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official organ
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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 SALESIAN FAMILY

THE SALESIAN FAMILY: Introduction - Fidelity to a precious heritage - Don Bosco belongs to the Church - Don Bosco father of a spiritual family - The unifying force of his charism - Renewal of SGS - Forging ahead together - Problems and prospects - Conclusion.

Rome, 24 February 1982

Dear confreres,

Today is Ash Wednesday and our Lenten preparation for Easter begins. Love of Christ, the Friend and Saviour of the young, and following in his footsteps, constitute the very soul of our vocation. In the sacrament of the Eucharist the Lord urges us daily to renew with joy our dedication and labours for the young and the working classes.

My travels through much of the Salesian world in the last few years have made one thing very clear to me: there is a colossal need everywhere of the Salesian vocation — in ever-increasing numbers and in greater efficiency, authenticity and generosity. *In every continent there are so many young people hungering and thirsting for truth and love; they are restlessly in search of friends like Don Bosco.*

I have just returned from my third visit to Africa: this time to the west of the continent. I was able to speak with our first missionaries in Senegal and the neighbouring countries. There is an urgent need in the missions of a *complete* Salesian presence: not just us Salesians, but also Daught-

ers of Mary Help of Christians, Co-operators and co-workers who are inspired with our Founder's project for youth and the working classes.

The urgent needs of the countless numbers of those for whom we work concern us deeply and make us realise that Don Bosco's mission demands not only our own consecrated presence but *all the Salesian Family* with its various groups.

In January, before leaving for Dakar, I was able to be present at the Salesian Family's *Week of Spirituality* held at the Generalate; the topic was *Vocations in the Salesian Family*. On my return I was able to take part in a *Symposium on the Salesian Family*¹ in which our specialists examined in depth its history and charism.

1. Symposium on the Salesian Family, 19-22 February 1982.

At the conclusion of the General Chapter of the Daughters of Mary Help of Christians I was particularly struck by an article in their new Constitutions that gave me much pleasure; *article 3* belongs to the section that describes the identity of the Institute: it says, "Our Institute is a living part of the Salesian Family that puts into practice the spirit and mission of Don Bosco in different ways and expresses its perennial freshness. The Rector Major of the Society of St Francis of Sales, as Don Bosco's successor, is its animator and centre of unity. In the Salesian Family we share the spiritual heritage of the Founder, and we offer, as happened at Mornese, the distinctive contribution of our vocation".²

2. New Constitutions FMA, article 3.

Indeed after my letters to the *Don Bosco Volunteers*³ and the *Daughters of Mary Help of Christians*,⁴ and the recognition by all the groups of the Salesian Family that the Rector Major, successor of Don Bosco, is the centre of unity and animation

3. ASC no. 295.

4. ASC no. 301.

of their mutual communion, and after the careful study made by the Councillor for the Salesian Family during the four years of his appointment, it seems that this is the proper time to discuss the topic of the *Salesian Family*. Father John Raineri too has often asked me to make it the subject of a circular letter so as to alert all confreres to the urgent importance of their acceptance of their responsibilities in this matter with greater awareness and effectiveness. For all these reasons I invite you to reflect on this facet of our vocation that is so relevant and fruitful. I refer to the Salesian Family as described in article 5 of our Constitutions and the corresponding text of the Special General Chapter.⁵

5. SGC 151-177.

I invite you, dear confreres, to meditate on this matter, to discuss it in community and to put it in your good prayers.

Fidelity to a precious heritage

Don Bosco's *Salesian Family is an ecclesial fact*.

It means sharing in Don Bosco's spirit and mission with the resultant links between the various groups — Salesian confreres, Daughters of Mary Help of Christians, Co-operators and other later groups.

All together constitute within the Church a kind of spiritual kinship. Such a communion "has its origin in a complex historical fact. *In order to fulfil his vocation to save poor and abandoned youth, Don Bosco sought a wide-spread grouping of apostolic forces linked together in the unity and variety of a 'family'.*"⁶

6. SGC 152.

The concept has been lived out and tested for more than a hundred years.

