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year LXI - july-september 1980

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**official organ
of animation
and of communication
for the
salesian congregation**

**ROMA
DIREZIONE GENERALE
OPERE DON BOSCO**

acts

of the Superior Council
of the Salesian Society
of St John Bosco

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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1. LETTER OF THE RECTOR MAJOR

Father Egidio VIGANO'

The death of Father Giovenale Dho - Appointment of his successor - **"OUR AFRICAN COMMITMENT"** - The Rector Major in Black Africa - This is Africa's hour - The Holy Father and Africa: a meeting of souls; A wealth of genuine human values; The Africanization of the Church - The new presence of Don Bosco's charisma - Our Founder saw us in Africa - Exciting appeal to the whole Salesian Family - Conclusion

Dear Confreres,

On Saturday evening, 17 May, when I returned from Butare to Kigali in Rwanda, I received the sad news by radio of the sudden death of our Councillor for Formation, *Father Juvenal Dho*. You can well imagine how shocked and distressed we were. Father Vanseveren, Brother Romaldi and myself had finished our work and managed to return to Rome in time for the Mass and obsequies at the Generalate.

The death of Father Dho is a serious loss for us all and has certainly given us food for meditation: we remember the wonderful example of his life, his missionary vocation, his whole-hearted and cheerful consecration, his kindness, his wisdom and spiritual discernment, his competent and knowledgeable grasp of human learning, his unfailing service to the Christian education of the young (especially in the vocation-apostolate), his many-talented contributions in various ecclesial areas, and his wise and unstinted dedication to the formation of our confreres along the lines of the recent Chapter directives.

Indeed it was this latter exacting work of initial and ongoing formation at world level that he was engaged in when death overtook him. It was a kind of confirmation of Don Bosco's assertion that it was a memorable day for the Congregation when a confrere died in harness.

Now inscrutable are the designs of God; how different from our plans, our calculations, our desires! Death (especially when it is sudden and thwarts our efforts to implement important projects for God's Kingdom according to his plans) sets us pondering sadly on how genuine is our faith; we find ourselves meditating on the certainty we imagine we have for our projects.

Our sympathy goes out to Father Dho's mother, his relations and friends, his council colleagues and his co-workers in the Formation Department. He was loved and revered by all.

As we have reflected on dear Father Dho, his meeting with Christ, and the mystery of the after-life, all our meditations have culminated in praise of God, in supplication for our departed confrere, and in petition for help.

Please continue your good prayers for our dear deceased, for those near and dear to him, and for the Congregation. He will be with us in Christ and will help us with the problems that have arisen. In particular, I shall remind him continually of our Project Africa; for the memory of his death is linked with the first journey of the Rector Major in Africa. Indeed in memory of Father Dho (and, I feel, in his company), I wish to speak to you about our *African commitment*.

Our new Councillor for Formation¹ is Father Paul Natali, up to now our Regional for Italy and the Middle East. In his place the new Regional

1. v Const 147.

Councillor is Father Luigi Bosoni, Provincial of the Novara Province. Congratulations to both: they may be sure of the collaboration and prayers of all the confreres.

OUR AFRICAN COMMITMENT

As you know, I have just returned from visiting the vast Continent of Africa (33 million sq. km!). To help me I took Brother Renato Romaldi. I wanted the visit to include a priest and a brother together to emphasise the complementary facets of our Salesian vocation as the Congregation commits itself to the burgeoning of Don Bosco's Charisma in that Continent.

Before putting my thoughts to you on this subject, I must insist on an all-important premise: *Project Africa is for us Salesians today a veritable grace from God.* I am utterly convinced of this and I would have you share this conviction with me.

The Rector Major in Black Africa

In February and March of this year I was able to journey twice to Africa. The prompting came from the mandate of GC21: "The revival of missionary activity calls for practical planning and the adoption of a strategy directed to those countries where missionary activity is most urgent. Therefore as we enter the second century of our missionary presence, recalling Don Bosco's prophetic wish² (and not excluding possible missionary development in other needy and promising regions), the Salesians will apply themselves to an appreciable stepping-up of their presence in Africa".³

2. MB XVI, 254.

3. GC21, 147a.

My first journey took me to the south of the continent, where I met the confreres working in South Africa, Swaziland and Mozambique.

During my second visit I was able to take in Libreville for the confreres of Gabon, Cameroun, Equatorial Guinea and the Congo Republic; then Lubumbashi and Kigali for the Salesians from Zaire, Rwanda and Burundi. I also visited Zambia and Kenya.

I was impressed by the excellent and necessary work that has been in progress for many years, thanks to the generous missionary zeal of the Provinces of Ireland, Portugal, France, Spain and Belgium. I could not but enthuse over the prospects of our Project Africa, both where we are already established⁴ and where we are now implementing "new presences" (in at least eight other republics: Angola, Benin, Liberia, Senegal, Sudan, Kenya, Tanzania and Madagascar).

4. v Sal. Bul. 1-3-80,
pp. 20-23.

At the present time we have one only Salesian Province in the whole Continent, namely, Central Africa (Zaire, Rwanda and Burundi). There the two houses of formation for African confreres from various countries comprise a novitiate and post-novitiate at Butare, Rwanda, and the theologate community at Kansébula, Zaire. Members of GC21 will remember our first African confrere to be Master of Novices, Father Jacques Ntamtalizo. We also have two African Salesian Bishops: Bishop Sebhat-Leab Worku in Ethiopia and Bishop Basil Mvé in Gabon.

This is Africa's hour

Africa is seething with changes and visions for the future. The many new States have shaken off

the trammels of colonialism and are now busy working out their own destiny.

Eleven years ago Paul VI addressed these words to the Parliament of Uganda: "Africa is now emancipated from its past and ready for a new era"; and last May, John Paul II said in Kenya: "This new era has begun".⁵ "Africa is on the brink of acquiring her rightful position in the Universe".⁶

However, the many African nations, teeming with young people, are faced with problems on all sides, and by the difficulty of reconciling their own characteristic cultures with the ubiquitous "new culture" thrust upon them by technology, science and various ideologies. Unfortunately there is great danger that these peoples will be exploited and subjugated anew by systems that exclude Gospel values; "materialism, no matter from where it emerges, is an enslavement from which man must be defended".⁷

The need for Christ is urgent if Africans are to achieve an integrated African development in the new world they are entering.

A trip to Africa is not just a change in geographical position and a new stock of customs: it is a kind of flight in time back to the early centuries of Christianity; it would seem that in Africa today the transition has just been made from the Old Testament to the New. It is true that from the second to the fourth centuries Christian life flourished in North Africa. To quote Paul VI, "There come to mind great doctors and writers such as Origen, Athanasius, Cyril, the great luminaries of the Alexandrine school; and where the Mediterranean washes the shores of Africa, Tertullian, Cyprian, and especially that great shining light of Christen-

5. To Nairobi Diplomats
6-5-80.

6. To Ivory Coast President
10-5-80.

7. John Paul II.

dom, Augustine. Then there are the great Fathers of the Desert, Paul, Anthony and Pacomius, the first founders of a monasticism that spread both east and west. And among many others there is St Frumentius (called Abba Salama) who was consecrated bishop by St Athanasius and was the apostle of Ethiopia. These shining examples, together with the saintly African Popes Victor I, Melchiades and Gelasius I, are indeed part of the Church's common heritage. Furthermore, the writings of the Christian authors of Africa are still basic today in the understanding of salvation history in the light of the Word of God. As we recall the ancient glories of Christian Africa, we should also bear in mind the Greek Patriarchate of Alexandria, the Coptic Church of Egypt and the Ethiopian Church, for they share in common with the Catholic Church the doctrinal and spiritual patrimony of the great Saints and Fathers not only of their own country but of all the ancient Church. These Churches have laboured and suffered much to keep alive the name of Christianity in Africa over the centuries".⁸

All this is important history and must not be forgotten. But most of the young African nations have barely a century of Christianity to celebrate; indeed many are far more recent still. One could say that the African "inculturation"⁹ or absorption of the Gospel of Christ is only a matter of a few decades, but is progressing in leaps and bounds.

In the eleven years that have elapsed between the journey of Paul VI to Kampala and John Paul II's visit to Kinshasa, the number of African Catholics has practically doubled, from 25 to 50 million. Africa is witnessing the growth and development of a vast and promising ecclesial "happening" in keeping with the great ecclesial and missionary vision

8. Paul VI "Africae Terrarum" 3-4.

9. v Cat. Trad. 53 for an explanation of this word.

of Vatican II. This has led to a review of missionary methods.

Almost everywhere now there are local Churches with African Bishops. Nowadays, rather than "implant" the Church, the strategy is to incorporate good solid co-workers into the young local Churches, with their African cultural characteristics; they will help them grow, strengthen them in their acceptance of the Gospel and enrich them with those charisms the Holy Spirit has aroused in the universal Church to suit the manifold forms of vitality of the various nations.

The Holy Father and Africa: a meeting of souls

From 2 to 12 May the Holy Father Pope John Paul II visited the Churches and peoples of six nations of Central Africa: Zaire, Congo, Kenya, Ghana, Upper Volta and The Ivory Coast. They were celebrating the centenary of their evangelisation. In years to come, Christianity in Africa will look on this journey as truly historic. For us Salesians it is an authoritative confirmation of our GC21 mandate, and an encouraging presage for our Project Africa.

In this apostolic and prophetic journey of the Pope there are two aspects that should set us thinking: his sensitive appreciation of so many human values in the African culture; and his obvious desire for the "inculturation" of the Gospel, making the Church in Africa truly African.

A wealth of genuine human values

The Pope has noted with intuition and joy the many human values and the great religious sensitivity of the African peoples. He has referred to Africa as a "vast spiritual reservoir for the world".

In his touching farewell address at Abidjan he said, "Goodbye, Africa. I have long had a special love for you; and after my election to the See of Peter I wanted to come to you at the first opportunity. Farewell to the peoples who have made me so welcome, and to all others whom some day I hope, God willing, to greet affectionately in person. I have learned many things during my stay in your continent; you have no idea how instructive it has been.

"Africa gave me the impression of being in every way a vast powerhouse, with a future full of promise (with maybe too its attendant risks). You have an African heritage which must be safeguarded and suitably developed. It will be no easy task to control such a ferment of progress so that its forces make for a promotion that is genuine.

"Dear brothers and sisters of Africa, you must not imitate certain foreign standards that hold man in contempt in the pursuit of selfish ends. Do not be deceived by the allurements of certain ideologies that promise a paradise that is always around the corner. Remain yourselves; be Africans."¹⁰

Other nations have much to learn from this African "powerhouse" and its important human values. The Holy Father lists them on various occasions: "their kind-heartedness, their wisdom, their respect for man, their sense of God";¹¹ "their strong sense of community in the various groups that make up their social structure", their "innate

10. Ivory Coast Farewell Address 12-5-80.

11. Address to President of Zaire, 2-5-80.

12. Address to Diplomats at Nairobi, 6-5-80.

propensity for dialogue", their "spontaneous joy evinced in their celebrations", their "respect for life".¹² "Their undeniable cultural unity has preserved intact the widest variety of customs", they have "a conception of the world in which the sacred holds pride of place", a "profound awareness of the bond between nature and its Creator", a "spontaneity and joie-de-vivre that express themselves in poetry, song and dance", a "culture rich in an all-embracing spiritual dimension". Hence "Africa is called upon to stir up new ideals and insights in a weary and selfish world."¹³

13. To President of Ghana, 8-5-80.

14. To Diplomats of Kinshasa 4-5-80.

Unfortunately, however, the Holy Father found it his duty to note "with stunned sadness"¹⁴ the evil influence of sin, ignorance, superstition, and the acceptance of foreign materialism that befouled their liberation from colonialism and was destroying their cultural development. "Materialism in all its guises always enslaves man; it makes him a soul-less serf in search of worldly goods; worse still, it shackles him body and soul to godless ideologies. In the final analysis man becomes a slave to man."¹⁵

15. Address at Kinshasa University 4-5-80.

Neither capitalistic consumerism nor atheistic marxism will do. It is significant that also at Puebla the Pope and the Latin American Episcopate announced to the Third World that neither of these two materialistic ways was the way of the Gospel.

The Holy Father really penetrated to the heart of Africa; and all believers throughout the world listened and agreed with him.

The Africanization of the Church

The Pope referred often to the values of African culture, especially in his addresses to State Presidents, diplomats, intellectuals and university stu-

dents. When he discussed the Africanization of the Church, he spoke mainly to the bishops and their close co-workers, especially the priests.

There are two closely linked topics, and they call for study, research, courage and loyalty. The Africanization of Christianity, according to the Holy Father, is a matter of "vast and profound dimensions; and they have not yet been sufficiently explored. There is the matter of suitable language for presenting the Christian message so that it reaches the spirit and the heart of Africans; and the matter of catechesis, theological thought, and the most suitable expression of the liturgy and sacred art; and finally, community ways of Christian living".¹⁶

16. To Bishops of Zaire, 3-5-80.

In all places the mission of the Church is to make disciples. Through the Holy Spirit the Church is striving to raise up genuine African Christians. She has the power from God to make genuine disciples of the Risen Christ by conserving, purifying, transfiguring and promoting all the riches of their specific cultural heritage.

Speaking of the necessary and slow process of the Africanization of the Church, the Pope made frequent reference to the excellent foundations laid by the missionaries; the unfathomable fruits of the African martyrs; the importance of native vocations and the urgent need of a well-trained laity committed to ecclesial development; the indispensability of the consecrated and religious life in its various forms (especially among the women as a witness to the dignity of women in the Church and in society). "African women", the Holy Father said, "have been willing bearers of life and guardians of family values. Similarly the radical consecration of women to the Lord in chastity, obedience and poverty is

17. To Bishops of Ghana, 9-5-80.

an important means to transmit the life of Christ to the local Churches, and a testimony of a wider human community and a divine communion.”¹⁷

18. To Osservatore Romano 14-5-80.

John Paul II recognises with pleasure that in this matter Africa is already progressing, and is indeed well advanced. “Their maturity”, he said, “is a maturity of youth, of joy, of being themselves, of being in the Church as *their Church*, the Church lived with authenticity in an African way.”¹⁸

The matter of Gospel “inculturation” is a central factor in the magisterial message of the Pope in Africa; but it is a delicate and difficult task and demands continual attentive and discerning reflection. A number of citations from the Holy Father will make this very clear.

First and foremost, this “inculturation” is an age-old process through the centuries and has always accompanied and characterised the important epochs of Christianity — as in the beginning when coping with Hebrew, Greek and Roman culture, and other cultures in the ensuing centuries.

19. To Bishops of Zaire, 3-5-80.

It should also be noted that *faith can never be reduced to a culture*. “The Gospel does not identify itself with any culture; it transcends them all.”¹⁹ Hence the need to single out the transcendent and permanent values in the Gospel, to ensure the primacy of the Mystery of the Risen Christ when dealing with the propositions of any culture. The definitive value of the Mystery of Christ is for all time, present, past and future.

Certainly when the genuine Gospel meaning and the primacy of Christ come into contact with any culture there are sure to arise certain new problems on the part of that culture. These are difficulties that call for close and understanding examination. In every case they must be tackled and

solved in the light of the faith of the universal Church, "which is the same for all peoples of all times and in all places".²⁰ "In such cases it is the cultures that have to be raised, transformed and impregnated by the original Christian message of divine truth... in accordance with the total truth of the Gospel and in harmony with the magisterium of the Church."²¹

Preserving intact the deposit of faith goes hand in hand with concern for the unity of the Church throughout the world — by means of loyal dialogue with the Church of Rome and the Successor of Peter. "This is also where collegiality comes in: giving every Bishop a share of the responsibility for the rest of the Church. By the same token, the Bishop's local Church, over which by divine right he exercises ordinary jurisdiction, is also the object of a common episcopal responsibility when dealing with the two-fold dimension of the implanting of the Gospel in that same local Church: the first duty is to preserve intact the deposit of faith and the unity of the Church in the world; and the second is to garner from the cultures their particular expressions of Christian living, celebration and thinking through which the Gospel will be implanted in the hearts of the people and their cultures."²²

It is to be borne in mind that this "inculturation" is guided by authentic key principles, and that there are practical limitations. These exclude indiscriminate cultural practices: "inculturation" must not be reduced to mere insularity or nationalism; there must be no weakening of the Catholic faith or of the total communion all Churches should have with Rome and among themselves.

Finally, in regard to the Africanization of the Church, stock must be taken of the practical situa-

20. cf Christian marriage and priestly ministry in addresses to families (3-5-80) and priests (4-5-80) at Kinshasa.

21. To Bishops of Ghana, 9-5-80.

22. To Bishops of Ghana, 9-5-80.

tion of today. History is witnessing the transition from the missionary era of foundation (*"implantatio ecclesiae"*) to the present young local Churches engaged in a "penetrating and personal evangelisation" of their own cultures — i.e., the "founding Missions" now yield to the sensitive task of "personal evangelisation" by the local Churches. It is true that the Catholic faith does not identify itself with any culture; but it is also true that "the Kingdom the Gospel announces deals with human beings who are profoundly imbued with their own particular cultures. The building up of the Kingdom surely must draw from these human cultures".²³ And this is achieved through the local Churches.

