimeo.com/ondemand/eternosindocumentados>

Movies

Sin nombre (Cary Jogy 2009)

<https://www.youtube.com/watch?v=VCaXj-17dgw>

La vida precoz y breve de Sabina Rivas (Luis Mandoki 2012)

<https://www.youtube.com/watch?v=ntjens8-bOU>

¿Quién es Dayani Cristal? (Gael García y Mark Silver 2013)

<https://vimeo.com/136746747>

La jaula de oro (Diego Quemada-Diez 2014)

<https://www.youtube.com/watch?v=1x7z8Zhgx-l>

Ambiguity: Crónica de un sueño Americano (Grisel Wilson 2014)

<https://www.youtube.com/watch?v=9y5ZHNzluW8>

El sueño americano (Alex Serlof 2017)

<https://www.youtube.com/watch?v=-zn3nRI3kuY>

El sueño del inmigrante (Edwin Molina 2017)

<https://www.youtube.com/watch?v=oDMqnlHtao8&t=2658s>

Cogo Denise e Rafael Tassi Teixeira (eds.), (2018). *Guia de Cinema e Migrações Transnacionais*, EDUFRR, Boa Vista - RR.

MOVIES ON INTERNATIONAL MIGRATION²

The Good Lie (Philippe Falardeau, US 2015)
Lamerica (Gianni Amelio, Italia 1994)
Before the Rain (Milcho Manchevski, Macedonia 1994)
L'assedio (Bernardo Bertolucci, Italia 1999)
Crossing Arizona (Dan DeVivo, Joseph Mathew, US 2006)
Babel (Alejandro González Iñárritu, US, 2006)
Back to Bosnia (Sabina Vajraca, US, 2006)
Welcome (Philippe Lioret, France, 2009)
Biutiful (Alejandro González-Iñárritu, Espanha, México, 2011)
Bolivia (Israel Adrián Caetano, Argentina, Netherlands, 2001)
Bye Bye Brasil (Cacá Diegues, Brasil, 1979)
Carla's Song (Ken Loach, UK, 1996)
My big fat Greek wedding (Joel Zwick, US, 2002)
Caterina va in città (Paolo Virzì, Itália, 2003)
Central do Brasil (Walter Salles, Brasil, 1998)
Angela's Ashes (Alan Parker, UK, 1999)
Dirty Pretty Things (Stephen Frears, UK, 2002)
Corações Sujos (Vicente Amorim, Brasil, 2011)
Un cuento chino (Sebastián Borensztein, Argentina, 2011)
De Nadie. De Ninguém. No One (Tin Dirdamal, México, 2005)
Depuis qu'Otar est parti... (Julie Bertuccelli, France, 2003)
Diários da motocicleta (Walter Salles, Argentina, 2004)
Entre les murs (Laurent Cantet, France, 2008)
Sophie's Choice (Alan J. Pakula, US, 1982)
Exils (Tony Gatlif, France, 2004)
Do the right thing (Spike Lee, US, 1989)
Dois Filhos de Francisco (Breno Silveira, Brasil, 2005)
Fuocoamare (Gianfranco Rosi, Italia, 2016)
Gaijin, os caminhos da liberdade (Tizuka Yamasaki, Brasil, 1980)
Gaijin 2 (Tizuka Yamasaki, Brasil, 2002)
Gaiola Dourada, A. La cage dorée (Ruben Alves, Portugal, France, 2013)
Gangs of New York (Martin Scorsese, US, 2002)
Gente di Roma (Ettore Scola, Italia, 2003)
Gran Torino (Clint Eastwood, US, 2008)
Habi, a Estrangeira (María Florencia Álvarez, Argentina, 2013)
Hævnen (Susanne Brier, Svezia, Danimarca, 2010)