After Vatican II the People of God had the duty of clarifying their identities and re-establishing their various charisms, and this called for reflection and renewal. The result was that those who shared the same charism were moved to develop a more explicit awareness and a closer union and collaboration among themselves.

All this makes it clear that the *Salesian Family* is not something novel, imaginary or utopian. It is a concrete fact, a spiritual reality. It has its own proper history, its own deep truth; and it makes serious demands that must be met by our fidelity to Don Bosco and our mission today.

"The *Salesian Family*", we read in the SGC, "is an ecclesial reality which becomes in sign and witness of the vocation of its members through their special mission according to the spirit of Don Bosco.

"The *Salesian Family*, in line with the Church's teaching about herself, is an expression of communion consisting of different ways of serving the People of God and integrating various vocations, so as to show forth the richness of the Founder's charism.

"The *Salesian Family* develops a unique spirituality, charismatic by nature, which enriches the whole Body of the Church and constitutes an utterly distinctive Christian pedagogy."⁷

7. SGC 159.

Perhaps some of us have not yet made the effort to examine closely and objectively the providential steps that led to Don Bosco's becoming a *Founder*, and the total impact on the Church of his *Salesian Family*. We must gain greater insight into

the creativeness of Don Bosco and the apostolic perspective of his charism; he deserves our recognition and respect as one of the really great Founders in the Church.

Our Father knew he was called by God to undertake a vast mission on behalf of the young; to achieve this he saw clearly that he was called to be a *Founder* not simply of a Religious Institute but of a mighty spiritual and apostolic movement. The vast horizons he envisioned were inspired by God and the extensive and complex needs of those entrusted to his care.

He felt the clarion call to undertake a distinctive *salvation project*, and set about translating it into practice on a large and organised scale that was to involve all available forces. To quote him: "Once it was enough to unite in prayer; but today evil is so prevalent, especially affecting young boys and girls, that we need united action".⁸ On another occasion he wrote, "We have initiated a series of projects that in the eyes of worldly people would appear impractical and crazy; however, God has blessed their beginnings and they are going ahead successfully. All the more reason for prayer, thanksgiving, hope and vigilance".⁹ Don Bosco was a man of generous horizons and daring courage; to carry out his unique vocation he marshalled all his talents of intellect, creativity and courage, and was urged on too by the inspiration and graces of the Holy Spirit.

"At times he seemed to feel a kind of universal responsibility for abandoned youth; but he was well aware that the problems of the young were too vast for his works to cope with and must be referred to specific persons with civil and ecclesial

8. Conference to the Co-operators of Borgo San Martino, 1 July 1880.

9. Letter to John Cagliero, 27 April 1876.

responsibilities. In both cases it meant inviting people to interest themselves in the young when they were not officially members of his institutions and worked instead in parishes, in their families, in other cities districts".¹⁰

The problems of the multitudes of today's young people in need vastly outnumber those of Don Bosco's time; and there is obviously a far greater urgency to widen our horizons in our interpretation and promotion of the Salesian vocation.

The SGC had already seen the Salesian Family as *one of the main avenues of our renewal*: " 'Salesians', says Document I, no. 151, 'cannot fully rethink their vocation in the Church without reference to those who together with them carry out the will of the Founder; hence they seek a greater union of all whilst preserving the genuine diversity of each' ".¹¹

This is a truth that demands our serious attention: our Salesian vocation, in its factual completeness, makes us participate vitally in *an experience of the Holy Spirit* lived and shared with so many others and in which there is mutual exchange of its wealth¹² and a more aware commitment to its tasks.¹³ Every confrere must realise that his religious profession introduces him into both Congregation and the Salesian Family: in this extensive field he will find so much that will help him towards holiness and apostolic collaboration; it opens up horizons of work that would seem to border on temerity; it puts him in the vanguard of ecclesial and civil action.