All this has a practical bearing on the kind of presence and activity of today's missionaries; and especially on our own particular commitment to increase our ecclesial charisma in Africa for the evangelisation of the young as GC21 has directed us.

23. To Bishops of Zaire, 3-5-80.

The new presence of Don Bosco's charisma

I have cited some of the Pope's special references to African evangelisation during his visit to that continent because they shed considerable light on the way we should go about our own labours there. We go to Africa to collaborate with those young Churches, enriching them with the permanent and vital charism of Don Bosco. It is a charism that is eminently suitable for those African nations. Indeed many times during my journeyings I was struck by the thought that the African youngsters, so numerous and so much in need, have an overriding claim to the Vocation of the Salesian Family. I can still hear the words of a Bishop preaching in

Rwanda: he maintained that Africa and Don Bosco were made for one another, and that the Salesian Vocation would be inseparable from the African youth apostolate.

Statistics show an explosive increase in the number of young people throughout the continent; they are lively, perceptive, sensitive, intelligent, docile; they love music and art; they are deeply religious, keen to improve themselves, but neglected though inadequate social structures. (I was deeply saddened at the unbelievable sight of a little six-year-old in a juvenile prison!) They are at the mercy of idleness, ignorance, material and moral wretchedness and so many aberrations. They are in desperate need of help.

The place for Don Bosco's charisma is in the local Churches — to collaborate in bringing the Gospel to the young, to mould them into "honest citizens and good Christians".

A hundred years ago the Salesian Vocation went to South America and established itself in strength. Fifty years later it turned to Asia and has flourished in a number of countries there. Today it goes to the Black Continent and will humbly implant itself in loyalty to Don Bosco and become vigorously African. Our Project Africa has been placed under the motherly protection of Mary Help of Christians.

Confreres due for Africa and those already there will be quickened by the renewed missiology of Vatican II, by the directives of the Magisterium, and in particular by the Pope's recent pastoral and missionary journey.

I have spoken in this vein (especially at Libreville, Kansémbula and Butare) with young African confreres and confreres who have worked for years in Africa. I should like now to touch briefly on

certain ideas that derive from Conciliar and Papal directives and apply their guidelines to suit the charisma of our Family.

First of all we work for an "African Don Bosco", that is, for a vital and stable presence of our charisma in Africa: on the one hand, Don Bosco must be totally and genuinely himself; and on the other hand, he will truly possess the essential traits and culture of Africa. We are not "temporary missionaries" who go to a region, set up the Church and then move on. Where we have carried out this necessary groundwork, we have always had the intention of remaining on permanently and making our Salesian vocation a vital part of the local Church.

In Africa we propose to *carefully foster and guard the distinctive character of our charism.*²⁴ Such a character is one of God's gifts, and essentially is not identified with any particular culture; these gifts are bestowed on the universal Church by the Holy Spirit for the purpose of being "inculturated" in the various peoples for the good of their local Churches.

Our short history of a hundred years shows us how adaptable our vocation is to the various cultures so different from that in which Don Bosco was born and lived.

This "distinctive character", however, is no mere theory or abstraction: rather is it "*an experience of the Holy Spirit that involves a particular style of holiness and apostolate*";²⁵ it is vitally lived and transmitted by confreres who practise it daily in their Salesian communities. Hence basically we rely on the *witness of communities* that genuinely live out the two great integrated programmes of Don Bosco, namely, the *Constitutions* and the *Preventive System* (both studied in depth and updated

24. v Mutuae Relatio-
nes 11.

25. v Mutuae Relatio-
nes 11.

in the last two General Chapters, SGC & GC21).

In Africa it will be the same as in Europe, Latin America and Asia, and indeed everywhere else: all the precious values of our *distinctive character* together with its *particular style of holiness and apostolate* must be jealously safeguarded as we work intelligently and creatively "inculturating" our Vocation. This will need to be thoroughly studied by all Provinces in future General Chapters; it will demand solid communion and dialogue with the Rector Major and the Superior Council (after all, their function is the ministry of unity).

So that Salesian communities may live out the charism of Don Bosco and give genuine witness, our missionaries must be *bearers of all that is wholesome*; they must be men of the fibre of our first great missionaries who carried our charism into new lands (Cagliero, Fagnano, Costamagna, Lasagna, Cimatti, Braga, Matthias, et al.); they must rival the enthusiasm of these men for the living traditions of our Vocation; and in the *formation of the new generations of African Salesians*, local cultural values must be kept in harmony with what is demanded by the following of Christ, religious consecration, the Salesian spirit and our mission for youth and the working classes.

Fundamental to every Salesian, no matter what his culture, is *holiness* and all its practical implications, its courage, its humility. Whether Don Bosco is African, Asian or European — if he is not holy he is not himself. Gospel holiness without the local culture would be just a kind of "heavenly colonialism"; and the promotion of cultural values without adequate permeation of our "distinctive character" would falsify our vocation and destroy our spiritual Family.

To date we have no experience in the field of Africanization of the charism of Don Bosco, so it will be *necessary to put in a lot of research*, study, dialogue, comparative work and checking — all backed by solid and trusting prayer.

Hence those responsible for present workers in Africa, and others soon to join them, will need initiative; they must lift up their eyes beyond the existing necessary Provincial structures and promote and further informed dialogue between Africans. This study and interchange of experiences should be done in union with the Rector Major and his Council; in this way suitable common principles will be worked out for the development of the Salesian apostolate. During my recent journey I was able, with Father Vanseveren and Brother Romaldi, to sit in on a discussion of this sort. I am convinced this kind of questing is positive and rewarding.

Our Founder saw us in Africa

When I got back to Rome I was interested in finding out what Don Bosco had desired and dreamed regarding the Salesian presence in Africa. It is interesting and encouraging to recall some of the circumstances.

In 1886, towards the end of his life, Don Bosco was chairing a meeting of the Superior Council two days before the Feast of Mary Help of Christians. Father Francis Dalmazzo, the Procurator General, was present and had tabled a proposal for a Salesian foundation in Cairo. After the Procurator General had presented the background facts, Don Bosco said, "I should like to accept the proposal. We shall send a few Salesians to Cairo as soon as

possible. Meantime I must tell you frankly that this Mission is one of my projects, one of my dreams. If I were young I would say to Don Rua, 'Come, let us go to the Cape of Good Hope, to the African people, to Khartoum, The Congo; or better still, to Suakin, Sudan, as Bishop Sogaro suggests; the air is wholesome there!' With this in mind, a novitiate could be set up in the Red Sea area".²⁶

26. MB XVIII, 142.

Bishop Sogaro, Vicar Apostolic of Central Africa, had been a guest at the Oratory (14-15 November) the preceding year,²⁷ 1885, and was endeavouring to stabilise the missionary ventures in the countries where he was going. Don Bosco spoke to him of the religious vow of obedience in this regard and also mentioned his desire to send Salesians to Africa. In fact we see that he immediately thought of setting up a local novitiate even before deciding on any definitive plan for Africa. He wanted his Salesians to go there, to remain there, and to develop in an African way, even if there were already other missionaries on the spot.

27. MB XVII, 508.

He spoke in this vein also to Father Cerruti during a visit to Alassio in March of the same year, 1886. "For a good half hour he conversed only of missionaries and missions. He specified places in South America, Africa and Asia, where his Salesians would eventually be sent and would establish themselves. "You will tell me", he said, "that other Congregations are already there. That is so. But we would go to help them, not supplant them; this must be always borne in mind. They usually tend to the grown-ups; our specific task must be to look after the young, especially the poor and abandoned'."²⁸ His biographer tells us that quite frequently he was found poring over a map of Africa, studying Angola, Benguela and the Congo.

28. MB XVIII, 49.

29. Lemoine - Amedei, Vita di S. Giov. Bosco, Vol. II; pp. 612, 613; SEI 1953.

30. MB XVIII, 820.

31. MB VII, 825; MB IX, 711.

32. MB IX, 471; 734, 770, 940; MB XVI, 252; MB XVII, 472.

33. cf MB III, 568.

34. MB XI, 408.

35. MB XI, 409.

He often spoke of Angola, saying that we ought to accept that mission if it were offered to us.²⁹

Indeed we are able to read about Don Bosco's friendship and his various important contacts with many of the great nineteenth century missionaries of Africa. One was the remarkable Piedmontese Capuchin, Cardinal Massaia, who, on the death of Don Bosco, wrote from East Africa, "If I had only had such a man with me on the mission field!"³⁰ Another was the ever-active Bishop Daniel Comboni, founder of the Sacred Heart Fathers and the "Nigrizia Sisters",³¹ convinced preacher that Africa's hour of salvation was the responsibility of the whole Church. Then there was the brave Cardinal Charles Martial Lavigerie, founder of the White Fathers and other missionary institutes; he was the apostle of North West Africa and and battled for the abolition of the Slave Trade;³² and there were others too.³³

The missionary heart of Don Bosco was well known throughout the world. His biographer says, "Even in remote lands the Oratory was looked on as a seedbed of missionary vocations".³⁴

These words of Father Ceria give cause for great joy, for it seems that since the Chapter mandate, our Generalate has recaptured the spirit of those early days; letters and personal visits bring us continual requests from so many countries, as if we had an inexhaustible supply of missionaries.

However, the present crisis brings us up against serious problems.

Even in Don Bosco's time objections were made, the main one being the need for the Congregation to consolidate.³⁵

We know that this did not stop our Holy Founder. His great-hearted plans, his daring undertakings, were linked to certain famous dreams.

Walter Nigg has an interesting passage regarding these dreams: "They were a message from Don Bosco's interior life, and at the same time a way of rapport with God... These dreams were real for Don Bosco — he never doubted them".³⁶ This "dream-reality" of Don Bosco tuned him in perfectly with the plans of God.

We know of two dreams of Don Bosco regarding Africa. One of them took place in July 1885, the other in April 1886.

The first dream is of a long and strange journey Don Bosco made with Luigi Colle. He wrote to Luigi's father, "Luigi took me to the heart of Africa... to a very high mountain". During the whole journey Don Bosco seemed to be high above the clouds and surrounded by vast spaces. Then he was able to make out his position. "I seemed to be in the centre of Africa and saw the Angel of Cam, who said, 'The curse will be lifted and God will send down his blessing'".³⁷

Surely this first dream proclaims Don Bosco's confidence in the growth of his missions.

The second dream was in Barcelona. The shepherdess reminded him of his original dream when nine years old, and pointed out how the Congregation had developed — Valparaiso, Santiago, Peking. Then she said, "Draw a line from Peking to Santiago. The centre of the line passes through the middle of Africa. That will give you an exact idea of the extent of the work the Salesians must accomplish". "But how can we do all this?" "This task will be achieved by your sons and their descendants... Do you see fifty missionaries ready to go? Look closer and you will see more and more again. Draw a line from Santiago to the centre of Africa and what do you see?" "I see ten mission stations."

36. Walter Nigg: *Un Santo per il nostro tempo*, LDC, 1980, pp 78, 79.

37. MB XVII, 643-645.

38. MB XVIII, 71 et seq.

"These stations you see will be places for novitiates and studentates and will provide great numbers of missionaries... Now look over there and you will see ten other mission stations from the middle of Africa to Peking... and further down, in Madagascar. These places and many others will have houses, studentates and novitiates."³⁸

This leaves no doubt that Don Bosco's hopes ran high and that his intense desire was that his sons would be in Africa in generous numbers to develop there as one of the mighty works of the Church in Africa — "with houses, studentates and novitiates".

Exciting appeal to the whole Salesian Family

I repeat: *Project Africa is for us Salesians today a veritable grace from God.* To support this statement I cite below a number of authoritative quotes that are a challenge to our faith, our hope and our charity.

39. Ad Gentes, 37.

Vatican II proclaimed that "the grace of renewal cannot grow in communities unless each of them expands the range of its charity to the ends of the earth, and has the same concern for those who are far away as it has for its own members".³⁹

40. Acta Apost. Sedis LXIV, 1972, p. 449.

Paul VI's missionary message for October 1972, promulgated the preceding Pentecost Sunday, confirmed this, saying, "Today we see so many individuals and institutions in the Catholic Church tragically floundering about in a kind of *spiritual vacuum*. Perhaps the reason is that there has been a prolonged absence of the missionary spirit".⁴⁰

On the same tack, our own SGC assures us that "this missionary revival will serve as a kind of thermometer for the pastoral vitality of the

Congregation and an antidote to the *blight of easy living*. We must bestir the missionary conscience of every Salesian, restudy our present methods and totally involve the Congregation, so that by following the example of Don Bosco we may multiply the number of our evangelisers".⁴¹ And to achieve this objective "the SGC *appeals to all the Provinces*, and even to those who are poorest in numbers of Salesians, so that by obeying the invitation of the Council"⁴² and following the courageous example of our Founder, they may contribute from their own confreres, either temporarily or permanently, to the announcing of the Kingdom of God".⁴³

41. SGC, 463.

42. Ad Gentes, 40.

43. SGC, 477.

The missionary courage of our Father and Founder is well summarised in the following quotation from SGC: "Don Bosco wanted his Congregation to have a strong missionary character. In 1875 it was he who chose from among his Salesians the ten who would be sent to South America. Before he died he had already sent off ten missionary expeditions. At the same time the Daughters of Mary Help of Christians also left for the missions, where they have since worked side by side with the Salesians. At Don Bosco's death in 1888 the Salesians overseas numbered 153, almost 20% of the membership of the time".⁴⁴

44. SGC, 471.

Dear confreres, let us lift up our eyes and be convinced that the Holy Spirit has prepared a vast programme of evangelisation in Africa in our day, and that we are urged on by his impulse. We have accepted the GC21 African mandate with joy. Despite the grave crisis we are going through, Project Africa is an earnest of the dawn of renewal in the development of our Salesian Vocation.

This is indeed the acceptable time. How would Don Bosco react today?

He would certainly call on our whole Family — Salesians, Daughters of Mary Help of Christians, Don Bosco Volunteers, Co-operators, Past Pupils, and all the various groups that follow his spirit. He would inspire in all a great enthusiasm to heed the call of Africa and participate in some way or other. Particularly would he stir up interest (as he was wont to do with the Bulletin and in other ways) in the Co-operators, the Past Pupils and friends of the Salesians to help achieve this important project and give timely aid to the Africanization of his charism.

I call on all confreres, especially Provincials and Provincial Delegates, to be intelligent and constant animators of the various groups of the Salesian Family in this new missionary venture.

Our daring Project Africa is not the result of hard-headed organisation or sentimental ingenuousness: it is bonded to the Holy Spirit who inspired the Chapter members; it is the fruit of that perennial youth and that great-hearted courage which God bestows from age to age on his Church through his passionate and creative love.

Let us then dare to be up and doing in the Spirit of Christ!

Here is what John Paul II said to the missionaries themselves. In the cemetery of Makiso at Kisangani, Zaire, over the tombs of the dead missionaries, he prayed in these moving words: "We bless you, Lord, for the testimony of your missionaries. It was at your inspiration that these apostolic souls left their homelands and their families and came to this country, then unknown to them, to bring the Gospel to those whom they had already accepted as their brothers. We bless you, Lord, for giving them perseverance and patience in their

fatigues, their problems, their innumerable pains and suffering".⁴⁵

45. Zaire, 6-5-80.

Later in Zaire, during his visit to the Mission of St Gabriel, Kisangani, the Pope spoke these words of admiration and encouragement for all the missionaries of Africa: "These mission dwellings bring to my mind the humble beginnings of your work: the missionaries and Christian communities frequently so few in numbers, the lack of material goods, the poor teaching equipment... Yes, my dear friends, you are full of faith and love, and in these virtues lie your riches, your creativity, your drive... You do not simply preach the Word and pass on: you remain in the midst of those whose life-style you have adopted. You stay on patiently, even if sowing the seed of the Gospel takes you a long, long time, and you do not have the joy of witnessing its germination and its harvest. Your torch of faith and love seems to burn in vain. But nothing is lost when given in this way. All apostles are linked together in a mysterious solidarity: you prepare the soil for others to reap the harvest. Continue to be faithful servants... Dear missionaries, the Church rediscovers herself alongside you because she herself must be totally and forever *missionary*. So it is that the *salt* and the *yeast* the Gospel speaks of spread far and wide and penetrate deep down".⁴⁶

46. To missionaries at Kinsangani, 6-5-80.

I wanted to quote these words of the Holy Father so that they may be read and pondered by those generous souls who have heeded and will heed the missionary invitation of the Lord.

Conclusion

Dear confreres, apart from Africa we have so many other missions: in Latin America, in Asia,

and now (thanks so the Filipino, Indian and Australian Provinces) also in Oceania. When we think of the scarcity of personnel in many of these places, and the dwindling numbers in once-flourishing Provinces; when we recall the resulting distress, the appeals for men and means made by Provincials and Hierarchy; then we can only conclude that our African commitment will have to face up to grave problems.