² Lista compilata da Rodrigo Borges Delfim

Homem que virou suco, O (João Batista de Andrade, Brasil, 1981)
Hora da estrela, A (Suzana Amaral, Brasil, 1985)
The Immigrant (Charles Chaplin, 1917)
Intouchables, Os intocáveis (Olivier Nakache, Eric Toledano, France, 2011)
Ivan (Guto Pasko, Brasil, 2015)
quando sei nato non puoi più nasconderti. (Marco Tullio Giordana, Italia, 2003)
Kaos (Paolo Taviani, Vittorio Taviani, Italia, 1984)
Migrantes (José Roberto Novaes, Brasil, 2007)
My Beautiful Laundrette (Stephen Frears, UK, 1985)
Nuovomondo (Emanuele Crialesse, Itália, 2006)
Open Arms, Closed Doors (Brasil, 2014)
Pane e cioccolata (Franco Brusati, Italia, 1974)
Bread and Roses (Ken Loach, UK, 2000)
Passaporte húngaro (Sandra Kogut, França, Bélgica, Brasil, Hungria, 2003)
Pelle the Conqueror (Bille August, DSenmark, Sweden, 1988)
The Piano (Jane Campion, França, Australia, Nova Zelândia, 1993)
The Godfather. Parte 2 (Francis Ford Coppola, US, 1974)
Rocco e i suoi fratelli (Luchino Visconti, Italia, 1960)
Sacco e Vanzetti (Giuliano Montaldo, Italia 1971)
Samba (Olivier Nakache e Éric Toledano, France, 2014)
Spanglish (James L. Brooks, US, 2004)
Tempo de embebedar cavalos. Un Temps Pour L'Ivresse Des Cheveaux. Za,
Amo Baray'e Masti Asbha (Bahman Ghobadi, Iran, 2002)
The Terminal (Steven Spielberg, US, 2004)
Terraferma (Emanuele Crialesse , Italia, França, 2011)
A Day without a Mexican (Sergio Arau, EUA, México, 2004)
Underground (Emir Kusturica, Iugoslávia, France, Germany, Hungary, 1995)
The visitor (Thomas McCarthy, US, 2007)
Walachai (Rejane Zilles, Brasil, 2011)

Preghiera al Beato Scalabrini

O Beato Giovanni Battista Scalabrini,
missionario della parola,
ministro dell'Eucarestia e della Chiesa,
uomo di carità e di comunione,
figlio devotissimo di Maria,
apostolo del catechismo e padre dei migranti,
ricorriamo alla tua intercessione
per ottenere la benedizione di Dio
su noi e sui nostri cari,
su coloro che vivono i disagi delle migrazioni
e sull'intera umanità.
Ottienici dalla Santissima Trinità
la grazia che con fiducia affidiamo
al tuo cuore di padre. Amen.

Preghiera per il migrante

O Cristo Pellegrino,
Tu che hai fatto della tua vita
un continuo andare verso l'uomo per portarlo al Padre,
noi ti preghiamo per il migrante più povero e abbandonato.
Signore, guidalo a una terra che lo alimenti
senza togliergli il cuore e l'identità.
Il tuo Spirito lo fortifichi,
affinché possa proseguire verso la vera Terra Promessa
vivendo la giustizia, la solidarietà e la pace.
Donaci la grazia di accoglierlo con fede e amore
e di saperlo aiutare a camminare con coraggio e speranza.,
Maria, Madre del migrant,
noi lo poniamo sotto la tua protezione di Madre.
Benedicilo e conducilo all'incontro col Padre. Amen.

Preghiera alla Madonna della strada

Maria, Madonna della strada,
hai camminato sui monti di Galilea,
portando, sollecita, Gesù e la sua gioia;
hai camminato da Nazareth a Betlemme
dove è nato il tuo figlio, il Signore nostro;
hai camminato sulle strade dell'esilio
per salvare il Figlio dell'Altissimo;
hai camminato sulla via del Calvario
per diventare nostra Madre.
Continua a camminare accanto ai missionari del tuo Figlio
che sulle strade del mondo vogliono,
come te, Arca di Alleanza,

portare a tutte le genti Gesù,
il suo vangelo e la sua salvezza.