My dear confreres, we must see the Salesian Family as a very real fact; we must have faith in its growth; we must come to know and love its

10. P. Braido: Il progetto operativo di Don Bosco e l'utopia della società cristiana.

11. Letter of presentation of the Rector Major, Father Luigi Ricci, no. 4, p. XVIII.

12. v. SGC 159.

13. v. SGC 160.

own special nature; we must realise its many requirements that will spur us on in fidelity to Don Bosco.

Don Bosco belongs to the Church

To understand better the living heritage bequeathed us by Don Bosco and the responsibilities that flow from it, we would do well to reflect a little on the *importance in the Church* God gives to every Founder.

Perhaps we are accustomed to regard Don Bosco as the "private property" of our Congregation. This would be to unwittingly distort his personality and reduce his function and transcendency. Naturally we have a special affinity with him that helps us more easily to approach him, know him, understand him and have a truer and more objective appreciation of him; but by the same token we should be the more anxious to better grasp his importance to the *whole Church*; for to lessen his ecclesial stature would mean lessening his sphere of influence. A Founder has been granted a special charism for the good of all the People of God. The Church recognises this, rejoices in it, is enriched by its spiritual and apostolic contribution, blesses its particular values, promotes and sustains its distinctive character, demands that its peculiar identity be safeguarded and defends its integrity.¹⁴

Paul VI reminds us that Founders have been "raised up by God *in the Church*"; hence their disciples have the obligation to be faithful "to their evangelical intentions".¹⁵

A Founder is a true *ecclesial point of reference* and must not be reduced in size by any fussy though

14. v. Mutuae Relationes.

15. Evangelicatio, 11, 12.

well-intentioned parochialism that would only warp his special qualities and his real mission among men.

The Council speaks of Founders as gifted expressions of the vital reality of the Church.¹⁶

Unfortunately theologians have not yet made an adequate study of the specific significance of this aspect insofar as it actually expresses the Church. The personal action of a Founder is infused into the very mystery of the Church in its historical development: he is raised up in the Church and for the Church as *one of the characteristic expressions of its "life and holiness"*.¹⁷

Every Founder enjoys a kind of uniqueness in the Church insofar as he is an initiator and a model.

Last year in my letter to the Daughters of Mary Help of Christians I pointed out three aspects of this distinctiveness in our Father.

— *He had a distinctive afflatus.* Don Bosco saw no other way to fulfil his calling except by being a Founder. He was practically obliged to embark on a brand new kind of sanctification and apostolate, a personal interpretation of the Gospel and the mystery of Christ with a special adaptation to the signs of the times. This originality meant a new "fusion" of the common elements of Christian holiness that was well balanced, congenial and regulated; the virtues and the means to holiness had their own proper place, quantity, symmetry and beauty that were characteristic.

— *He achieved an extraordinary form of holiness.* It is difficult to establish the level of this holiness, but it cannot be identified with the holiness of a saint who was not a Founder (e.g., St Joseph Cafasso). Don Bosco's extraordinary holiness

16. v. Lumen Gentium 46, 46.

17. Lumen Gentium 44.

invested him with something of the novelty of a precursor. It drew people to him; it made him a referral point for agreements and differences; it made him a patriarch, a prophet. He was never a recluse, but rather a catalyst; he carried the future in his hands.

— *He worked indefatigably to increase his spiritual family.* If the “experience of the Holy Spirit” is not transmitted, received and then lived, cherished, perfected and developed by the Founder’s direct disciples and their adherents, there is no founding charism. This is of basic importance. Don Bosco possessed his own proper gifts and they remained with him until his death; through a divine disposition they made him a fruitful centre of radiation and attraction, a “giant of the spirit”, as Pius XI called him; and he bequeathed to us a rich and well-defined spiritual heritage.¹⁸

These specific marks of Don Bosco as a Founder were translated into his operational overall project, which is “substantially one and possesses its own special characteristics to which it is possible to reduce the many aims and actions of his busy and vigorous life”.¹⁹

In his well planned activities our Father has also given to the Church an educative method bearing the marks of genius, a system that has given rise to a set of pedagogical and pastoral principles accepted far and wide, a system that answers to the needs of the young and the working classes, a *Preventive System* that has made saints out of both educators and their charges.