This is true. But before thinking of lessening our efforts, we must increase our generosity. There is no future for our Congregation if we simply rest on our oars in pleasant contemplation of certain fine basic aspects of our Congregation (such as our courageous missionary activity): we need to build up a mystique round these aspects — and it must be a mystique linked to projects that are practical.

I have already referred to objections made even to Don Bosco, that the necessary consolidation of the Congregation seemed to be threatened by the undertaking of such a great missionary drive. In December 1875 Don Bosco spoke to his Superior Council thus: "As regards the Congregation, this is the way I see things: I am being repeatedly told that the Congregation must consolidate. But if we really work hard, things do improve. We can move slowly with consolidation — and it will be the more durable. Besides, we can sense that consolidation is actually taking place. As long as there is this great impetus, this great work, we ought to go ahead full speed. Our Salesians are all keen to work hard".

At times when he listened to important propositions that presented difficult problems, his reply would be, "Only one thing is lacking". "What is that?" "Time! Life is too short. We must do

quickly what little we can before death overtakes us.”

That is why, in spite of the small numbers, he yearned constantly for new ventures, and on a vast scale at that!

Father Berto used find him poring over maps and studying places to be won for the Gospel. He was heard to say, *“What a great day it will be when our Salesian missionaries work their way up through the Congo station by station and meet their confreres who have travelled along the Nile. They will be able to shake hands and praise the Lord”*.⁴⁷

47. MB XI, 409.

Don Bosco's reaction should inspire us to pray to God to make us worthy to continue with the missionary zeal of our Father and Founder. Let us put into practice his advice to the first missionaries.⁴⁸ And since to be faithful in the face of great-hearted enterprises we need miracles, let us make use of the strength of the two great pillars he pointed out for us for our development: the risen Jesus and the risen Mary. Let us be serious and zealous in making our lives centre round the Eucharist and Our Blessed Lady, Mother of the Church and Help of Christians. It will then be our turn to see miracles!

48. MB XI, 389, 390.

My affectionate regards and my profound gratitude to all missionaries, past, present and future. I remind the Provincials that those confreres leaving for the missions are not a loss of personnel for their Provinces, but a genuine earnest of more numerous vocations to come. I recall to all that our missionary activity is a vital and essential aspect of the “Oratorian heart” that beats in the breast of every Salesian.

Once again I recommend dear Father Dho to your good prayers. We shall pray for him, mindful

that we can ask him to put in a word on behalf of our Project Africa.

The harvest is great. May the Holy Spirit raise up many labourers in all our Family.

Affectionately yours,

Father EGIDIO VIGANÒ,
Rector Major.

2. GUIDELINES AND POLICIES

The educative signs of the presence of God

The late Father Giovenale DHO, RIP, Councillor for Formation

The late Father Dho had written the following remarks for this number of the Acts of the Superior Council. They make an appeal for better care in our liturgical celebrations and for a better appreciation of liturgical garb.

Father Dho had written these thoughts before the publication of the Instruction, "Inaestimabile Donum", which was prepared by the Sacred Congregation for the Sacraments and Divine Worship, deals with certain norms regarding the Eucharist, and carries the approval of the Holy Father.

This posthumous publication of Father Dho's article will help us towards a better appreciation of our liturgical functions, especially the Holy Mass. It will help us be attentive and obedient to the directives of the recent Instruction, "Inaestimabile Donum".

In a declaration made by Cardinal Marty (17-4-78) the following passage occurs: "We are in a period of research and adaptation regarding the Sacraments. But research does not mean being satisfied with approximations; and adaptation does not mean taking the line of least resistance. If we wish to simplify the liturgy successfully, we must avoid all semblance of negligence... otherwise we end up with no liturgy at all. The really effective experiments are the ones encouraged by the Church; and the Church is well aware that both intransigent traditionalism and incoherent innovations will put a stop to any progress we hope to achieve" (cf La Documentation Catholique, 2-5-78, pp. 338-9).

What Cardinal Marty says of the Sacraments in general goes also for the Eucharist in particular.

On 17 April 1977, Paul VI addressed the French bishops: "The Eucharist is essentially the repetition of the redemptive sacrifice

of Christ. It is not the property of any minister or lay person. It is a *sacred mystery* and demands an atmosphere of gravity and dignity; it cannot abide mediocrity or carelessness in place, garb or accoutrements; simplicity by all means — negligence, never!”

And on Holy Saturday this year, 1980, John Paul II promulgated his “Letter on the mystery and cult of the Holy Eucharist. The Holy Father stresses *sacredness*, the “holy and sacred action of the Eucharist” (DC 8). “Sacredness is not an ‘imposed holiness’, not something that man adds to Christ’s action in the Upper Room — for the Holy Thursday Supper was in itself a sacred rite... The sacred character of the Mass was a sacredness instituted by Christ.” (ibid.) “The priest-celebrant, fulfilling the Holy Sacrifice and acting in the person of Christ, is sacramentally and ineffably joined to that profound sacredness and made part of it, and in his turn spiritually associates with it all those participating in the Eucharistic assembly.” (ibid.)

Thus the minister, the celebrant, is subordinate to the *mystery*. And this subordination, the Holy Father goes on, “should be reflected in the minister’s observance of the liturgical requirements regarding the Holy Sacrifice, e.g., the vestments the celebrant should wear... Under normal circumstances, to disregard the liturgical directives could be interpreted as a lack of respect for the Eucharist, due to individualism or poor understanding of current opinions or even a certain lack of the spirit of faith” (DC 12).

“In the Mass (and in general the sacraments too) we should not admit worldly or ‘profane’ imitations, which would very easily (and sometimes regularly) become profanations.” (DC 8)

It stands to reason that since the Church “has the special duty of guarding and reinforcing the sacredness of the Eucharist” (ibid.), she should impose directives to implement this duty. Thus the Sacred Congregation for Worship reminds us that “it is absolutely forbidden to wear simply a stole over civilian garb when celebrating Mass or performing other sacred functions” (Liturgicae Instaurationes III, 5-9-70). And in “Principles and norms for the use of the Roman Missal”, no. 61, we read, “The concelebrants must wear the sacred vestments as used in individual celebrations”; they are permitted simply stole and alb “for a reasonable motive”.

The Instruction "Immensae Charitatis", issued by the Sacred Congregation for the Discipline of the Sacraments (29-1-73), lays down that in special (listed) circumstances the faithful who have already communicated and the priests who have already celebrated Mass may on the same day, if participating in some community celebration, receive Communion a second time. But it is clearly one thing for a priest simply to participate in the Eucharist, and quite another thing for him to celebrate the Eucharist. This distinction makes a difference in the garb required to be worn.

There are other reasons for donning special garb, and particularly the vestments prescribed by the Church. I mention two only.

St Augustine says, "Faith also has eyes". The Church has always felt the *need of symbols*; and the Puebla document (January 1979), when speaking of the liturgy, says that we should realise "the importance of symbols, and their theology" (cf 940). The ecclesial community is continually making practical use of symbols in the various steps in the life of the Church. If exaggerated spontaneity continually interferes with them, they will cease to be a bond of union in the Church.

And the second reason. In the evolution of "Mass styles" it is noticeable that today the priest is no longer the "lone celebrant" of the Eucharist: he now shares the celebration with the community; today's Mass symbolises more the *Body of Christ*, that is, the Church in the act of celebrating. Hence normally the ministers now are more in number and perform different functions (cf H. Denis). These various ministers need to be distinguished by the proper liturgical garb of the ministries they perform.

In "Principles and norms for the use of the Roman Missal" we read: "In the Church, the Mystical Body of Christ, not all the members perform the same function. This diversity of ministries in the sacred cult is shown by the difference in their sacred vestments, which should signify the specific office of each minister. Such garb should enhance the decorum of the sacred service".

Don Bosco gave us a fine example in these matters. "He was most exact in carrying out all ecclesiastical directives regarding sacred worship." (MB IV 450)

The attention Don Bosco gave to the symbols by which we express our relationship with God in the liturgy was motivated by his love for a Church that is charismatic and at the same time visible (cf LG 8). It was also motivated by his spirit of faith. His contemporaries said of him, "Whoever was near him in church could not help but pray well. One could see in his face the faith and love he had in the presence of his Redeemer" (MB VI 451).

As sons of Don Bosco we should share his sensitivity in these matters and lend our willing support to anything that can be an educative sign of the presence of God.

3. RULINGS AND DIRECTIONS

Prompt forwarding of documents relating to professions and ordinations

The admission forms for first profession, final profession, diaconate and priesthood, together with their corresponding certificates, should always be forwarded immediately to the General Secretariate, in order to prevent long delays and even forgetting to send in these documents to the Generalate.

The certificates of the intermediate professions and notice of the conferring of ecclesiastical ministries (even though it is not required to include admission forms) should also be forwarded to the General Secretariate with the same promptitude.

4. ACTIVITIES OF THE SUPERIOR COUNCIL

4.1 The Rector Major

On 16 March 1980, at the invitation of the Bishop of Verona, the Rector Major addressed the diocesan priests on the document "Mutuae Relationes" and followed on with a question and answer session. He took advantage of his presence in Verona then to arrange various meetings with Salesian Rectors of the area.

He spent 11 to 13 April in Turin on the occasion of the visit of the Holy Father, and in an assembly hall of the city spoke at length to the ecclesial community of the archdiocese as a preparation for the papal visit (v.p. 45). Then he accompanied the Pope, especially during those unforgettable hours the Holy Father spent with the Religious Sisters and the young people at Valdocco.

Then followed a journey to Poland (15 to 22 April) in company with Fathers Dho, Vecchi, Vanseveren and Dziedziel to meet the East Europe Provincials and their Councils. This proved a particularly fruitful week for all concerned.

Next he made his second trip to Africa (29 April to 20 May), accompanied by Father Roger Vanseveren

and Brother Renato Romaldi. The visit began with Libreville, Gabon, where he met the confreres of the Paris and Madrid Provinces stationed in Gabon, Cameroun, Congo and Equatorial Guinea. He then journeyed to Zaire, Rwanda, Burundi and Zambia. These visits included many meetings with bishops and other members of the hierarchy, and took in most of the Salesian works (some of which meant travelling extremely long distances under very trying conditions). Those visited included confreres, Salesian Sisters — indeed the Salesian Family in general, especially the Past Pupils. Of particular significance were the visits to the young students of theology at Kansébula, Lubumbashi, and the novices and "post-novices" at Butare, Rwanda.

Back at Rome, Father Viganò left immediately for Sicily for the closing of the centenary celebrations of that Province; then he visited the confreres in Calabria.

From 28 to 31 May he attended the annual meeting of the Superiors General at Villa Cavalletti, Frascati. The theme discussed was the Synodal paper on the Christian Family.

Father Viganò then went to Re-

baudengo, Turin (7-8 June), for the 50th anniversary of his Alma Mater.

4.2 The Councillors

The Councillor for Formation
Father Giovenale Dho

During the period November 1979 to May 1980 the Councillor for Formation and his Department were mainly concerned with the *Ongoing Formation Course* at the Salesianum, and the finalising of the *Ratio Institutionis-Studiorum* in accordance with the observations made by the Rector Major and his Councillors.

— Considerable work had gone into the preparation and running of the ongoing course (21-10-79 to 15-11-80) and the results were considered satisfactory.

— The new draft of the *Ratio* kept the whole Department busy up to mid-April, when draft copies were sent to the International Advisory Body appointed by the Rector Major.

From 15 November to 28 March the members of the Department took it in turns for monthly conferences on Salesian formation to the priest-students of San Tarcisio, Rome.

From 12 February to 28 March the Councillor for Formation spent the whole time making the Extraordinary Canonical Visitation of the UPS-Opera PAS.

From 14 to 23 April he was one of the Councillors to accompany the

Rector Major to Warsaw for meetings of the Provincial Councils of the Polish and Yugoslav Provinces. During this period Father Dho was also able to meet the Polish confreres in charge of formation (16 April) and discuss with them in detail matters of unity, content, aims and practical needs in their work of formation; also the urgency of ongoing formation. He was able too to get in touch with various houses of formation.

From 29 April to 19 May, Brother Romaldi accompanied the Rector Major to Africa.

On 5 May the International Advisory Body began the final study of the *Ratio Institutionis-Studiorum* in order to present the finished draft for the consideration of the Superior Council in its plenary session in June.

From 10 to 13 May Father Dho visited the Studentate of Benediktbeuern, Germany, for meetings with the various sectors of the community.

Back at Rome he continued to chair the day-long meetings of the World Advisory Body for the Ratio, and was called by the Lord to his heavenly reward on 17 May.

The Councillor for Youth Apostolate
Father Juan Edmondo Vecchi

1. On 8 March the Councillor for Youth Apostolate began his visit to the Atlantic Region of Latin America.

a) *In Brazil.* With the Youth Apostolate Council for the Brazil Provinces he dealt with youth groups and movements along the lines of experience, discussion with the participants, and the aid prepared by the Department. The resultant findings were tailored to the cultural and ecclesial needs of Brazil.

Father Vecchi also discussed with the Rectors of aspirantates, vocation animators and Provincial co-ordinators matters concerning their particular work.

b) *In Argentina* he dealt with the Salesian parish in a study-week with parish priests from the seven La Plata Provinces. Provincials and Youth Apostolate Co-ordinators also attended.

With the Youth Apostolate Council of the seven Provinces he discussed the Marian aspect of the Youth Apostolate, with special reference to important ecclesial events in that region.

He also assembled the aspirantate Rectors and confreres in charge of youth apostolate and vocations to discuss aspects of their work.

Then followed two days on the Preventive System and the Educational Project for Today for Salesians, Salesian Sisters and co-workers.

2. From 15 to 24 April Father Vecchi went with the Rector Major and others to Poland. His special work there was with the youth apostolate teams at Cracow and Lad.

3. At the beginning of May he was present at a pedagogy study-week at Santa Cruz de Tenerife for Salesians, Sisters and co-workers in the Canary Islands.

Councillor for the Missions Father Bernard Tohill

After making the canonical visitation of the Prefecture of Ariari in the Province of Bogotá in March, the Councillor for the Missions was able to have a number of brief meetings with the confreres of the Province of San Domingo and visit some of the centres of the diocese of Barahona.

On 26 April Father Tohill represented the Rector Major at Madrid for the celebration of the Golden Jubilee of the priesthood of Father Modesto Bellido, former Councillor for the Missions. He expressed the appreciation of the Congregation and the missionaries for the excellent work Father Bellido had done (and is still doing at the Mission Office) in this important field of the Salesian apostolate.

During April and May the Councillor went to Spain for a number of "animation meetings" with the philosophy students at Guadalajara and Valladolid, with the novices at Mohernando, and with a numerous group of confreres at Barcelona.

In Italy, in regard to Project Africa, he met the commissions of the Rome Provincial Chapter and visited

the Houses of Formation of the Sicilian Province. Here he also presided over a very successful meeting of the Salesian Family Missionary Groups representing all Sicily.

New missionary undertakings

Angola: Six confreres from Brazil and one from Uruguay are awaiting permission to enter the two mission centres of Dondo and Lwena.

Benin: The Bilbao Province is soon to send two confreres for preliminary meetings with two bishops in order to assess the situation and work out practical solutions for their Provincial Council.

The Ivory Coast: The Barcelona Province has agreed to undertake responsibility for the mission in this country, and is planning to visit and assess the situation.

Ethiopia: The Milan Province has pledged responsibility for setting up a new centre in Ethiopia.

Equatorial Guinea: in 1977 the Madrid Province was obliged to withdraw its confreres from this nation then in turmoil. Now the new political conditions have made possible the sending of seven confreres to set up three new works.

Kenya: On 11 May a Salesian priest from Italy and an Argentinian laybrother arrived at Nairobi to begin studying the Kikuyu language. In

October they will be joined by two more priests from the Turin Province, which will take under its wing the mission of Siakago in the diocese of Meru. Probably four to six Indian confreres will be appointed to the diocese of Marsabit to set up a mission outpost there.

Liberia: Three American confreres are already engaged in a city parish and a technical school. The Province of Oxford has assumed responsibility for our works in Liberia and will send further personnel there.

Madagascar: The Provinces of Naples and Sicily have chosen Madagascar to establish new missionary works in that very large island.

Papua-New Guinea: On 12 June the first group of three Salesians will leave Manila to set up the first Salesian mission in Papua at Araimiri. The second group of three will join them in October. The Salesians went to the Philippines only in 1951, and in these last ten years have already sent Filipino confreres to Thailand, Ethiopia and Papua.

Other Provinces also have expressed their intention to be responsible for further Salesian presences in Africa: three more Italian Provinces, the Provinces of Poland, and a Spanish Province.

Father Harry Rasmussen is at the moment in Africa visiting Kenya, Tanzania and Zambia (who have all

requested the Salesians.). He is accompanied by the Provincial of Bombay, who has the responsibility of co-ordinating the African missionary efforts of the five Indian Provinces, and will visit the East African Salesian centres whither fifteen Indian confreres are to be sent.