Prayer of a domestic worker

Lord I am just a worker.
They call us many names,
but duties do not change.
We are always out of sight,
but what we do is not in vain.
Forgive me if I also
treat you as my helper,
if too often I forget you
and want you ever present.
But I feel we are so close:
me a servant of a house,
You the servant of the world.
Let me never forget
the lesson you came to teach:
You came not to be served,
but to serve and to enrich.
You, the Lord, our servant,
make me the servant of the Lord.

Beyond borders

Blessed John Baptist Scalabrini,
in your life you responded.
To the children you taught to believe,
to the deaf you opened horizons,
to the rice workers you gave protection.
You listened to the cry of the migrants,
spoke in their name, fought for their rights,
walked in their company.
The faithful of your diocese you led to God
in unity with the Church
and acceptance of the cross.
In the journey of our life,
sometimes disoriented and divided,
teach us to respond:
a heart of welcome for those at our door,
availability when the Lord calls.
Through your intercession
may God give us
openness to build dialogue,
strength in the work for harmony,
and courage to go beyond borders,
to build a community of people
where strangers are brethren
and migrants are at home.

Alma misionera

Señor, toma mi vida nueva
Antes de que la espera
Desgaste años en mi
Estoy dispuesto a lo que quieras
No importa lo que sea
Tu llámame a servir.

Llévame donde los hombres
Necesiten tus palabras
Necesiten mis ganas de vivir
Donde falte la esperanza
Donde falte la alegría
Simplemente por no saber de ti

Te doy mi corazón sincero
Para gritar sin miedo
Tu grandeza, Señor.
Tendré mis manos sin cansancio
Tu historia entre mis labios
Y fuerza en la oración.

Y así en marcha iré cantando
Por calles predicando
Lo bello que es tu amor
Señor tengo alma misionera
Condúceme a la tierra
Que tenga sed de Dios.

Tú has venido a la orilla

Tú has venido a la orilla
No has buscado a sabios, ni a ricos
Tan solo quieres que yo te siga

Señor, me has mirado a los ojos
Sonriendo, has dicho mi nombre
En la arena, he dejado mi barca
Junto a ti, buscaré otro mar

Tú sabes bien lo que tengo
En mi barca, no hay oro, ni espada
Tan solo redes y mi trabajo

Tú necesitas mis manos
Mis cansancios que a otros descansen
Amor que quiero seguir amando

Oração scalabriniana (*Natalina Dimo*)

Senhor, faze de nós um instrumento do teu Amor!
Onde houver o frio da indiferença e do abandono,
faze que levemos o calor de tua presença;
onde houver a solidão,
faze que levemos o sinal de tua comunhão;
onde não houver mais nem família nem casa, Tu, que és Trindade,
faze que sejamos tua transparência: Comunidade e Família por excelência.
Ó Senhor, se não pudermos saciar a fome e a sede de tantos irmãos,
concede-nos sermos portadores de esperança,
aquela esperança que nos faz acreditar numa terra
onde não haverá mais nem homem, nem mulher,
nem grandes, nem pequenos, nem fortes, nem fracos,
nem ricos, nem pobres...
onde ninguém mais será estrangeiro. Amém.

Oração scalabriniana

Pai, te agradecemos por estes nossos irmãos vindos de fora.
Eles enriqueceram o nosso país e aqui plantaram uma tenda e uma família.
A sua presença abre os nossos corações a uma visão nova.
Nos migrantes pudemos reconhecer um reflexo de teu rosto.
Agradecemos-te pelos seus medos, suas incertezas,
mas também pelos seus sonhos de um futuro melhor que nutrem
para si e para seus filhos,
pelo país que deixaram e pela nação que os hospeda.
Agradecemos-te porque nos recordam os direitos
de todos os nossos irmãos e irmãs da terra a viver uma vida digna,
e o direito a uma casa, a um trabalho e a uma formação adequada.
A hospitalidade e o sentido que eles dão à festa recordam,
às nossas velhas cristandades,
que tu és o Deus da tenda, o estrangeiro que quis se tornar um de nós.
Dilata o espaço de nossas "tendas":
a nossa casa, a nossa paróquia, os nossos grupos tenham as portas abertas
para acolher a todos, a fim de que ninguém seja considerado
estrangeiro na casa do Pai.
Tu, que saciaste a multidão no deserto,
ensina-nos a compartilhar as nossas reservas com quem não tem o necessário.
Ajuda os políticos e os governantes
a não fecharem-se na egoísta procura do bem-estar e do prestígio nacional,
mas a levar em consideração o progresso e a ascensão
de todos os povos. Amém.