Don Bosco’s overall project gathers together and organises a complex association made up of co-workers of all kinds: a *Family* that brings the

18. Egidio Viganò: Re-discovering the spirit of Mornese, 24 February 1981; v. ASC no. 301, pp. 25-26.

19. P. Braido: Il progetto operativo di Don Bosco e l'utopia della società cristiana.

Gospel to the young through the Preventive System.

To be truly loyal to Don Bosco as our Founder it is plain that we must see him in an *ecclesial context*.

Don Bosco father of a spiritual Family

To journey back to our origins, we find Don Bosco with a heart overflowing with pastoral charity and gifted with a love of predilection for the young. The first spark of the Salesian vocation is love, an intense love, well-defined and apostolic, a love dedicated in a special way to young people who are poor and abandoned. In his priestly heart is to be found the primordial and crystalline spring waters of the whole Salesian Family.

We are dealing here with a supernatural passion that immerses the whole person within the mystery of the God-Saviour; a charity that finds its realisation in a radical following of Christ whose anxious arms stretch forth to save the young, the lowly, the needy. It is in Don Bosco our Founder that we find the origins of the distinctiveness of the Salesian charism that emphasises through its twin fulcrums of *God* and *neighbour*, the *giving of oneself utterly to God in a mission for the young*. The context and thrust of this primordial force were graphically instanced in his *Oratory apostolate*. After all, for Don Bosco the *Oratory* meant what we call today the *Youth Apostolate*, that is, a factual commitment to the Gospel-education of confused and neglected young people in a critical period fraught with the explosive results of rapid structural and cultural changes.

Our origins are indeed centred in *an Oratorian heart*. In other words, we see a priest of the local Church of Turin possessed of an overwhelming apostolic passion for poor and abandoned youngsters. Such an apostolic zeal cannot be explained without the initiative of Christ the Saviour and the loving care of Mary, who both knew new life from the tomb and are the guides of salvation-history; and the definitive implementation of this *Oratorian predilection* is linked to the guidance of Pope Pius IX who directed Don Bosco in his founding efforts.

The Spirit of the Lord filled this zealous priest so well endowed with natural talents and special gifts. He perceived more and more how urgent and far-reaching his work was to be. He set about with realistic efficiency to gather together, inspire and organise the greatest possible number of co-workers he could get. Thus he instituted his *Oratory apostolate* in Turin. His collaborators were priests, mothers of families, layfolk in comfortable circumstances, young people and adults — all under his guiding hand. He sought far and wide for as many as possible; and above all, he wanted them *united*.

This variegated group of co-workers he organised and called *The Congregation of Saint Francis de Sales*, and then set about putting it on a stable basis. He received the official approval of Archbishop Franson in 1850; he obtained canonical recognition in 1852. One of the directives stated that it was the responsibility of the Superior "to preserve unity of spirit, discipline and direction".²⁰

A few remarks are in order regarding this embryonic "Congregation for the Young".

First of all the word *congregation*: it was used

20. v. *Memorie Biografiche* XI 85; IV 93.

in its general and etymological sense of *congregating* or *bringing together*; it meant a group of persons united to work together for the same spiritual and apostolic purpose. In those days there was the wide-spread *Congregation of Christian Doctrine* (of the Council of Trent), and indeed other various *Congregations* and *Companies* that comprised both layfolk and priests. It is interesting to note that Don Bosco referred to his "congregated members" as workers, co-operators, collaborators, benefactors — that is, people dedicated to good works and committed in a practical way to the apostolate. Indeed we can gauge the mettle of his "congregated workers" by the fact that they belonged to the *Oratory apostolate*: in other words, their Christian and educative activities were in line with the Valdocco-type Oratory.