The Councillor for the Salesian Family and Mass Media
Father John Raineri

From 28 January to 15 April Father Raineri carried out the extraordinary visitation of the Middle East Province according to the indications of the Rector Major (v. Acts 295, pp. 34, 35). This Province labours under exceptional hardships because of the social and political problems and the peculiar cultural and religious conditions that obtain in the Middle East.

The visitation ended with the inauguration of the 1980 Provincial Chapter. Father Raineri then discussed the findings of the visitation with the Provincial Council. The Middle East community is to be commended for its fidelity to the Salesian vocation and its Salesian witness in the Church.

Back at Rome Father Raineri gave several talks to the members of the Ongoing Formation Course for Salesian Family Animators. This Course finished towards mid-June and had been under the special care of the Salesian Family Department, particu-

larly Father Joseph Aubry and Father Mario Cogliandro.

Then the Councillor was present at the election of Joseph Castelli as the new World President of the Past Pupils. (There were 16 nominations. For further details, v. page 69.) On 21-22 June Father Raineri worked out a programme with Mr Castelli for the activities of the next six years, and together they arranged the agenda for his first meeting as President, which will be at Lugano, 3-4 August, and will include Eurogex (Giovani exallievi di Europa) and the various Past Pupil Presidents of Europe.

From 1 May to 7 June there were two meetings of the animators of the Central Group Animators of the Salesian Family, together with representatives of the various Salesian Family Groups, to plan for the 1981 Spirituality Week, the Centenary of St Mary Mazzarello, the Spirituality Review for the Salesian Family, Marian animation for the Salesian Family, and various other matters.

From 13 to 15 June the Department collaborated with the Italian Region regarding the "School for Provincial Co-operator-Delegates".

Other important meetings included a gathering of past-pupil and co-operator diocesan priests (26 June), and the meeting of the Executive Secretariate of the Co-operators regarding the revision of the Regulations (27-28 June).

The Secretariate for Mass Media

At Madrid, 1-4 May, the Central Delegate, Father Ettore Segneri, presented his mass media formation programme to the formation teams of Spain; he did the same for the Pacific-Caribbean Region (18-22 May) and the Italian Region (20-24 June). Father Raineri was present at the two latter meetings.

There were also meetings at Caracas for Salesian Bulletin editors and publishers of Latin America, at which representatives of the major European publishing houses were present (SEI & LDC for Italy; Madrid & Barcelona for Spain) and the Catechetical Centre of New Rochelle, USA.

Father Raineri and Father Segneri also visited the New Rochelle Catechetical Centre and discussed with the Provincial Council of that Province plans for publications for both English- and Spanish-speaking Americans.

The findings of these meetings and the collaboration effected between the various Salesian centres for the mass media and Salesian information will be written up in an edition of ANS.

The Regional Councillor for Spain and Portugal

Father Antonio José Rico

Father Rico spent January, February and March on the extraordi-

nary visitation of the Barcelona Province, concluding it with a meeting of all its Rectors (21 March); then he went to Lisbon for a short course for confreres in charge of formation in the minor religious and diocesan seminaries: this was at the request of the Portugal Conference of Religious.

Back in Spain he carried out the extraordinary visitation of the Valencia Province from 29 March to 3 May, again concluding it with a meeting of all the Rectors.

On 12 and 13 May he presided at the Provincial Conference of Spain and Portugal and spoke of the first Salesians in Spain (1881) and the steps to be taken in initial formation planning.

Before returning to Rome he went to Sarrià to represent the Rector Major at the 75th anniversary of the Past Pupils Association.

The Regional Councillor for Italy and the Middle East

Father Paul Natali

From January to May Father Natali made the extraordinary visitation of the Sicilian Province (12 January to 7 May); presided at the CISI meetings at the Generalate from 28 to 31 April; met the Verona Provincial Council to discuss the progress made since the extraordinary visitation twelve months ago; met the Genoa Provincial Council; and attended to various other matters of

the CISI sectors. (CISI = Conferenza Ispettoriale Salesiana Italiana).

**The Councillor for the
Pacific-Caribbean Region
Father Sergio Cuevas**

Father Cuevas left Rome for Central America on 6 January. Calling at Madrid, he met the students of theology from the Antilles studying at Salamanca. A few days later he arrived at Managua, Nicaragua, and met the Salesians there.

After visiting the houses of Guatemala, he went to the Provincial House in San Salvador and then visited the States of Central America.

At the end of January he journeyed to Mexico for the consultation for the new Provincial of the Guadalupe Province.

He made the extraordinary visitation of the Bogotá Province, Colombia, during February and March; then the extraordinary visitation of the Province of Peru from early April to mid-May. He then went to Caracas, Venezuela, to be present at the mass media study-week.

**The Councillor for the
English-speaking Region
Father George Williams**

Father Williams made the extraordinary visitation in South Africa and Swaziland, then accompanied the Rector Major on his visits to those areas. After a week back at the

Generalate he went to the Dublin Province to complete the extraordinary visitation begun in South Africa. He returned to Rome in May after visiting Scotland and England, viz., the houses in Aberdour and Glasgow, the house of formation at Ushaw, the aspirantate at Shrigley and the Provincial House at Oxford. In June he visited Malta to discuss matters of formation.

**The Councillor for the Atlantic
Region of Latin America
Father Walter Bini**

In March, April and May Father Bini made the extraordinary visitation of Belo Horizonte, Brazil.

On 28 February he discussed with the Provincials of Brazil and Uruguay the distribution of responsibility for their missionary project in Angola.

On 1 February he met the Provincial Economers of Argentina with reference to the Argentina Salesian Bulletin.

From 27 to 29 April Father Bini discussed with the La Plata Provincial Conference Salesian post-novitiate study centres and the possibility of setting up a new Salesian theologate in Argentina.

At Buenos Aires he attended the annual meeting of the Argentina Conference of Religious Orders (24-25 April).

At Sao Paulo he presided over a three-day meeting (25-27 March) with the seven Salesians from Brazil and

Uruguay who are preparing to go to Angola.

He also attended a number of courses and gatherings at Barbacena (18-21 January), the preparing of Brazilian confreres for final vows, the first profession of Argentinian novices for the first time at La Plata (31 January), the beginning of the novitiate year at Montevideo (3 February) and La Plata (15 February), and the opening of the course on mass media for young Salesians (Ramos Mejía, 17 February).

The Regional Councillor for Asia Father Thomas Panakezham

During the latter half of January Father Panakezham visited the two communities of Sri Lanka (of the Madras Province). He then presided at the Salesian Provincial Conference of India held at Poona, Bombay. Matters discussed were a report on Salesian philosophy and theology students in India, ways and means of promoting coadjutor vocations, and Project Africa.

Father Panakezham then visited the houses of formation of the Provinces of Bombay, Bangalore, Madras and Bangkok.

At the beginning of March he closed the Course of Ongoing Formation for Rectors of the five Provinces of the Far East. In mid-March he presided at a meeting of these same Provincials in Japan. Several meetings were also arranged with the

various Provincial Councils of the Region.

The last week of March, April and May were spent making the extraordinary visitation of the Delegation of Korea and the Province of Japan.

The Councillor for Central Europe and Central Africa Father Roger Vanseveren

From 13 to 17 January, with the Rector Major and Department Councillors, Father Vanseveren met the German-speaking Provincial Councils (North & South Germany and Austria).

From 21 January to 24 March he made the extraordinary visitation of the Dutch Province. From 14 to 17 February he attended meetings at Bijgaarden, Belgium, of the Dutch-speaking Provincial Councils, Holland and Belgium North.

He then visited confreres in eastern Europe, particularly at Lodz, where the Provincial Councils of Poland and Jugoslavia met from 15 to 22 April.

He then accompanied the Rector Major to Central Africa, visiting Gabon, Zaire and Rwanda. (Details of these latter visits on page 35.)

The Rector Major's Delegate for Poland Father Augustyn Dziedziel

During January and the first days of February Father Dziedziel as-

sembled the Provincials, vice-Provincials and Provincial Economers of Poland to discuss matters regarding the erection of two new Provinces, the preparation for the Provincial Chapters, and the visit of the Rector Major to Poland. He then took part in the Provincial Chapters at Cracow and Lutomiersk. Next he visited the houses of the new Provinces to acquaint the confreres with the reasons and methods of dividing up the

existing Provinces, and the aims in view.

From 18 to 21 April he joined the Rector Major, Father Dho, Father Vecchi and Father Vanseveren in a meeting with the Provincial Councils of Poland and Jugoslavia. The topics discussed were community animation, Salesian identity in the parishes, formation, and the Salesian Family.

5. DOCUMENTS AND NEWS ITEMS

5.1 Brotherly Solidarity (32nd Report)

Plus cash in hand 36,907

*Amount for distribution
as at 15 May 1980* 16,580,786

a) PROVINCES THAT HAVE CONTRIBUTED

AMERICA	<i>Italian Lire</i>
United State East	200,000
United States East	180,000
United States West	3,000,000

LATIN AMERICA

Brazil: Sao Paulo	1,000,000
Brazil: Sao Paulo	2,798,000

ASIA

India: Gauhati	1,000,000
India: Madra	227,500

EUROPE

Belgium South	554,977
Germany South	2,308,402
Italy: Subalpine (Cuneo)	450,000
Italy: Southern	2,000,000
Italy: (Novara)	1,000,000
Italy: St Mark's (Udine)	700,000
Spain: Barcelona	1,125,000

*Total monies received
from 11 Feb 1980 to
15 May 1980*

16,543,879

b) DISTRIBUTION OF MONIES RECEIVED

AFRICA

Makalé: for the aspirantate	200,000
Project Africa	500,000

LATIN AMERICA

Antilles: for the homeless	400,000
Antilles: San Domingo, Barahona: for medicines and the poor	1,000,000
Argentina: Buenos Aires for Bishop Sapelak	180,000
Argentina: Rosario: for books	1,000,000
Brazil - Campo Grande: for construction of parish surrounds	1,000,000
Central America - San Salvador: for medicines	1,000,000
Chile - Santiago, La Florida: for teaching aids	260,000
Colombia - Bogotá, Eldorado mission: for church benches	900,000

Colombia - Bogotá, Lejanias mission: permanent fund for medicines	1,000,000
Colombia - Bogotá, Puerto Rico mission: for outboard motor	1,300,000
Colombia - Medellín, Ciudad Don Bosco: for daily needs	1,000,000
Mexico - Mixes mission: for catechetical audio-visual aids	726,800
Paraguay (from Brazil - Sao Paulo):	2,789,000

ASIA

Macau: for "Pueri Cantores"	1,000,000
Thailand - Bangkok: for Kampuchean refugees (from Germany South)	2,308,402
<i>Total monies disbursed from 11 February 1980 to 15 May 1980</i>	16,573,202
<i>Plus cash in hand</i>	7,584
<i>Total</i>	16,580,786

c) GENERAL SUMMATION OF BROTHERLY SOLIDARITY FUND

<i>Monies received as at 15 May 1980</i>	923,448,453
<i>Monies disbursed as at same date</i>	923,440,869
<i>Cash in hand</i>	7,584

5.2 The Pope in Turin

The Rector Major's address to the people of Turin

1. AN HISTORIC EVENT A CHALLENGE TO US ALL

The day after tomorrow the city of Turin will be visited by Pope John Paul II.

By now we are all used to the dynamic drive that characterises this Holy Father's pontificate, and a papal journey outside Rome may no longer strike us as exceptional. This is true — yet for us there is something basically different about this Turin visit; it is indeed an historic occasion.

I personally find myself deeply moved by the event. Your invitation to me to join you in welcoming the Holy Father has made me more than ever aware of my vocational ties with Turin and my desire to be a part of the preparations for this great event. I set to wondering what Don Bosco would have done, and I felt very humble and a little bewildered.

I have attuned myself to the occasion by meditating at length on our cherished Salesian charisma and its origins in Turin; I have relived the years of strife and grace, all so much a part of Don Bosco's city. I have pondered often and long on our present Pope and endeavoured to set my thoughts in order regarding his personality, his actions, his

magisterium, his lively pastoral activity, so as to offer you some useful thoughts for your reflection. May our meditation together help us to be better prepared for the great occasion.

Forgive the length of this discourse: after all, the occasion is exceptional and warrants it.

2. SUCCESSOR TO PETER

Who is our visitor? A man of faith from far-off Poland, from another culture? A priest from the Church of Rome which has survived an invasion and the severance of the papal states a century ago? An ascetic of international fame who makes wise moral judgements for mankind? An idealist with great new plans for human society? A scholar?... a trade-unionist?... an important industrialist?... a politician?... an important head of state?

Last year at Puebla I saw what the papal visit meant to the various cities of Mexico (Mexico City, Puebla, Guadalajara, Oaxaca, Monterrey). Some twenty million people pressed about the Holy Father; their coming was unbidden, unregimented; they arrived spontaneously and in all sorts of vehicles, from long distances, scorning the hardships, and not a thought of social or cultural differences.

It has been the same wherever the Holy Father has gone: Poland,

Ireland, USA, and the various regions and cities of Italy.

Here we must be careful, however, to avoid the superficial attitude of those who only see the Holy Father as one who does the unpredictable. We need to beware of the abuse of the media — more interested as they are in mere newsy externals and sensationalism than in realities below the surface and the rich language of symbolism. They extol “Wojtyla the Superman” and ignore his life of service to mankind; indeed this attitude could even be at times a subtle and effective way of denigrating the Pope while actually “writing him up”.

Multitudes throng to meet him, greet him, hear him: they realise they are face to face with a unique personality vividly in touch with reality yet wrapped in an aura of mystery, a bearer of light and hope that transcends his person, exuding a kindness and courage that extend beyond the confining personal limits of his intellectual formation and generosity of heart. People feel that the Pope possesses the secret of the future, a remedy for so many ills, a smile of pardon and encouragement, a broad and serene vision of affairs that has marked the papacy throughout the ages — which indeed for twenty centuries has been available and useful and still today deeply affects human events. Nowhere in these days will we find a prophet to equal his stature.

He is the "successor of Peter", and in this lies the magic attraction that is forever so immediate; and the succession has been historically uninterrupted for two chiliads, to endure to the end of time: "and I tell you, the powers of death shall not prevail against it" (Mat XVI 8).

This is something that is not easy to explain historically.

In the past Turin has twice witnessed a Pope passing through. Pius VII on his journey to Paris to crown Napoleon (12-14 Nov. 1804), and the same Pius VII again (19-22 May 1815) when he returned to Rome from his imprisonment.

There were other Napoleons in the past who thought they could sunder the apostolic succession of the Pope, and perhaps there will be similar Napoleons in the future.

Be that as it may, the fact is that the day after tomorrow we shall be visited by a Pope who takes us back without interruption to the apostle Peter in the first century; and the never-failing apostolate of enlightenment and encouragement the Holy Father ministers to us is derived from that same Peter.

To understand who the Pope really is we need to go back to Peter. St. Jerome called the Pope the "successor of the fisherman of Galilee" (Ep 15.2; PL 22.355). Here we find a predilection for the poor of Jahveh that is symptomatic. Of course one could insist on this ideological aspect: namely, the Pope is the successor

of a Jewish labourer; his origins were among the poor; he belonged to the working classes and their culture with their simple concern for the realities of the here and now. But such an insistence would soon become mere superficial demagoguery: of which the people of today have had more than enough.

In fact the fisherman of Galilee was called Simon, whereas the first Pope was called Peter: "and I tell you, you are Peter, and on this rock I will build my Church" (Mat XVI 18). The office of Peter in the history of mankind was to span the centuries to John Paul II and beyond to the end of time; but in essence it has nothing to do with the work of a fisherman, nor the social and economic tastes of Simon the labourer, nor his Jewish nationality, his talents nor his courage; what it does consist in is a mysterious and permanent power received from Christ.

Peter's qualities of rock and foundation have naught to do with a human profession: he was not called to be a politician, an economist, a scientist, a technician. Everything in him refers back to Christ; he is not Christ's successor but his Vicar, his Deputy; and throughout the ages every one of his successors is a *Vicar of Christ*.

This is truly an exceptional and unique calling; for Christ who died and rose from the dead is utterly transcendent and sui generis, living

always for men yesterday, today and forever. How natural it is to speak of Christ in this way, especially in this Easter season.

Indeed herein lies the initial beauty of the mystery of the Pope. Peter is a sacramental mediator for Christ; Christ is unintelligible without the Resurrection. This is the nub of the popularity and immediacy of the Pope: he is the *Vicar* of the *Risen Christ*.

This should be etched deeply into our minds: Christ is risen, Christ lives, Christ is the Lord of history, Christ is mightier than all powers; the risen Christ is the liberator and saviour of man. This is the great central reality: the history of man is so complex, so full of suffering, so manipulated by empty political idealisms and military powers, so idolised by the violent and the godless — but through it there runs continually an indomitable power stronger than death: it is the resurrection of Christ, his gratuitous love, his will that we be saved, his salvific truth.