O Povo de Deus (D.R.)

Tom: Ré Maior

1. O Povo de Deus no deserto andava,
mas à sua frente Alguém caminhava.
O Povo de Deus era rico de nada,
só tinha esperança e o pó da estrada.
Também sou teu povo, Senhor, e estou nessa estrada.
Somente a tua graça me basta e mais nada.
2. O Povo de Deus também vacilava,
às vezes custava a crer no amor.
O Povo de Deus, chorando rezava,
pedia perdão e recomeçava.
Também sou teu povo, Senhor, estou nessa estrada
Perdoa se às vezes não creio em mais nada.

Te Amarei (D.R.)

Tom: Sol Maior

1. Me chamaste para caminhar na vida contigo,
decidi para sempre seguir-te, não voltar atrás.
Me puseste uma brasa no peito e uma flecha na alma,
é difícil agora viver sem lembrar-me de Ti.

**Te amarei, Senhor, te amarei, Senhor,
eu só encontro a paz e a alegria bem perto de Ti. (2x)**

2. Eu pensei muitas vezes calar e não dar nem resposta,
eu pensei na fuga esconder-me, ir longe de Ti.
Mas Tua força venceu e ao final eu fiquei seduzido,
é difícil agora viver sem saudades de Ti.

Sou Bom Pastor (Waldeci Farias e Dom Navarro)

Tom: Mi Maior

Sou bom pastor; ovelhas guardarei.
Não tenho outro ofício, nem terei.
Quantas vidas eu tiver, eu lhes darei.

1. Maus pastores, num dia de sombra, não cuidaram e o rebanho se perdeu.
Vou sair pelo campo, reunir o que é meu, conduzir salvar.
2. Verdes prados e belas montanhas hão de ver o pastor, rebanho atrás.
Junto a mim, as ovelhas terão muita paz; poderão descansar.

The walking man of Galilee

Text: G.B.
Musik: E.A.

The musical score is written in treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody is accompanied by guitar chords. The lyrics are written below the staff, with some words underlined. The score is divided into systems, with measure numbers 6, 11, 16, 20, 24, 28, 32, and 36 indicated at the beginning of each system.

Lyrics:
 They left a-head of us, they went with hea-vy
 hearts. We said: yes, here we are, we come to do our part. Be-
 hind their call we heard the voice of one who pleads to jour-ney with his
 bro - thers, the wal-king man of Ga-li - lee. You called us, Lord, to
 fol - low the mi - grants in di - stant lands trough John who saw them
 lea - ving by train one day in Mi - lan. Bless our work, our
 mis-sion, make us bring them peace, may we go with
 pas-sion with You, the man of Ga-li - lee. The
 wounds on knees and hands re - veal the signs of the cross, the

Guitar Chords:
 D, D, f#7, G7+, 6, A4, A7 ais°, h /a, G D/fis, e7 /d C /h A4 AC/g C7/g, F, a7, B7+, C4, C, g7, cis°/g, d2/f, d, e°7, E9, A4, A, D9 8 A47/e, D9 8/fis, e7, A7, D9 8 /cis h /a, G, D/fis, e, /f, A4, A, G, A7/g, D9/fis, D/fis, e7, A7, Fis7/ais h/a, G /fis e7, fis/a, Fis/ais, h /a, e/g 7, A4, A7, D, D, f#7, G7+, 6, A4, A7 ais°

40 h /a G D/fis e⁷ /d C /h A⁴ A C/g C⁷/g
 marks on the fore-heads the blood for many thorns. The

44 F a⁷ B⁷⁺ C⁴ C
 embrace when they return, the smile when they succeed re-

48 g⁷ cis^o/g d⁷/f d e^{o7} E⁹ A⁴ A D⁹ ⁸ A⁴⁷/e
 veal the joy of a re-born the risen man of Ga-li-lee. You called us, Lord, to