Why should his "Congregation" be under the patronage of Saint Francis de Sales? He wanted the spirit of Saint Francis to imbue the life and work of his collaborators among the young — kindness, gentleness, trust; a joyful outlook of healthy humanism with apostolic dialogue and friendliness that would all go to make up an integrated educational method.²¹

So far Don Bosco's work was on a diocesan scale only. Little by little and along the road of hardship and suffering it was to assume an ecclesial universality.

From 1850 onwards the Holy Spirit was to form Don Bosco slowly and carefully into the Founder of his definitive Salesian Family.

The idea of the kind of foundation his vocation demanded was not immediately clear to him: its details and juridical structure were still somewhat

21. V. Memorie Biografiche II, 252-254.

nebulous. The knowledge of God's special gift, even in a Founder, is generally not a sudden revelation but develops by stages and sometimes in a roundabout way. God sends prophets into his Church and expects them to find their way gradually and laboriously. Deep within himself Don Bosco was sure that Providence was leading him step by step to be a Founder. He was personally concerned to "let it be known that God himself guided all things at all times".²² He said to his rectors on 2 February 1976, "The Congregation has not taken a single step without the backing of some supernatural happening; there has never been any change, any improvement, any development, that was not preceded by a command of the Lord".²³

Fairly soon, *at least by 1854*, he saw the need for distinguishing two categories of workers: "Those who were unattached and felt that this life was their true vocation: these lived in community in what they always considered the mother-house and centre of the pious association. The Supreme Pontiff advised that the association be called the *Pious Society of St Francis de Sales*, and it is still so-called. The other collaborators, that is, the 'externs', lived with their families in the world and continued to promote the *Oratory apostolate*: they still kept the names of *Union* or *Congregation of St Francis of Sales*, *promoters* and *co-operators*; they are dependent on the Society and united with its members in working for needy youth".²⁴

In December 1859 he gave a specific form to the *special central part* of the Association for the Oratories: it was to be the nucleus of promotion and the secure and stable bond of union. With this in mind he drew up Constitutions and Regula-

22. St John Bosco: Memorie dell'Oratorio di S. Francesco di Sales, ed. SDB Rome, p. 16.

23. Memorie Biografiche XII 69.

24. Memorie Biografiche XI 85-86.

tions for this "intern" group that would also serve as a rule of life for all "extern" co-workers. These latter would be incorporated with the Pious Society either as "extern" members or members living and working completely in the world. All would draw their inspiration from the same Rule.

Up to this point only boys were envisaged.

But Providence was inspiring him with thoughts of doing similar things for girls. On Pius IX's advice he organised the women co-operators; and besides, in Mornese in the diocese of Acqui, Mary had in a wonderful way prepared for him a chosen group of apostolic young women inspired by Mary Domenica Mazzarello and under the guidance of Father Pestarino. With them he was able to found in 1872 the Institute of Daughters of Mary Help of Christians, also incorporated with the Pious Society. Their first Constitutions were entitled *Rules for the Daughters of Mary Help of Christians incorporated with the Salesian Society*. They lived in communion of spirit and mission under the guidance and direction of Don Bosco and his sons. Their work was to do for girls what Valdocco was doing for boys.

The work had now extended beyond the diocese, and consequently in 1864 the Holy See granted the *Decretum Laudis* for the Pious Society, and later (3 April 1874), the approval of the Constitutions. This development gave rise to certain grave difficulties and the need to rethink the Statutes for the "extern members".

Thus it came about that they were given a juridical form in the *Union of Salesian Co-operators* on 12 July 1876. Don Bosco drew up a set of Regulations for them: they were to have the same spirit

and mission as the Salesians and were also to be incorporated with the Salesian Society.