And the risen Christ pervades all with his life-giving spirit — but there is no “take-over bid”. He reaches out to politics, economies, social and cultural activities, war and peace, and especially does he reach out to the heart of man in joy, in sorrow, in health, in sickness, in life, in death. His presence is indispensable, without assuming control over any

of man’s initiatives or functions; it is a salving addition without which nothing remains fully human.

How true were the Pope’s words in his first discourse: “Brothers and sisters, be not afraid to welcome Christ and accept his sway. Help your Pope and all who wish to serve man and humanity. Fear not. Open wide your doors to Christ. Open up to his saving might the boundaries of the nations, political and economic systems, the vast areas of culture, civilisation and development. Fear not. Christ knows what is in the heart of man; he alone knows” (Oss Rom 23-24 Oct 1978).

Peter is the central sacramental bearer of this holy power; and the Pope is his ever-present successor giving immediacy to this power throughout the ages, in every city, in every situation. This extraordinary mediation is described in rustic terms that strike no fear into the hearts of the mighty and do not aspire to “take over” any of the manifold political or technical professions; it is the pastoral responsibility and activity of the *shepherd*. A *Pastor*, a *Shepherd* is coming to visit us in Turin.

Pastoral work is a specific service proper to the Pope, the bishops and their co-workers the priests. How clear this is in the words of Peter to the paralytic: “Silver and gold I have not, but what I have I give you: in the name of Jesus Christ of

Nazareth, walk" (Acts III 6). The Shepherd lives for his flock not so much to supply immediate solutions for political and economic problems, but rather to be a bearer of the liberating and saving word of Jesus Christ. This is not only a unique and transcendent ministry or profession in the history of man, but is so important and indispensable that it needed the incarnation of God to devise it. Indeed in these days when some priests and apostolic labourers are in the throes of a *pastoral-identity crisis*, abandoning their vocation and accepting eccentric social and political ideologies, the potent identity-proclamation displayed everywhere by the Holy Father is a sign of rebirth. A priest or nun who abandons a vocation in order to better tend to social development has certainly lost sight of the true significance of pastoral work and its crying need among men today. Indeed the various visits made by the Pope make us vividly aware that pastoral work is an age-old duty that is of the greatest immediacy today, with an extraordinary influence in all areas and a challenge to certain cultural hegemonies.

It is a service that is more than ever indispensable for people of our times, when cultures are being destroyed; it is the living, present, liberating and saving mission of the Redeemer of man, Jesus Christ, proclaiming his Gospel to the poor. This

is the hour of pastoral re-establishment through a new evangelisation (we have only to recall the two Apostolic Exhortations "Evangelii Nuntiandi" and "Catechesi Tradendae"). Consider for a moment the general setting of our Italian cities: the so-called Catholic culture seems to be stifled and passé, musty and listless, unfit for dealing with modern man's problems. Yet the journeys and messages of the Pope highlight the very opposite: a genuine evangelisation proclaims that the Mystery of Christ is immediate and ebullient; it is indispensable for building up the new society. The Gospel is a heritage of values that influences all things: it touches the heart, the individual person, the family, the economy, society, decision-making, ideologies, governments, cultures, everything.

This means the Pastor must have great spiritual reserves, well attuned to the Spirit of Christ, a clear vision of faith and a deep concern for the redemption of man — just as Christ had: after all, Jesus Christ was not the *first revolutionary* but the *first Pastor*!

And so Turin is to be visited by the Pastor of pastors, the successor of Peter, the Vicar of the risen Christ. He comes to us in the new spirit of Vatican II; and he comes in the clarity and with the courage of one who has lived with the errors and abuses of social structures that have excluded the Gospel.

3. TURIN, CITY OF SYMBOLS

John Paul II's visit to us will naturally be carried out in his own inimitable fashion; but it is well to note that he is keeping up the traditional pastoral style of his immediate predecessors. Since John XXIII surprised the world by leaving the Vatican to visit his Church, and then made his famous journey to Loreto, we have gradually become used to seeing the Pope visiting individual Churches in Italy, and indeed Churches in the five continents. It is symbolic of the new style of apostolate, of the new conciliar era.

In the wake of this praise-worthy method of carrying out the ministry of Peter, John Paul II is now to visit Turin.

I am not aware of the immediate reasons why the Pope has decided to come among us; but we could linger a moment on certain obvious motives in the history, life and moments of this city, and in the characteristics of the hard-working ecclesial community it harbours. A brief reference to some of these happenings will help towards a deeper appreciation of the event we are preparing for.

Turin is a city searching anew for peace. The Pope is coming to visit the local Church in difficulties — this is what the Cardinal Archbishop has told us in his message. The Pope is "coming to Turin with a heart

full of sympathy for a people who are unhappy and disturbed by the events of the past few months. He knows too that he will meet at Turin people from all parts of Italy — migrants who are suffering the fatigues and stresses of their particular condition. He is aware of our problems and this is what brings him here to meet us, to pray with the Christian community, to console and uplift those bowed down with suffering and tribulation, to proclaim the Good News of hope, love, brotherliness and peace — just as he has been doing here and there throughout the world since his election as Pope" (Avvenire 11 Mar 1980).

Turin is the city of the Holy Shroud, that most extraordinary relic of the passion, death and resurrection of Christ; kept in this city for more than four hundred years; viewed by travellers important in the history of the Church (such as St Charles Borromeo, Pius VII, "Cardinal Wojtyla of Cracow", the Metropolitan of Leningrad, Boris Nicodim, who died suddenly in the arms of John Paul I a few days later; innumerable non-Catholics; and scholars who have invented a new, complex and wondrously interdisciplinary science called synodonology). The Holy Shroud makes Turin a city signed by Christ in a special way, destined to carry his imprint in its cultural development.

Turin is a dynamic city and has

experienced for a hundred years the effects of the Industrial Revolution. She knows only too well the new and complex problems of labour, not only in the industrial and technical fields but also in the areas of culture, university activities and educational and scholastic matters.

Turin is a city of great political influence, where the difficult unification of the Italian people (the *Risorgimento*) had its impetus and was carefully planned. It was able to foster and develop an ideal that spread well beyond its own confines and could well be a fore-runner of today's ideal of a politically unified Europe. We recall John Paul II's profound utterances on this point: "Especially in these days are the individual nations of Europe working towards economic, social and political unity. Naturally the problems to be tackled are manifold and complex. Let us hope that the efforts towards unity will bring with them a deeper awareness of our spiritual and Christian roots — for if we wish to build a common dwelling we need to put in deeper foundations" (Montecassino: *Oss Rom* 20 May 1979). Truly in this matter Turin is able to offer us much food for thought.

Turin harbours a local Church that has had no small part in the modern and contemporary history of the People of God in Italy. The Holy Father is the Primate of Italy, and is coming to visit Turin as the resi-

dential archiepiscopal see of the Cardinal whom the Pope has also elected President of the Italian Episcopal Conference. The dedicated local Church of Turin has endowed the world with a wealth of charisms for our modern times: a Canon Cottolengo for the service of love to suffering humanity, a Don Cafasso for the service of skilled pastoral formation of priests, a Don Bosco for the service of predilection for the young and their development as Christian citizens, a Canon Allemanno for universal missionary service, a Leonardo Murialdo for the generous apostolate of the working classes — and there are a host of others.

Indeed Turin and its environs have produced a local Church especially imbued with the Spirit of the risen Christ for the raising up of innumerable holy men and women to deal with the signs of the times and its major problems (which in the nineteenth century laid the foundations of a new historical era). Sanctity in Piedmont in the last century and the early decades of our present times presents us with an awe-inspiring list of at least fifty-eight examples. Father Valentini writes: "Among the fifty-eight holy people who have the title of Saint, Blessed, Venerable or Servant of God, there were five bishops (three were Religious and two founded Religious Congregations), twenty-seven priests (six canons, eighteen diocesan,

eleven founders of Religious Congregations; nine belonging to the Regular clergy), two laybrothers, seventeen sisters (nine were foundresses) and seven layfolk. Perhaps Blessed Sebastian Valfré could be considered the remote starting-point; and the "proximate" pillars of this widespread holiness Lanteri, Cottolengo and Cafasso. From these, others branched forth and in turn became centres for further branches" (E. Valentini: Holiness in Piedmont in XIX and early XX centuries).

Finally Turin is a city of Mary honoured under titles dear to popular devotion. As "*Consolation of the Afflicted*" she cares for the human wretchedness that is so pronounced and worsened in our days by that fear which the Holy Father referred to when he spoke of "a civil society totally materialistic that condemns man to slavery... subjecting him to the tensions he himself has created, squandering at an ever-increasing rate the resources of materials and energy, endangering the environment, widening the area of misery and anguish, frustration and bitterness" (RH 16). As "*Help*" of the Church, the Pope and all the Pastors, of optimistic youth and all engaged in responsible undertakings, she is honoured in a special way, for "the Church has always taught the duty to act for the common good, and in so doing has likewise educated good citizens for each State" (RH 17). And Mary

enlightens educative activities too so that such duties become possible.

These are all interesting characteristics (and many others could be added) and they make Turin and its local Church a peculiarly apt place for a visit from the successor of Peter. So let us ready our hearts to garner its manifold blessings; let us ponder our personal responsibilities; let us resolve for the future.

The Turin Christians (and I consider myself completely one of them) see how necessary it is to examine their consciences on their ecclesial options and their responsible social commitment. After the sad and tragic explosion of violence we feel we are living in a city that needs *comfort* and *help* (and Turin honours Mary under these very titles), a city that needs to review in depth its attitudes, its participation, its communion, its courage, its dedication, its effective efforts to make a new start. It is not a case of laying the blame (though there are the blame-worthy), but of seeking to strengthen our virtue and planning clearly and competently for the future.

It is most probable that in his addresses the Holy Father will elaborate on his fine encyclical "*Redemptor Hominis*" as he has done on other pilgrimages; and so it is well for us to review together its particular doctrinal frame-of-reference and thus be fully aware of its helpful immediacy regarding the present

situation here at Turin; at least it will be a meaningful first step in our common in-depth revision of life.

4. SHEPHERD AND PROPHET AND CHRIST-LIKE REALIST

Let us pause a moment to examine the personality of our Holy Father. As we think of the grand scale of his pastoral work in the crowded months of his pontificate, we can affirm (and I feel sure this is what his visit is all about) that the people of Turin will be struck at least by four main issues: Man, Civil Society, Church-Communion and Holiness.

First we need to stress a basic trait in Karol Wojtyla: he gets to the heart of things in his pastoral messages; he is essentially practical; he makes Man, Society, the Church, Holiness the starting points of his reflections, not the result; he does not reason from abstract concepts but from concrete facts; he argues with the penetrating faith of Peter to planes well beyond mere preconceived ideologies.

When the two great cultural tides that reject faith (materialistic Marxism and secular agnosticism) proclaim the primacy of the temporal, the Pope opposes the realism of their technological efficiency and arguments with the realism of the Incarnation of the Word. His is a non-temporal realism; naturally it accepts material and temporal realities, but

it carries the argument much further: it takes as central a fact of history — the person and the action of Jesus Christ made Man.

At Warsaw the Holy Father said, "Man is unable to understand himself thoroughly without Christ: he can understand neither who he is, nor his true dignity, nor his true vocation, nor his final destiny. Christ cannot be excluded from the history of man — no matter in what part of the world or what latitude or longitude... To exclude Christ from the history of man is an affront to man himself" (2 June 1979, Warsaw).

Christ is man's liberator because he is man's redeemer, Son of God, God made man, God for man, for every man, for the total man. "The man who would understand himself thoroughly must, with all his uncertainties, all his worries, nay even his weakness and sinfulness, his life, his death, draw near to Christ"; "every aspect of genuine humanism is closely bound to Christ"; "there is only one way, and it is at the same time the way of the future"; it is the way that leads from Christ to man (cf RH *passim*). "On this way where Christ unites himself with each man, nobody can halt the Church" (RH 13).

Of course temporal affairs have their own independent sphere and need to be studied to be thoroughly grasped. Still, in the history of man

the presence of Christ touches everything (yet without changing the nature of any reality). Christ imbues the life and efforts of man; he guides all affairs according to their natural independent functions so that they all converge and unite for the good of mankind. Indeed "every single thing on earth must refer to man as its centre, as its apex" (GS 12). And man in turn is historically referred back to Christ.

Between natural affairs and their independent laws and functions, and the same affairs referred back to the mystery of Christ, there is a great difference in practice; and it is with this historical realism that the Pope illumines the great themes of his message.

4.1 *Proclaiming a man-centred apostolate*

As the Pope has written, Christ is the principal highway of the Church (RH 13) and man "is 'Route One' along which the Church must travel in the fulfilment of her mission — the way traced out by Christ himself" (RH 14).

The Pope's 1978 Christmas message has these words: "Christmas is the Feast of Mankind. A man is born... I address myself to all communities everywhere. To all peoples, nations, regimes, political, economic,

social, cultural systems I say:

— Accept the great truth that is man...

— Respect this mystery...

— Allow him to develop materially in his earthly life...

— With this strength all that is human grows; without it it perishes, it is destroyed" (Christmas Day 1978).

Vatican II has oriented its apostolate very emphatically towards *man*, and the Holy Father has taken up this orientation with particular warmth and insistence; indeed in his Auschwitz concentration camp homily we see the reason for this. "I was born and raised in this country"; he said, "I was called to the diocese of Peter from the diocese in which the camp of Oswiecim was built. Should it surprise anyone, then, that the Pope has begun his first encyclical with the words 'Redeemer of Man'?... and that throughout it he had in mind the cause of man, the dignity of man, the threats against him, his inalienable rights so easily crushed and destroyed by his fellowmen? It is enough to dress a man up in a different uniform, arm him with the weapons of violence, impose on him an ideology that utterly subjects human rights to 'The System', and the rights soon cease to exist" (7 June 1979).

This general *theme of man* is

amply developed in the encyclical "Redemptor Hominis" and in so many addresses in various places, especially at Puebla, the United Nations and at many diplomatic gatherings.

Here I should like to dwell briefly on a few characteristic traits that will help us see the visit of the Pope against a pastoral background of service to man — every man, including the young and the sick.

● *Every man.* The Holy Father often stresses that he is not speaking to mankind in a general way, but to each and every individual person, as "among billions: for although only one of an innumerable number, each person is single, unique, never to be duplicated; each is 'designed' and chosen from all eternity, each called and individually named... To each man, no matter where he works, produces, suffers, fights, sins, loves, hates, doubts; wherever he lives or dies; I speak to him today with all the truth of the birth of God and with his message" (Christmas Day 1978).

So many of the Pope's actions show this attitude: his desire to shake hands with all, giving more time to meeting people with a smile and a word (just small-talk, no sermonising). His smiling, patient, friendly mien in the midst of crowds has no touch of triumphalism, no Hollywoodian ballyhoo; what it does indicate, though, is that the Pope is

at the service of each individual person as a person.

● *The young.* Pope John Paul II has manifested an extraordinary rapport with the young. He sees them as the men and women of the future, the force who will renew humanity. He has confidence in their generosity and their vitality. He is glad to see them with high ideals, large-hearted and demanding. He encourages them to be open to the Absolute, to Christ the key of their whole existence and activities. In Mexico he said, "Go forward and meet Christ with the verve that is proper to your age, in the generous enthusiasm of your young hearts. Only Christ is the solution to your problems; only he is the Way, the Truth and the Life... Your thirst for the Absolute cannot be assuaged by ersatz ideologies that engender hatred, violence and despair. Young men and women, apply yourselves in a human and Christian way to things that are worthy of your generous, unselfish energies... At home, tell everyone that the Pope puts his faith in the young, that the Pope finds his strength and consolation in them, that he wishes to be with them and add his word of encouragement in the thousand and one problems that are part of living in society today" (30 Jan 1979).

And in Ireland he addressed the young people: "This morning the Pope belongs to the youth of Ireland.

I have looked forward immensely to this moment... I believe in the young with all my heart and all the strength of my conviction... Tomorrow you will be the vital force of your nation... Tomorrow you will be technicians, teachers, nurses, secretaries, farmers, businessmen, doctors, engineers, priests and religious — and you will be able to make your dreams come true" (30 Sept 1979).

In Poland the Pope prayed and sang with the enormous crowds of young people milling about him — just as he did in the USA, Ireland, Castel Gandolfo, and the various parishes of Rome. It is a familiar sight to see the Holy Father show his pleasure at being among the young, encouraging them to be optimistic about the future. It was wonderful to witness him in the courtyard of San Damaso with 5000 young workers and students, chatting with them enthusiastically, shaking their hands, singing with them, assuring all that he shared their courage and hope.

At Valdocco John Paul II will find Don Bosco, that realistic dreamer who dedicated all his amazing personal talents and his robust sanctity to the man of the future. Whilst the Turin politicians were striving to form a new State, the Piedmontese Saint was working Gospelwise to prepare its new citizens.