53 D⁹ ⁸/fis e⁷ A⁷ D⁹ ⁸ /cis h /a
 follow the mi-grants in distant lands through John who saw them

57 G D/fis e /⁷ A⁴ A G A⁷/g D⁹/fis D/fis
 leaving by train one day in Mi-lan. Bless our work, our mission,

62 e⁷ A⁷ Fis⁷/ais h/a G /fis e⁷ fis/a Fis/ais h /a e/g⁷ A⁴ A⁷
 make us bring them peace, may we go with passion with You, the man of Ga-li-

67 D B Es⁹ ⁸ B⁴⁷/f Es⁹ ⁸/g f⁷ B⁷
 lee. You called us, Lord to follow the mi-grants in distant

71 Es⁹ ⁸ /d c /b As Es/g f /⁷ B⁴ B
 lands through John who saw them leaving by train one day in Mi-lan.

76 As B⁷/as Es⁹/g Es/g f⁷ B⁷ G⁷/h c/b
 Bless our work, our mission, make us bring them peace,

80 As /g f⁷ g/b G/h c /b f/as ⁷ B⁴ B⁷ As⁴ ³ Es
 may we go with passion with You, the man of Ga-li-lee.

Perhaps One Day

Lyrics: Graziano Batistella, cs

Music: Melanie Grace D. Illana, mscs
Transcription: Paul M. Aquino, svd

♩ = 100

1. Per-haps one day no one, no one will have to leave.
To see his fu - ture shine, the child ren_ with-out grief.
No fear for wind and thund - er, for rain and might-y_ storm,
no need to go as- und - er, the rain bow_ a-bove the home.
Per-haps one day no one, no one will feel ab - used.
In of -fice, shop or farm for the ac- cent_ or the look,
Go-ing to work with pride, a de cent_ work a - broad,
to heal the wounds and pains, to dry the tears that_ drop.

Chords: D, C#m, F#m, Bm, E, A

2 **Refrain:**

D E A Bm F#m E

Per-haps one day the prayers ad dressed to diff - rent_ gods_

A C#m Bm E A

will sound just like one voice one song to heav - en__ a - bove.

D E A Bm F#m E

Per-haps that day is now if you reach the one next_ to you.

A C#m Bm E A

If you seek, fight_ and vow for com mon_ broth - er - hood.

Bm F#m E Bm F#m E A A7

D C#m F#m Bm E A

2. Per-haps one day no one,_ no one will stay a - way.

D C#m F#m Bm E

Be-cause of no re - turn, no place to work and stay.

Bm F#m E Bm E

To feel the child - ren's hug, to see the smiles of_ friends.

Bm F#m E Bm A

To dream, to laugh, to love, to sing in one's own land.

D C#m F#m Bm E A

Per-haps one day eve - ry-one will cross the bor - ders free

D C#m F#m Bm E

to meet, to talk, to work be - cause the bor-ders link.

Bm F#m E Bm E

The flags will change their co lor to wel-come guests and hosts..

Bm F#m E Bm A

The sun and moon will tell the beau ty of eve - ry post.

Refrain: D E A Bm F#m E

Per-haps one day the prayers ad - dressed to diff - rent gods

A C#m Bm E A

will sound just like one voice one song to heav - en a - bove.

D E A Bm F#m E

Per-haps that day is now if you reach the one next to you.

A C#m Bm E A

If you seek, fight and vow for com mon broth - er - hood.

Bm F#m E Bm F#m E A A⁷

D E A Bm F#m E

Per-haps one day the prayers___ ad dressed to diff' - rent_ gods___

A C#m Bm E A

will sound just like one voice one song to heav - en__ a - bove.

Coda:

D E A Bm F#m E

Per-haps that day is now if you reach the one next_ to you.

A C#m Bm E A

If you seek, fight_ and vow for com mon broth - er - hood.

A C#m Bm E A

for com mon. broth - er - hood.