Thus we have an historical and documented fact: Don Bosco heard the call of the Spirit of the Lord to commit himself tirelessly to the salvation of the young; for this purpose he founded a large apostolic association, a spiritual family of different groups and categories closely united and systematically structured. The three basic groups of the Salesian Family were thus instituted personally by Don Bosco and are the Salesians, the Daughters of Mary Help of Christians and the Co-operators. When the Past Pupils began visiting Don Bosco for the celebration of his name-day he used exhort them to be dedicated apostles and join the Co-operators.²⁵

25. Memorie Biografiche XVIII 160-161.

After the death of our Founder in 1888 an unfortunate problem arose regarding the juridical aspect of the incorporation of the Daughters of Mary Help of Christians with the Pious Society. In 1901 a decree of the Holy See *Normae secundum quas* demanded the juridical separation of women's Institutes with simple vows from the respective male Congregations. The separation was regretted, but it did not lessen the family links and the collaboration between the Daughters of Mary Help of Christians and the Salesian Congregation.

Eventually in 1917, through the good offices of Cardinal Cagliero, a temporary new juridical link was granted. This link was stabilised by a decree of 24 April 1940 that appointed the Rector Major as Apostolic Delegate of the Institute of the Daughters of Mary Help of Christians.

The painful events concerning the separation of the "extern members" and the Daughters of Mary

Help of Christians from the Pious Society actually served to prevent confusion about certain ecclesiastical structures: these links were variables and need to be adapted to suit new situations — hence they were quite distinct from the permanent and unchangeable charism that all the groups shared for the young and the working classes. In fact their common aims and responsibilities never waned; and after Vatican II they took on greater clarity and a new lease of life.

Since the death of our Founder the Spirit of the Lord has enriched the Salesian Family with other groups that have burgeoned forth from its vitality to meet new needs and different situations. These of course have all *been participants in the Salesian mission* and not those benefited by Salesian action.

To mention just some of these new groups:

— the *Association of Past Pupils* “by virtue of their Salesian education”;

— the *Don Bosco Volunteers*, founded by Father Philip Rinaldi at Turin in the context of Salesians, Daughters of Mary Help of Christians, Co-operators and Past Pupils. (Father Rinaldi thus intended to implement Don Bosco’s project regarding the “extern members” who would be an effective means for taking his spirit into the heart of the world.)

— the *Daughters of the Sacred Hearts of Jesus and Mary*, founded by Father Luigi Variara in Colombia;

— the *Sisters of Charity of Miyasaki*, founded by Mgr Vincenzo Cimatti and Father Antonio Cavoli in Japan;

— *The Salesian Oblates of the Sacred Heart*, founded by Bishop Giuseppe Cognata in Calabria;

— and various other groups.²⁶

These groups, especially the first three instituted by Don Bosco himself, *cannot be considered as isolated entities*; they were born and have always lived in mutual interchange of spiritual and apostolic values; and in this they have all been the beneficiaries. The invaluable heritage of Don Bosco was left to all of them together as one single family.

The unifying force of his charism

The Salesian Family of Don Bosco is therefore a charismatic reality; in other words, it is a gift of the Holy Spirit to the Church, destined to grow and extend itself among the People of God; it has a determined and constant scope that transcends the changing circumstances of time and place.²⁷

The secret of its unified energy and life is the *charism of the Founder*, which is a manifestation both supernatural (not of flesh and blood) and created (hence human) — a manifestation of the same uncreated Gift, the Holy Spirit, in the Church.

The expression *charism of the Founder* has taken on the significant meaning of an *experience of the Holy Spirit* that is singular, rich and transmissible.²⁸ The Vatican II documents had not yet used the expression *charism of the Founder*: they referred to the *spirit of the Founder* in the general sense of his spiritual, apostolic and distinctive ethos; or even to his *primordial inspiration, particular vocation, distinctive character* or *particular pur-*

26. For a more complete list of the various groups, v. Boll. Salesiano, 1 September 1981, p. 11.

27. Evangelii Nuntiandi 11, 12.

28. Mutuae Relationes 11.

pose.²⁹ Hence these terms are used with a certain amount of elasticity to signify the Founder's common heritage.