● *The sick.* The Pope has also a mysterious rapport with "all those

who are suffering, ill, in hospital, invalids in wheel-chairs; indeed every person who in some way or other carries a cross". He sees in the sick a sacramental manifestation of the world's redemption. In human suffering he seeks to find the Christian meaning of pain sublimated by the love of Christ. He humbly acknowledges that words are insufficient and compassion powerless; but he bows before the mystery of the Cross and says to the ailing, "I unite myself with all of you in your suffering — in your homes, in hospitals, clinics, surgeries, sanatoriums, wherever you are; and I beg you, use your sufferings for your salvation. My prayer is that you may receive light and spiritual strength in your affliction, that you may not lose courage. May you yourselves discover the meaning of pain and by prayer and sacrifice bring relief to others. Please remember me and the Church and my service for Christ in the cause of the Gospel and peace. In your sickness and disability you must be a great source of strength" (4 June 1979, Poland).

The homely desire of the Pope to be in the company of the suffering, his visits to hospitals, to the neglected and forgotten, to the earthquake victims of Valnerina, etc., are indeed gestures of special solidarity and sympathy with those in distress. We shall surely see this repeated when he visits the Cotto-

lengo Hospital. I do not think it is exaggerating to see a relationship here at Turin between the Holy Shroud and the Cottolengo Hospital. The Shroud shows us the racked body of a real man that scholarly research identifies as Jesus Christ; the Cottolengo Hospital shows us other bodies suffering: they are a living Shroud not of woven cloth but of flesh and blood.

4.2 *Teacher of ethics in our society*

A very difficult and courageous area of responsibility for the Holy Father is the function of the Magisterium, the evangelisation of society or political groups with their many and complex problems and ramifications — in other words, man in his social, economic and cultural dimension.

Speaking to the civil authorities of Poland, the Pope stated, "The Church wishes to be at the service of man also in the temporal dimension of his life and existence. Since this means he belongs to various communities (nations and states, with their social, political, economic and cultural aspects), the Church always sees aspects of her mission as related to these areas of his life and activities. Vatican II and the recent Pontiffs have confirmed this teaching" (2 June 1979, Warsaw).

It is well known that competent moral guidance throughout the whole

gamut of human life is one of the personal specialties of our Holy Father. For instance, in his encyclical "Redemptor Hominis" he speaks forcefully of political ethics, and the clarity and courage of his words recall to us the hard personal experiences he himself has had to undergo. Politics is a high calling because its basic dimension is man. "The essential meaning of a State, as a political community, demands that the society (that is, the people composing it) be the master and sovereign of its own destiny. This meaning is not realised if the exercise of power is not shared with the society (or people composing it), but is imposed on them all by a certain powerful group" (RH 17). Hence it is absolutely necessary that "citizens should participate in the political life of the community", and this requires that "the public authority have the necessary power". At the heart of these political ethics is the concern to act for the common good of society (which after all constitutes the fundamental duty of power)" (cf RH 17).

The Church seeks to educate believers to be good citizens and useful, creative workers in the different areas of social living; and the Holy Father reminded the Polish authorities of this. He added, "For this activity the Church does not ask for privileges but simply and solely what is indispensable for the fulfilment

of her mission" (2 June 1979, Warsaw).

John Paul II has set great store by the Universal Declaration of the Rights of Man; he quoted it in his "Redemptor Hominis" and made it the basis of his dialogue with the politicians in his solemn and forthright address to the United Nations. Such a declaration represents for the Pope a real victory for humanity, the result of twenty centuries of the redemptive presence of Christ. It is a mile-stone in ethical progress, a document of human origin resulting from thought and experience and emerging after so much suffering and injustice. Its aim is "to lay down the principles for a regular revision of programmes, systems and regimes, with one single aim in view: the welfare of man (or better, the person in the community). This is such a fundamental factor in the common good that it must constitute the essential criterion for *all* programmes, systems and regimes" (RH 17).

This Declaration is to be considered, then, as a kind of democracy-credo for a pluralistic society, whose members must learn, despite their ideological differences to agree on its basic ethical content.

This is a vast field of activity and I would simply touch on two areas of the magisterium of John Paul II: the problems of the working-classes and the relevance of the Church's social teaching.

● *Concern for the working classes.*

On many occasions the Holy Father has spoken of the workers and their problems (Mexico, Poland, Pomezia, etc), and recalled his own personal experiences as a worker: "I too have had personal experience of manual work like yours, of the daily burden, fatigue and monotony of being an employee" (Pomezia, 14 Sept 1979).

Without descending to demagoguery he is no mincer of words when upholding the dignity and rights of the workers. In turn he has reminded them that they also have duties, concerns and ethical commitments in their social living. A Christian is not satisfied with denouncing injustices — he must be a true witness and promoter of justice. Workers have rights they must defend by law; they also have duties they must fulfil with generosity" (Guadalajara, 30 June 1979).

He has also addressed himself to "entrepreneurs, directors, business organisers, who provide work and food so that society may progress with the co-operation of the workforce: their rights are important too; but so is their responsibility" (Pomezia, 14 Sept 1979).

The Holy Father wants the workers of the whole world to know that the Church has not turned its back on them, but has sympathy, gratitude and deep concern for every aspect of their lives. "Sometimes in working-class circles people think the

opposite — that the Church is busy with moral and religious values and has no time for economic or temporal affairs, as though she has no understanding of the work situation; sometimes people doubt and distrust the words and actions of their well-meaning Church. Some even question whether religion is relevant to industry, maintaining that the two are incompatibles, that sacred and secular should be kept apart" (Pomezia, 14 Sept 1979).

The Holy Father goes on to demonstrate that work is part of a greater activity, for it touches man and has an ethical dimension. "Work is for man, not man for work." The light of the Gospel reveals "the basic defect in every system that claims that human relations in the work-force have only an economic value. He proposes other relationships that must be added in order to effect a regeneration along the lines of the Christian revision of life. Man first; the rest must follow" (Pomezia, 14 Sept 1979).

If there is any area where materialism can achieve totalitarian domination, it is assuredly in the work-force; but with materialism "man marches back to slavery" (Pomezia). In Mexico the Pope said, "If a man wants to control an evolution that is getting out of hand, if he wishes to escape from the materialistic temptation to gain ground in a mad rush ahead, if he desires the genuine

development of humankind and nations, then he must make a radical review of the principles of progress that under one name or another have whittled away spiritual values" (Monterrey, 31 Jan 1979).

● *Defender of social magisterium*

In dealing with the complex problems of political systems, just ownership and use of economic goods, of the intangible rights of man, of liberty and truth, John Paul II has insisted emphatically on the relevance of the social teaching of the Magisterium. He has done this at Puebla, in "Redemptor Hominis", before the United Nations — indeed everywhere.

There has been a fairly widespread down-grading of the "social teaching of the Church", and certain groups of intellectuals (including a number of Catholics) have played up various ideologies founded on Marxism. These they have trumpeted forth as scientific. The Pope has energetically re-asserted the role of prophet and critic in the ministry of his Pastors, setting high store by their social teachings (down-to-earth but ever inspired by the liberating message of Christ the Prophet).

As we have seen, the social evangelisation of John Paul II centres on man in a broad and varied way, but is always oriented towards the essential, and imaginatively applies

its many principles to the multifarious aspects of human living. He speaks frequently of the "social teaching" and "social doctrine" of the Church — for instance at Puebla, in Mexico, in Poland, in various addresses to workers and study groups, and in his Apostolic Exhortation "Catechesi Tradendae". To the Latin-American bishops his words were explicit indeed: "This complete truth regarding mankind is the basis of the social teaching of the Church just as it is the basis of true freedom".

And after having clarified the social implications of ownership and the overall significance of true freedom, he added, "What we have spoken of constitutes a rich and complex patrimony, described by "Evangelii Nuntiandi" as the social doctrine of the Church" (EN 38). This doctrine takes form in the light of the word of God, the genuine Magisterium, and the life of the Christian face to face with the challenges that arise in a changing world. Such social teaching involves principles for theorising, norms for making decisions, and guidelines for action (cf OA 4). When a son of the Church trusts responsibly in such a social doctrine (despite the doubts and distrust some endeavour to disseminate), studies it seriously, tries to apply it, teaches it and is loyal to it, therein lies the guarantee of his true dedication to his difficult and exacting social duties

and his genuine efforts towards the liberation and betterment of his brothers. I wish to recommend to your special pastoral attention this urgent need: to build up an awareness among your faithful regarding this social doctrine of the Church" (Puebla, 28 Jan 1979). And in his "Catechesi Tradendae" he again affirms, "Many of the Synodal Fathers have asked with justified insistence that the rich heritage of the Church's social teaching should have its place in the ordinary catechetical formation of the people" (CT 29).

Hence the visit of the Pope will assuredly stimulate the love, study and application of the social teaching of the Magisterium.

4.3 *Service to Church-communion*

The visit of John Paul II to Turin is part of the renewed ecclesiology of Vatican II regarding the Pope's service to Church-communion. The pronouncements and practical decisions of John Paul II make it crystal clear that his aim is the detailed and faithful implementation of Vatican II. It is not an overstatement to suggest that this fidelity to the Council is part of John Paul II's personal make-up: indeed he has been described by a certain writer as the first Pope to be totally a "son of the Council".

"When he took part in the Council he was just over forty. Thus his

human and cultural development has matured during the Council era. He has assimilated its spirit and thinking, having taken part in all its toils. Speaking to the Polish bishops assembled at Jasna Gora 5 June 1979 he recommended it to them in a special way. His open aspect to the problems and the universal attitude of the Church today is explained by his pastoral experience in Poland, true; but he personally attributes it 'above all to the Council, which I have had the good fortune to take part in right from the first day'. In John Paul II we have the most authoritative confirmation that the 'conciliar experience' for those Fathers who took part in it with openness and diligence was so profound as to transform them. Someone has truly said, 'None of them came out the same as he had entered' " (Sorge SJ, *The two options of Pope Wojtyla: Civiltà Cattolica* 6 Oct 1979).

The Holy Father has made it his special task to implement the doctrinal content of "Lumen Gentium" regarding the Church, being well aware of its urgency, its renewing force — and that here and there deviant interpretations have been applied to it. He did not mince matters with the Latin-American bishops when referring to these truths of faith regarding the Church. He urged them to combat a secularism that would unduly separate the Church from a "Kingdom of God" conceived

in a worldly sense; to beware of a mistaken idea of a "People's Church" that did not identify itself with the genuine understanding of the "People of God" as presented by the Council.

This is an area of subtle problems, and the Holy Father is proving himself a capable pilot of the barque of Peter, making purposeful progress and coping with deviant ideological cross-winds. At Puebla he said, "There is no guarantee of serious evangelising action if teaching on ecclesiology is not solidly based. Here and there there has arisen a mistrust of the 'institutional' or 'official' Church. There are those who consider that it has sold its birth-right; they would set up a rival 'Popular Church', 'born of the people and fulfilled among the poor. These attitudes may well imply different degrees (not always easily definable) of ideological conditioning. The Council has expounded in clear modern terms the nature and mission of the Church, and how its unity and permanence can be furthered by those responsible for community ministries (and who in turn count on the co-operation of all the People of God)" (Puebla, 28 Jan 1979).

The Church is the Body of Christ and the privileged and specific area where the ways of Christ towards man and man towards Christ meet and converge. It is in the Church that man's encounter with Christ is

realised in its plenitude — and the Church is not only helpful: it is indispensable. “All the ways of the Church lead to man.” (RH 14). Hence every effort must be made to implement the Council’s teaching. This is why the Holy Father is engaged imaginatively and with extraordinary courage in his multifarious initiatives. He said at the conclusion of his visit to Poland. “In our times we need to be valiant trail-blazers just as Simon Peter needed to blaze the trail from Galilee to Rome” (Cracow, 10 June 1979).

There are three ecclesiological aspects particularly dear to the Pope: the *communion of local Churches*, the *collegiality of Pastors* and *ecumenism*.

To build up the *universal Church as an inter-communion of local Churches*, each Church must aim at the communion and participation of all the faithful under the guidance of their ministering Pastors; each translating into human terms the ministry of Christ with its own characteristic traditions, culture, needs and problems. Viewed thus, the style of the Papal Ministry too is renewed: the Pope presides over the communion of Churches, caring for their diversity, their communion, their unity in faith, liturgy, overall discipline, solidarity and collaboration.

The Pope is also deeply interested in promoting *episcopal collegiality*, for this is the most competent way,

as he says, “to be sure of the permanent and temporary needs of man, and thus discover what kind of presence and what line of action the Church should assume so as to be in touch with man’s circumstances and needs. Collegiality will also mean adequate and up-to-date developments for a better union of spirit, aim and enterprise, as we build up the Body of Christ, the Church” (First message to the world, 17 Oct 1978).

It is worth stating that the Pope’s visit to Turin is part of this programme. He wishes to reinforce this ecclesial communion with a greater awareness and participation; he stresses the fact that he is visiting an archdiocese whose Pastor is President of the Italian Episcopal Conference, and a close co-worker with the Pope in fostering communion and collaboration among the local Churches of Italy in their service to man and society at this difficult period in history.

Another way of fostering ecclesiological communion is *ecumenism* — the efforts we make for unity in the Church by dialoguing with non-Catholics. John Paul II is a fervent promoter of this conciliar hope. He is a Slav, and his important visit to Turkey has opened up new understanding with the Eastern Orthodox Churches. He said during the liturgical function at Saint George’s in Fanar, “I believe the question we

should be asking ourselves is not so much whether we can re-establish full communion, but rather whether we have the right to remain separated. This is the question we must put in the name of our loyalty to the will of Christ regarding the Church. Man is called to live in the full freedom that derives from communion with the Father through the Son in the Holy Spirit; and the Church cannot properly respond to that call except in witnessing by her unity to this new life in Christ. 'I in them and thou in me, that they may become perfectly one'." (30 Nov 1979).

4.4 *Longing for holiness*

The young Karol Wojtyla had been greatly attracted to the religious contemplative life, and for his doctoral thesis in theology had chosen the great Spanish mystic St John of the Cross. We recognise in John Paul II a man of deep interior life, and his Marian motto "Totus tuus" (Utterly thine) is characteristic of this.

One of his first concerns as Pope was the *sanctification of priests* and the defence of their charisma of celibacy. In his Letters to Bishops and Priests he reminds the former that "the gift of the sacramental plenitude of the priesthood is greater than all the sufferings and fatigues connected with the pastoral ministry of the episcopate" (Letter to Bishops

1979); and to the priests he says that "the various efforts and plans for laicisation most certainly cannot be considered as a suitable 'aggiornamento'", and that "in the final analysis what man needs is the priest who has a deep faith, who is courageous in professing this faith, who prays fervently, who teaches with conviction, who is available, who lives the Beatitudes, who loves selflessly, and who is close to all, especially those most in need" (Letter to Priests 1979).

Furthermore, wherever the Holy Father has travelled he has shown deep concern for the growth and fidelity of *Religious* to their charismatic witness. In all his journeys he always arranges special meetings with them. He speaks to them of the importance of their consecration and all it imports. To the Sacred Congregation of Religious and Secular Institutes he dilated on how central and indispensable contemplation was in every kind of consecrated life. He has attested to the prime importance of man's rapport with God: he has "a convinced esteem for what represents the specific charisma of the Religious Life in the make-up of the Mystical Body. It is one of the great endowments of the Church: without the Religious Orders, without the consecrated life, the Church would not be entirely herself". And he adds, "I know that your labours include special attention regarding

souls consecrated to the contemplative life as you recognise in them the most valuable treasure in the Church”.

And he exhorts the Religious committed to the apostolate to dedicate themselves “to harmonising their interior life and their active apostolate. Indeed their first duty is to be with Christ. A constant danger for labourers in the apostolate is to become so totally involved in ‘activity for the Lord’ that they forget ‘the Lord of activity’” (Discourse to Sacr Congr 7 Mar 1980).

Turning to *all the faithful* he exhorts them to be active and aware members of the ecclesial community in the three-fold office proper to Christ, Master and Redeemer of man:

- in the competent and courageous witness to truth;

- in the frequent and renewed participation in the life-giving sacraments of Eucharist and Penance; and

- in the practice of charity in giving themselves unselfishly to others and society (cf RH 19 20 21).

The secret of a renewed Church preparing for the New Advent of the year 2000 is holiness: Christ living in every man, every family, every community.

The Holy Father sees the most perfect and attractive expression of this holiness in *Mary*. His personal

devotion to Our Blessed Lady is extraordinary and full of overtones — not only in his teaching, his exhortations, but also in his personal attitude, his warmth, devotion, recitation of the Rosary, his intense and constant dialogue with her, his awareness of her presence throughout the history of man. “In this prayer of the New Advent of man, I especially entreat Mary the Mother of the Church to remain close to us who make up the Church, the Mystical Body of her only-begotten Son.” The love of God “comes to each of us through Mary our Mother, and is thus seen in guises more easily grasped by us. Consequently Mary must always find a place in the Church’s daily life” (RH 22).

Turin is one of Mary’s special cities, and the Holy Father will find here a deep and characteristic devotion well-established by her saintly clients — especially in the two shrines, the *Consolata* and our *Salesian Basilica*. They show that the Mother of God and the Church is actively present in “the daily lives of men”. As “*La Consolata*” our blessed Mother is honoured as close to the world of suffering. She gives her comfort and support wherever there is sorrow in the world; in her motherly way she helps men understand the mystery of the Cross and work more zealously for the redemption of all. In the “*Help of Christians*” we see our Mother as part of

the apostolic world, close to the Pope, the Bishops, the People of God, to youth projects and to all earnest Christian labourers with their daily problems. She lights our way, she aids our initiatives, she gives us heartening hope and energy.

May the Pope's visit help intensify and spread the Marian devotion for which Turin is proverbial.

5. CONCLUSION

The visit of Pope John Paul II to Turin is indeed an event of great import. You and I — indeed the whole city and beyond — have been moved in a manner quite exceptional. Everywhere preparations are being made for his coming; people's lives are full of it; it will be engraved in the annals of the city.

I wish to stress that this is an event quite *different*, nay *unique*, not only extraordinary but truly *sui generis*: for it affects us deep down, it touches the very heart of the city far more than do cultural schemes and ideological presentations. It penetrates right to our Christian faith; it confronts us face to face; it challenges us; it sets before us Christ, the Lord of mankind. Not everyone will see it so profoundly; but the local Church will have tapped a new and abundant treasure of faith and the whole city will witness a prophecy of hope and be enriched by a beneficent insight flowing from a greater love and a deeper faith.

The Pope is a prophet for all men; he is Christ's Vicar for all; his person and his words are a beacon of hope lighting up new horizons of peace among men, society's care for the common weal, the victory of love over violence and the witness of holiness ushering in the Kingdom.

There may be some deaf ears, as there were in the streets of Palestine during the time of Christ. In is up to the faithful, the disciples, to rouse themselves, set to work together, and plan with energy for the future.

Friends of Turin, I invite you, patient listeners, to sound the depths of this unique event, to see it rich in spiritual good. Tune in your spirit, your activities, to the courageous pastoral fields of action the Successor of Peter has chosen: the local Church stands in desperate need of them for the rendering of an ever better service to this vast, busy, well-deserving and stricken city which is Turin.

5.3 The Rector Major from Africa

*Butare (Rwanda)
Africa Novitiate
May 1980, Novena to Mary
Help of Christians*

Dear Father Provincial,

This is my second letter to you from Africa, from the very heart

of this vast continent, from Black Africa, where I am travelling extensively to make contact with our confreres who have worked here for so many years — Camaroun, Equatorial Guinea, Gabon, Congo Republic, Zaïre, Rwanda, Burundi and Zambia.

Every city street I have seen and every forest village I have visited present the same picture: throngs of happy young people, full of affection, their eyes wide with curiosity and the search for hope. Families here still believe in the blessing of life; and there is a vast wealth of youngsters awaiting Don Bosco's charisma and all the wonderful things it stands for. This is indeed the place for generous apostles who joy in giving their very lives in dedication to work that is so utterly Salesian.

Every bishop I meet has a request to make. Every community I visit has a crushing work-load to share together. Every religious assembly of the poor presents a colossal invitation for a fascinating apostolate among the young and the people at large.

One can hear the clock of the Gospel striking for the African peoples: they are hungering for Christ. They have been overwhelmed with the deception and slavery that comes from capitalistic and marxist materialism. They are immersed in cen-

turies of superstition with their profound, and admittedly rich, sense of religion now awaiting purification and sublimation by the infusion of the Word. How desperately is the Gospel needed. Assuredly without Christ man is nothing.

There is a power of work awaiting our Salesian Vocation in Africa; its vast spaces reawake our enthusiasm for life, they stimulate our apostolic dreams, they bring to life the dynamic, creative, self-sacrificing, joyous and prophetic aura of our Salesian origins. The visit of the Holy Father has indeed high-lighted this critical hour for Africa.

GC21 called on all Provinces to show a practical concern for Africa. I put this question to you, Father Provincial: Has your Provincial community become involved yet? If so, in what way?

My cordial greetings to you and yours are endorsed by the happy and generous confreres working here in Africa, and the young Africans who are discovering in Don Bosco a marvellous gift of God for the youth of the continent.

May our faith in Mary Help of Christians spur on all the Salesian Family to greater enthusiasm for the apostolate.

Faternally yours,

Father EGIDIO VIGANÒ,
Rector Major.

5.4 New Provincials

The Rector Major, with the consent of the Superior Council, has appointed the following Provincials.

1. *Father José Ramón Gurruchaga*: for the Province of *Santa Rosa, Lima, Perú*.

Father Gurruchaga was born in Baracaldo, Spain, 29 March 1931. He made his first profession at Mohernando on 16 August 1949, studied theology at the Crocetta, Turin and was ordained there in 1961. He has a licentiate in philosophy and theology and a diploma in agriculture. He studied pastoral theology at Salamanca, Spain (1962-1963) and was Rector of the studentate of philosophy at Chosica, Peru, from 1964 to 1967. From 1971 to 1973 he was vice-Provincial and Rector of the Polytechnic at Lima. From 1973 to 1975 he was Rector and Parish Priest at Magdalena del Mar, Provincial Councillor and Pastoral Vicar of the Archdiocese of Lima. He has been Provincial in Mexico from 1975 to 1980.

2. *Father Macrino Guzmán Guzmán*: for the Province of *Christ the King and Mary Help of Christians, Guadalajara, Mexico*.

Father Guzmán was born 28 November 1933 in Estanzuela, Mexico. He made his first profession at Coacalco on 16 August 1957 and

was ordained 29 June 1967. He read for Education and Methodology at the UPS from 1968 to 1971. In that year he became Master of Novices and Rector, and has been a member of the Provincial Council since 1977.

3. *Father Henryk Jacenciuk*: for the new Polish Province of *St Adalbert, Pila*.

Father Jacenciuk was born 24 October 1923 in Kupientyn, Warsaw. He made his first profession in 1944, was ordained in 1951, and then studied Canon Law. He then worked as teacher and administrator in the houses of formation, first at Aleksandrów Kujawski, then for three years at Różanystok. From 1956 to 1964 he taught Canon Law at the major seminary at Lad. From 1964 to 1970 he was Rector and Parish Priest at Kumia. From 1972 to 1980 he was Provincial Economer of the Lodz Province.

4. *Father Cyril Kennedy*: for the Province of *St Thomas of Canterbury, England*.

Father Kennedy was born on 27 November 1923 in Brinscall, Lancashire, England. He made his first profession on 31 August 1941 and was ordained on 15 July 1951. He holds a degree in physics and a diploma in education and taught in various houses from 1951 to 1974, when he became Rector at Farnborough. In 1977 he was appointed

vice-Provincial, and in 1979 did a course in spirituality at the UPS, Rome.

5. *Father Hector Julio López*: for the *Province of St Peter Claver, Bogotá, Colombia*.

Father López was born in Tunja, Colombia, on 23 July 1941. He made his first profession in 1958. After theological studies at Benediktbeuern, Germany, he was ordained there on 30 June 1968. Following studies in Rome and Madrid (1968-1969) he obtained a diploma in Pastoral Theology. He was Rector at Mosquera from 1972 to 1975. During the period 1977-1980 he was Rector of the studentate of philosophy and theology at El Porvenir, La Cita. He has been a Provincial Councillor since 1975.

6. *Father Hilario Moser*: for the *Province of Mary Help of Christians, Sao Paulo, Brazil*.

Father Moser was born on 2 December 1931 in Arrozeira, Timbó, Brazil. He made his first profession at Pindamonhangaba in 1949 and was ordained at Sao Paulo in 1958. He read for theology at the PAS and did a Scripture course in Jerusalem. He then taught dogma at the theologate of Sao Paulo from 1961 and then became study co-ordinator and (in 1975) Rector. He was elected to the Provincial Council in 1976, was a delegate to CG21, and thereafter a member of the Provincial commission for formation.

7. *Father Mieczyslaw Pilat*: for the *new Polish Province of St John Bosco in Wroclaw*.

Father Pilat was born on 10 July 1935 in Suchowola, Poland. He made his first vows in 1953, was ordained in 1962, and obtained a licentiate in moral theology at the Catholic University of Lublin and a licentiate in spirituality at the Theological Academy of Warsaw. He taught moral theology for many years in the Cracow seminary and was vice-Provincial for 11 years.

5.5 Pontifical Appointments: New bishops

1) The Holy Father has appointed *Father Fernando Legal* (Provincial of Sao Paulo, Brazil) *Bishop of Itapeva, Sao Paulo, Brazil*.

The new bishop was born at Sao Paulo on 17 December 1931, made his first profession at Pindamonhangaba, Brazil, on 13 January 1950, and was ordained on 8 December 1959. He attended the Theology Faculty at Sao Paulo, then studied at the Alphonsianum, Rome, receiving his STL and a diploma in theology.

Back in Brazil he taught moral and dogmatic theology at the Pius XI Theological Institute, being the co-ordinator of studies and then the Rector. From 1966 to 1972 he was a member of the Provincial Council

at Sao Paulo and was made Provincial on the death of Father José Antonio Romano.

2) On 12 June 1980 the "Osservatore Romano" announced that the Holy Father had appointed *Father Basil Engone Mvé Coadjutor Bishop with right of succession* to Bishop François Ndong of Oyem, Gabon.

Bishop Mvé was born 30 May 1944 at Nkomelene in the diocese of Oyem. After his primary studies there he entered the minor seminary at Libreville (1957 to 1965).

He did his novitiate in Dormans, France, and made his first profession there on 4 September 1968. His philosophy and theology studies were done at Lubumbashi, Zaire.

He was ordained at Oyem on 29 July 1973 and became Master of Novices (1974-1975) at Pointe-Noire in the Congo; next year he was assistant parish priest, organiser of the youth apostolate, and catechist and chaplain at the Port-Gentil prison, Gabon. At Rome in 1976-1977 he did the first year of a two-year course of spirituality at the UPS. From 1977 he was spiritual director of the Libreville minor seminary and chaplain to the YCW. He was also responsible for Catholic programmes on the national radio and television.

3) The Holy Father has appointed as Auxiliary Bishop of Barinas, Venezuela, Father José Vicente Henríquez Andueza.

The new bishop was born at Valencia, Venezuela on 28 January 1928. He made his first profession on 23 February 1944 at Los Teques, Venezuela, and was ordained in Rome on 17 December 1955 by Cardinal Antonio Samoré. After philosophy at the PAS, Turin, and theology at the Gregorian, Rome, he obtained his licentiate in both subjects. In Venezuela he taught philosophy at the Salesian Institute, Caracas, and was at the same time apostolate-coordinator for the clerics. After a period as Rector and Master of Novices, he was elected Provincial Councillor in 1966 and Provincial in 1967. In 1977 he was made Regional Superior for the Pacific-Caribbean Region. Back in Venezuela he was Rector of the Salesian Altamira House until his election as bishop.

5.6 New World President for Past Pupils

The Rector Major has designated Joseph Castelli as the new World President of Salesian Past Pupils.

Joseph Castelli is a past pupil of Maroggia, President of its Past Pupils Association, National President for Switzerland and Treasurer of the World Federation. He holds a Fribourg University degree in economics. He is much esteemed in Swiss commercial circles, directs a professional

school, is a member of OMAAEEC (Organisation Mondiale des Anciens et Anciennes Elèves des Ecoles Catholiques), active in missionary support and affairs of the Past Pupils and the Salesian Family. He is at present engaged in the organisation of Eurogex 1980 (Congress for Young Past Pupils) and Eurobosco 1981.

He succeeds José González Torres,

the retiring World President, who deserves the highest praise for the magnificent work he accomplished during his term of office. Among his many achievements he had visited dozens of National Federations of Past Pupils throughout the world, and was the organiser for the Past Pupils Congresses in Mexico (1974), Hong Kong (1976), Europe (1978) and Panama (1979).

5.7 S.D.B. statistics as on 31-12-1979

	Houses	Priests	Permanent deacons	Temp. vows		Perpet. vows		Total: 31-12-1979	Bishops	Novices				Grand total
				Clerics	Brothers	Clerics	Brothers			Clerics	Brothers	Priests	Total	
01 AFRICA CENTRALE	21	136		12	3	9	24	184		1	2		3	187
02 ANTILLE	22	119		31	1	6	21	178		9			9	187
03 ARGENT. BAHIÁ BLANCA	27	159		9	2	3	18	191	2	5			5	196
04 ARGENT. BUENOS AIRES	28	176		26	1	13	22	238	6	6			6	244
05 ARGENT. CÓRDOBA	21	133		22	-	-	11	166	1	13	1	1	15	181
06 ARGENT. LA PLATA	17	95		6	-	5	16	122	1	5	1		6	128
07 ARGENT. ROSARIO	16	114		10	2	4	22	152		4			4	156
08 AUSTRALIA	10	73	1	15	-	4	27	120		4			4	124
09 AUSTRIA	24	141		9	1	5	20	176		2			2	178
10 BELGIO NORD	17	218		17	-	4	26	265	1	1			1	266
11 BELGIO SUD	12	113		4	-	2	9	128		3			3	131
12 BOLIVIA	13	68		8	2	5	16	99	1	3			3	102
13 BRAS. BELO HORIZONTE	25	131		17	1	5	29	183	1	5			5	188
14 BRAS. CAMPO GRANDE	19	122		18	1	5	25	171	6	3			3	174
15 BRAS. MANAUS	14	86		9	2	3	23	123	4	1			1	124
16 BRAS. PORTO ALEGRE	18	100		20	1	5	13	139		7			7	146
17 BRAS. RECIFE	12	66		9	2	2	20	99	2	4			4	103
18 BRAS. SÃO PAULO	22	134		31	1	9	29	204		12			12	216
19 CENTRO AMERICA	24	141		24	1	6	29	201	6	12			12	213
20 CILE	26	155		23	2	8	31	219	2	2			2	221
21 CINA	13	102		5	2	7	43	159		-				159
22 COLOMBIA BOGOTÁ	15	128		24	-	4	47	203	1	5			5	208
23 COLOMBIA MEDELLÍN	16	86		12	-	5	27	130		2			2	132
24 ECUADOR	41	175		36	2	10	37	260	3	8			8	268
25 FILIPPINE	14	96		81	8	9	19	213		25			25	238
26 FRANCIA PARIS	29	222		8	1	1	35	267	1	2			2	269
27 FRANCIA LYON	19	144		2	1	4	32	183		1			1	184
28 GERMANIA KÖLN	17	125		8	8	3	42	186		2	6	1	9	195
29 GERMANIA MÜNCHEN	23	172		19	7	4	79	281		4	2		6	287
30 GIAPPONE	16	100		5	1	9	24	139		-			-	139
31 GRAN BRETAGNA	15	170		18	2	7	29	226		9			9	235
32 INDIA BANGALORE	12	84		69	6	15	13	187		18			18	205
33 INDIA BOMBAY	11	68		61	5	22	14	170		14	1		15	185
34 INDIA CALCUTTA	14	117		74	7	30	30	258	2	16	1		17	275
35 INDIA GAUHATI	25	155		120	10	32	32	349	4	23	2		25	374
36 INDIA MADRAS	22	135		62	9	19	26	251		21	1		22	273
37 IRLANDA	10	127		27	-	5	23	182		2			2	184
38 ITALIA ADRIATICA	16	153		1	1	1	37	193		-			-	193
39 ITALIA CENTRALE	17	209	1	10	5	8	156	389	1	2	2		4	393
40 ITALIA LIGURE-TOSCANA	18	200		2	-	10	55	267		1			1	268
41 ITALIA LOMBARDO-EM.	25	353		10	4	5	84	456		4	1		5	461
42 ITALIA MERIDIONALE	33	280	2	20	2	8	65	377		4			4	381

	Houses	Priests	Permanent deacons	Temp. vows		Perpet. vows		Total: 31-12-1979	Bishops	Novices				Grand total
				Clerics	Brothers	Clerics	Brothers			Clerics	Brothers	Priests	Total	
43 ITALIA NOVARESE	17	187		3	3	7	68	268		2			2	270
44 ITALIA ROMANO-SARDA	27	288	1	26	2	23	79	419	2	3	1		4	423
45 ITALIA SICULA	32	339		37	2	12	45	435		2			2	437
46 ITALIA SUBALPINA	25	370		14	1	21	129	535		4			4	539
47 ITALIA VENEZIA	18	211	1	12	-	14	70	308		2			2	310
48 ITALIA VERONA	17	207	2	4	1	8	58	280					-	280
49 JUGOSLAVIA LJUBLJANA	12	100		33	-	6	23	162		5			5	167
50 JUGOSLAVIA ZAGREB	5	72		11	1	12	9	105		3			3	108
51 KOREA	4	17		-	-	2	6	25		3			3	28
52 MEDIO ORIENTE	13	108	1	5	1	8	36	159	1	-			-	159
53 MESSICO GUADALAJARA	16	106		14	-	9	16	145		3			3	148
54 MESSICO MÉXICO	23	93		20	1	5	13	132	1	3			3	135
55 OLANDA	10	75		3	-	2	35	115		1			1	116
56 PARAGUAY	10	66		7	-	4	9	86	3	-			-	86
57 PERU	18	113		16	-	3	16	148	2	1			1	149
58 POLONIA KRAKÓW	31	301		61	1	6	28	397		19			19	416
59 POLONIA ŁÓDŹ	22	333		92	2	19	43	489		36	2		38	527
60 PORTOGALLO	22	123	1	9	3	13	57	206		2	1		3	209
61 ROMA GENERALIZIA	1	67		-	-	-	27	94		-			-	94
62 ROMA-U.P.S.	4	91	1	-	-	-	17	109		-			-	109
63 SPAGNA BARCELONA	29	203		24	-	21	51	299		4			4	303
64 SPAGNA BILBAO	16	129		47	6	32	63	277		12			12	289
65 SPAGNA CÓRDOBA	17	147		8		4	13	172		3			3	175
66 SPAGNA LEÓN	24	187		34	14	16	67	318		12			12	330
67 SPAGNA MADRID	21	244		58	45	37	104	488		11	15		26	514
68 SPAGNA SEVILLA	24	151		12	2	5	44	214		4	1		5	219
69 SPAGNA VALENCIA	22	176		22	-	12	39	249		3	2		5	254
70 STATI UNITI EST	22	182		49	7	16	59	313		7			7	320
71 STATI UNITI OVEST	12	96		10	4	10	35	155		3			3	158
72 THAILANDIA	8	57		15	1	8	12	93	1	8	2		10	103
73 URUGUAY	24	138		7	1	2	13	161	3	7			7	168
74 VENEZUELA	26	194	1	29	2	4	33	263	3	5			5	268
75 VIETNAM	-	19		27	7	50	12	115					-	115*
Non catalogati		200		-	-	64	42	306					-	306*
TOTALE	1381	11273	12	1703	211	776	2751	16726	61	433	44	2	479	17266

* Dati non certi

5.8 Deceased confreres

"We keep alive the memory of all confreres now asleep in the peace of Christ. Their remembrance is for us a stimulus to continue faithful in our mission" (Const. 66).