* It may help to understand the uniqueness of the charism of our Founder if we set it up beside the founding charisms of other spiritual Families in the Church such as the Augustinians, Benedictines, Carmelites, Dominicans, Franciscans, Jesuits, and so on.

The spiritual Family of Don Bosco seeks its inspiration in the positive humanism of St Francis of Sales, though it has its own special methods, its own distinctive character. In a sense Don Bosco wears the garb of our true mentor and source of a unique charismatic experience; he is the necessary point of reference for all those called by the Spirit to share his destiny and mission at this point in history, each according to the particular circumstances of his state in life.

There is a living force that binds the members of a charismatic family together. It is something held in common and it creates a kind of consanguinity, a spiritual kinship, between them; it becomes the very soul of their life-style, their special way of viewing their activities, the source of their mutual communion.

Don Bosco was eminently practical and a patient organiser and constantly worked out practical ways to ensure that his *experience of the Holy Spirit* (his *charism*, his *spirit of the Founder*) should be passed on and perpetuated in a *systematic communion* with stable structure and harmonious operation. For this reason he had to research, intuit, revise, experiment and adapt in accordance with the suggestions and possibilities of the times. Today we

29. v. Lumen Gentium 45; Perfectae Caritatis 2, 20, 22; Christus Dominus 33, 35 i & ii.

would betray his charism if we limited ourselves to the juridical and ecclesiastical methods for an association: for (as has been noted) these are subject to change, being dependent on social needs and ecclesiastical dispositions. Still we must admit that his practical concern for internal coherence in communion and activity was an integrating influence on his foundation plan. Indeed this concern is constantly in evidence in the lengthy founding process by which he set about translating his *experience of the Spirit* into reality. However, let us now reflect on the intimate nature of the *charism of the Founder*.

* The source and driving force of this charism is *charity*, that "first and most necessary gift"³⁰ of life and holiness in the Church.

Charity is in the very heart of a Founder and directs everything — his ideals, his anxieties, his plans, his concerns, his quest of ways and means; it gives them their special form and guides them to their goal. It is the projection of his charity that draws people to him, co-ordinates and harmonises the different functions, the many gifts, the various states and ministries; it sublimates differences into a well organised and fruitful unity.

However, in each Founder charity manifests a uniqueness with specific characteristics. In other words, the vital force of the charism of a Founder is, after all, *a type of charity* that flows from his heart into a vast and congruent field of action.

Every Founder living out and developing his charity to the full emphasises certain aspects and thus gives rise to different spiritual styles and characteristics. Hence it is that Founders manifest distinctive ways of practising charity that indeed

30. Lumen Gentium 42.

proclaim the amazing depths of this virtue: "the Church is beautified with the manifold gifts of her children, like a bride adorned for her husband (v. Rev. XXI 2), and manifests in herself the multi-form wisdom of God (v. Eph. III 10)".³¹

31. Perfectae Caritatis 1.

* At this point we should take special note of the unifying force that carries within itself the type of charity lived out by the Founder. It is vitally real, it has a fascinating power of attraction, and it is capable of gathering people together in ever-growing numbers and uniting them into a mystical kinship. It cannot be identified with the spiritual characteristics of a ministry (such as priesthood or diaconate, etc.); nor with a particular state of life (such as celibacy, marriage, widowhood). It is a divine force that permeates the vital tissue of life and makes possible the gathering and unifying of different characters, different functions and different situations.

In the Church, the Holy Spirit (who is un-created Charity) unites, vivifies and inspires all the various structures and functions of the Body of Christ: and by analogy (though to an infinitely lesser degree) the charism or distinctive type of charity of the Founder (which is a created gift of the same Holy Spirit) unites, develops and orients the different persons and values that are assembled together to make up a *spiritual Family*.

Here we see different temperaments and tastes, diverse talents and personal gifts, fused into a single communion; and even different spiritualities that go with the various ministries, states of life or inspirations in the Church — all are subordinated to the essential membership of the same Family.