P ADAMSKI Mariano (POL) aged 62	* Wszolow (Poland)	27-1-01
	Czerwinsk (Poland)	1-8-36
	Cracow (Poland)	11-6-44
	† Warsaw (Poland)	31-3-80
P ADRAENSENS Camillus (BEN) aged 66 (Correction for Acts 296, p. 71)	* Opdorp (Belgium)	10-9-13
	Groot-Bijgaarden (Belgium)	21-9-33
	Oud-Heverlee (Belgium)	19-12-42
	† Bonheiden (Belgium)	7-12-79
P ANTONACCI Antonio (IME) aged 69	* S. Agata di Puglia (Italy)	11-4-11
	Portici (Italy)	14-9-29
	Rome (Italy)	29-6-39
	† Naples (Italy)	6-3-80
P BABIAK Joseph (IRS) aged 80	* Suchà (Czechoslovakia)	12-10-90
	Genzano (Italy)	12-9-23
	Rome (Italy)	26-3-32
	† Latina (Italy)	20-2-80
L BACA-BACZYNSKY Stanislaus (POL) aged 78	* Graboszyce (Poland)	17-11-02
	Czerwinsk (Poland)	23-7-32
	† Rozanystok (Poland)	16-2-80
L BARBAL Joseph (SBA) aged 73	* Montardit (Spain)	26-3-07
	Barcelona (Spain)	15-7-26
	† Barcelona (Spain)	3-6-80
L BELTRAME Peter (ARO) aged 72	* Recreo (Argentina)	28-9-07
	Bernal (Argentina)	23-1-26
	† Santa Fé (Argentina)	4-3-80
P BENVENUTI Luigi (IVO) aged 83	* Borghetto all'Adige (Italy)	3-5-96
	Ivrea (Italy)	29-9-14
	Turin (Italy)	12-8-23
	† Negrar (Italy)	15-1-80
L BERETTA Joseph (INE) aged 65	* Bolgare (Italy)	24-11-14
	Portici (Italy)	16-8-52
	† Novara (Italy)	17-3-80
P BONVICINO Ignatius (ISU) aged 88	* Calliano (Italy)	9-4-92
	Fogliizzo (Italy)	15-9-09
	Fogliizzo (Italy)	22-9-17
	† San Benigno (Italy)	19-2-80

L BOUDIER Hans (OLA) aged 57	* 's-Gravenhage (Holland)	12-1-23
	Twello (Holland)	16-8-48
P BURCZYK Herman (GEK) aged 88	† Amersfoort (Holland)	25-4-80
	* Ruda (Poland)	8-12-91
L CANCELLIER Luigi (IVE) aged 68	Unterswaltersdorf (Germany)	18-8-20
	Turin	11-7-26
P CANEPA Aldo (ABA) aged 40	† Cologne (Germany)	9-3-80
	* Pasiano (Italy)	11-3-12
P CASTELLINO Charles (MOR) aged 72	Albarè (Italy)	16-8-65
	† Udine (Italy)	8-1-80
L CEBULA John (POK) aged 70	* San Isidro (Argentina)	28-10-39
	Moron (Argentina)	31-1-58
P CHIABOTTO Laurence (ICE) aged 80	Rome (Italy)	22-12-66
	† San Isidro (Argentina)	2-4-80
P COELHO Ernest (ABA) aged 54	* Villanova Mondovì (Italy)	10-6-08
	Cremisan (Israel)	2-11-35
L CORRADO Antonio (IME) aged 57	Cairo (Egypt)	8-10-44
	† Villanova Mondovì (Italy)	3-5-80
L CRIVELLETO Bortolo (IVE) aged 76	* Golkowice (Poland)	27-8-09
	Czerwinsk (Poland)	20-7-29
P DE BURGH David (SUO) aged 62	† Rabka Zdroj (Poland)	17-3-80
	* Turin (Italy)	19-9-99
L DELLAVALLE Ernest (THA) aged 79	Fogglizzo (Italy)	19-9-19
	Turin (Italy)	10-7-27
	† Colle Don Bosco (Italy)	31-5-80
	* Buenos Aires (Argentina)	18-10-25
	Moron (Argentina)	31-1-46
	Cordoba (Argentina)	20-11-55
	† Boulogne (Argentina)	28-3-80
	* Vibo Valentia (Italy)	13-8-22
	Portici (Italy)	16-8-45
	† Castellamare di Stabia (Italy)	2-2-80
	* Farra Vicentina (Italy)	29-5-04
	Este (Italy)	22-8-36
	† Mogliano Veneto (Italy)	21-4-80
	* Kimberley (South Africa)	22-4-18
	Beckford (England)	29-8-37
	Blaidsdon (England)	14-7-46
	† San Francisco (USA)	23-5-80
	* Turin (Italy)	25-10-01
	Villa Moglia (Italy)	25-9-27
	† Bangkok (Thailand)	25-5-80

P DHO Junvenal (RMG) aged 58	* Roccaforte (Italy)	13-2-22
	Santiago (Chile)	4-2-39
L DOHERTY Thomas (IRL) aged 62	Santiago (Chile)	28-11-48
	† Rome (Italy)	17-5-80
P FRAILE Manuel (SSE) aged 80	Councillor for Youth Apostolate	
	Councillor for Salesian Formation	
P GALLINI Peter (IME) aged 91	* Glasgow (Scotland)	17-10-17
	Beckford (England)	31-8-38
P GALLOTTA Theodosius (IME) aged 61	† Capetown (South Africa)	10-3-80
	* Valdunciel (Spain)	17-12-99
P GAYONE Alcides (ABB) aged 69	S. José del Valle (Spain)	12-9-18
	Cadiz (Spain)	21-12-29
P GIACOMUZZI Charles (VEN) aged 71	† Campano (Spain)	9-3-80
	* Rome (Italy)	26-8-89
P GIMBERT Peter (ANT) aged 98	Genzano (Italy)	1-3-08
	Frascati (Italy)	4-4-20
L GIRALDO Antonio (COB) aged 74	† Castellammare di Stabia	13-4-80
	* Pietragalla (Italy)	19-12-18
P HOWATT John (IRL) aged 74	Cuiabá (Brazil)	29-1-36
	Silvania (Brazil)	7-1-45
P KHILL John (MOR) aged 84	† Naples (Italy)	20-4-80
	* Patagones (Argentina)	23-7-11
	Fortin Mercedes (Argentina)	29-1-30
	Cordoba (Argentina)	29-11-42
	† La Plata (Argentina)	11-3-80
	* Ziano di Fiemme (Italy)	5-11-08
	Villa Moglia (Italy)	13-9-28
	La Vega (Venezuela)	11-9-38
	† Caracas (Venezuela)	15-2-80
	* Chateaubourg (France)	2-10-81
	Hechtel (Belgium)	19-12-01
	Tournai (Belgium)	31-7-10
	† Petion-Ville (Haiti)	21-2-80
	* Salamina (Colombia)	7-1-04
	Mosquera (Colombia)	15-8-70
	† Bogotá (Colombia)	24-11-78
	* Belfast (Ireland)	25-8-06
	Cowley (England)	9-9-33
	Blaisdon (England)	19-7-42
	† Pallaskenry (Ireland)	10-4-80
	* Nazareth (Israel)	23-3-96
	Cremisan (Israel)	13-2-16

	Bethlehem (Israel)	15-8-25
	† Bethlehem (Israel)	11-2-80
P KIMMESKAMP Hermann (GEK) aged 75	* Werden (Germany)	24-2-05
	Ensdorf (Germany)	15-8-30
	Santiago (Chile)	26-11-39
	† Cologne (Germany)	2-5-80
P LASKOWSKI Adam aged 63	* Loniowy (Poland)	27-7-16
	Czerwinsk (Poland)	1-8-36
	Cracow (Poland)	11-6-44
	† Cracow (Poland)	24-3-80
P LEON Julius (COB) aged 90	* Vergara (Colombia)	13-7-89
	Mosquera (Colombia)	24-1-14
	Bogotá (Colombia)	28-10-21
	† Bogotá (Colombia)	24-10-79
P LO SCHIAVO Luigi (ISI) aged 73	* Gioiosa Jonica (Italy)	17-1-07
	San Gregorio (Italy)	14-10-23
	Palermo (Sicily)	19-8-34
	† Catania (Sicily)	2-3-80
P LUNARDI Antonio (IVO) aged 72	* Galzignano (Italy)	13-2-08
	Cremisan (Israel)	8-11-29
	Bethlehem (Israel)	24-4-38
	† Monteortone (Italy)	9-4-80
P McELLIGOTT Richard aged 90	* Kerry (Ireland)	11-8-89
	Burwash (England)	2-9-10
	Capetown (South Africa)	29-9-17
	† Pallaskerry (Ireland)	5-6-80
E MARCHESI John (Bishop) aged 91	* Villa di Serio (Italy)	24-6-89
	Ivrea (Italy)	10-4-21
	Bergamo (Italy)	8-4-16
	Episcopal consecration	24-5-62
	† Pinerolo (Italy)	3-6-80
	Auxiliary bishop Rio Negro for 5 years	
P MASSON Peter (ARO) aged 70	* Villa Iris (Argentina)	13-8-09
	Bernal (Argentina)	28-1-28
	Cordoba (Argentina)	27-11-38
	† Rosario (Argentina)	19-4-80
P MAURINA Paul (IVO) aged 59	* Spormaggiore (Italy)	4-2-21
	Cremisan (Israel)	7-10-37
	Bethlehem (Israel)	25-7-48
	† Verona (Italy)	7-3-80

P TER MEER Herman (OLA) aged 76	* The Hague (Holland)	28-3-04
	Villa Moglia (Italy)	14-9-30
	Turin (Italy)	3-7-38
	† Rosmalen (Holland)	5-3-80
P MOISE' Amadeus (ABA) aged 79	* Buenos Aires (Argentina)	29-1-01
	Bernal (Argentina)	12-1-18
	Buenos Aires (Argentina)	2-2-29
	† Buenos Aires (Argentina)	1-2-80
P MONCLUS Sebastian (SBA) aged 81	* Abiego (Spain)	2-8-98
	Barcelona (Spain)	5-11-22
	Madrid (Spain)	5-5-32
	† Barcelona (Spain)	25-12-79
P MONDIN Nilo (IVO) aged 50	* Alano-Belluno (Italy)	9-9-29
	Este (Italy)	16-8-47
	Monteortone (Italy)	29-6-60
	† Este (Italy)	2-5-80
P MONTEVERDE Henry (ABB) aged 72	* Bahia Blanca (Argentina)	20-12-07
	Fortin Mercedes (Argentina)	26-1-24
	Turin (Italy)	8-7-34
	† Bahia Blanca (Argentina)	5-3-80
P MUSSONE Julius (ISU) aged 71	* Aosta (Italy)	15-6-08
	Villa Moglia (Italy)	18-10-25
	Turin (Italy)	8-7-34
	† Turin	28-3-80
P PAGANINI John (ILE) aged 69	* Magnago (Italy)	28-3-11
	Villa Moglia (Italy)	12-9-29
	Turin (Italy)	3-7-49
	† Como (Italy)	20-5-80
P PALESTRO Romeo (BOL) aged 66	* San Desiderio (Italy)	19-8-13
	Villa Moglia (Italy)	8-9-32
	Santiago (Chile)	28-11-43
	† La Paz (Bolivia)	4-12-79
P PETRUCCELLI Pompey (IME) aged 73	* Alberona (Italy)	2-9-06
	Genzano (Italy)	20-9-22
	Caserta (Italy)	30-5-31
	† Alberona (Italy)	11-3-80
P PINILLA Fernando (CIL) aged 36	* Santiago (Chile)	4-9-43
	Quilpué (Chile)	31-1-62
	Santiago (Chile)	26-1-74
	† Puerto Natales (Chile)	9-1-80

L DEL PRADO Justinian (SBI) aged 87	* Presencio (Spain) 8-4-93 Madrid (Spain) 8-12-10 † Bilbao (Spain) 1-1-80
L PRUNOTTO Guy (MOR) aged 49	* Costigliole (Italy) 1-12-30 Morzano (Italy) 3-12-46 † Cairo (Egypt) 28-9-79
P RESSICO Antonio (ISU) aged 90	* Palestro (Italy) 29-8-89 Fogizzo (Italy) 15-9-09 Ivrea (Italy) 29-5-15 † Turin (Italy) 7-7-79
P ROBAYO Horace (COB) aged 79	* Bogotá (Colombia) 12-1-90 Mosquera (Colombia) 30-7-27 Bogotá (Colombia) 25-11-34 † Bogotá (Colombia) 3-9-79
P RODRIGUEZ Alphonsus (COM) aged 91	* Hato del Lemos (Colombia) 22-3-89 Mosquera (Colombia) 12-1-18 Bogotá (Colombia) 3-2-24 † Calí (Colombia) 30-1-80
L RUBIANO John (COB) aged 87	* Siquina (Colombia) 17-12-92 Mosquera (Colombia) 5-1-16 † Fusagasugá (Colombia) 9-9-79
P SAGASTI Peter (ECU) aged 71	* Puebla (Ecuador) 8-10-08 Quito (Ecuador) 1-10-26 Cuenca (Ecuador) 6-1-37 † Quito (Ecuador) 21-2-80
P STANO Ladislaus (CES) aged 92	* Rozsahegy (Hungary) 21-5-88 Lombriasco (Italy) 29-9-08 Lanusei (Italy) 26-9-15 † Holic (Czechoslovakia) 4-3-80
P TEIXEIRA Henry (BBH) aged 67	* Oliveira (Brazil) 29-9-12 Lavrinhas (Brazil) 28-1-31 São Paulo (Brazil) 8-12-40 † Brasilia (Brazil) 10-1-80
P TEMPERINI Henry (ABB) aged 84	* Montegranaro (Italy) 5-1-96 Bernal (Argentina) 26-1-15 La Plata (Argentina) 20-9-24 † Buenos Aires (Argentina) 11-2-80
L TOSCANO Pasquale (ISI) aged 69	* Pedara (Italy) 8-6-11 San Gregorio (Italy) 16-8-42 † Pedara (Italy) 16-4-80

P VALJAVEC John (JUL) aged 91	* Lese (Jugoslavia)	14-3-88
	Oswiecim (Poland)	29-9-06
	† Ljubljana (Jugoslavia)	29-6-15
P VARISCO Vincent (COB) aged 54	* Carugate (Italy)	10-1-25
	Villa Moglia (Italy)	16-8-47
	Bollengo (Italy)	1-7-55
	† Bogotá (Colombia)	15-8-79
L VOLTA Charles (ICE) aged 78	* Serralunga di Crea (Italy)	10-12-01
	Villa Moglia (Italy)	18-9-27
	† Ivrea (Italy)	27-4-80
P ZUNINO David (SUO) aged 69	* San Francisco (USA)	29-9-10
	Richmond (USA)	8-9-29
	Turin (Italy)	3-7-38
	† Surrey (USA)	29-2-80