Indeed *charism* and *spirituality* are not the

same thing. In practice, various spiritualities of different ministries or states of life can live harmoniously within the same *charism*. Thus in a spiritual Family there can be gathered together in complete compatibility and in various quantities the spirituality of the priest, the lay person, the religious, the married, the single, the oblate, the victim, and so on.³²

32. v. Lumen Gentium
41.

It is surely a fine and enriching experience to be a member of a *spiritual Family* where the variegated differences help towards a clearer self-identification and a greater harmony — not by blurring or smoothing out the differences but by giving a fillip to the individual identity of each.

* The kind of charity that gave life to Don Bosco's charism is a *pastoral charity* distinguished by its special quality we call *Salesian*. This means that we must find the unifying force of our Family in that kind of priestly love characterised in Don Bosco by an overwhelming passion to help the young and by his special way of perceiving, living and communicating the values of the Gospel and translating them into his plan of operation. He himself summed up this way of charity as a kind of motto on a coat of arms: *Da mihi animas, cetera tolle*.

At this point we must clear up a misunderstanding that could cause spiritual deviations.

In every truly apostolic life pastoral charity permeates the very being of the person: before becoming *action* it is a *way of life*; it is a participation in the very love of God, a uniting with him, a self-donation and self-annihilation so as to belong utterly to him and be totally available for working for his Kingdom. *Pastoral charity* must not be

superficially identified with altruism. First and foremost it is an intrinsic change of life through which a person lives in intimate union with the God-Saviour and totally at his beck and call for action.

It would be well to ponder this concept, for it gets to the very root of a genuinely apostolic spirit. Reflection makes it obvious that the famous dictum *agere sequitur esse* (action follows existence) should never be taken to mean a division, or a belittling of action in favour of existence. Sertillange writes with great acuity, "Action is only a form of existence. When I act I *am* the agent. In other words, I take on a form of activity which is by this very fact a form of being. The conditions of my being therefore are also the conditions of my action".³³

The activity of pastoral charity is not separate or inferior to its being: rather it accompanies it, reveals it, sheds lustre on it, fulfils it and expresses its genuine verity. It does not come *after* but resides *within* as an element of its dynamic identity. It is radically interior insofar as it is a participation of the love of God.

Thus it is that in the depths of an apostolic experience of the Holy Spirit (St Francis de Sales' "ecstasy in action") we find after all a form of the interior life.

This is indeed an illuminating reflection for us. It makes it ever more clear why pastoral charity is the very heart of the charism and spirit of Don Bosco.³⁴ Thence flows that supernatural and interior energy that unites us, gives us our distinctive character, nourishes and enthuses us, brings us together in communion, invites us to self-donation and

33. Sertillange: *Il cristianesimo e la filosofia*.

34. v. Const. 40.

holiness, and gives us that spiritual and instinctive urge for work, inventiveness and sacrifice.

* From this *centre* or primary spring there flow the *specifically Salesian traits* of the pastoral charity of Don Bosco as the elements of his charism. We already know these various elements well, but it is worthwhile recalling them briefly: they help to better grasp the nature of the unifying force that moulds us into a spiritual Family.³⁵

The traits of the *Salesian communion* shared by the sons and daughters of Don Bosco are as follows:

- first of all, as a living spring, *the special covenant with God* according to the kind of pastoral charity described above; this means firstly an intimate union with God the kind Father concerned to implement a merciful and pedagogical design for salvation, and secondly a love for our neighbour poor and needy, with a predilection for the young.

- then the *Salesian spirit*: it dominates our thinking, our conduct, our attitudes, our tastes, preferences, priorities, our very way of reading the Gospel.

- *our mission for the young*: it is our specific participation in the manifold works of the Church for the salvation of the world.

- the *Preventive System*: this is our practical and distinctive way of pastoral action that takes all the above three characteristics (charity, the Salesian spirit and our mission of salvation) and translates them in concrete form among the young.

- *a practical merger-plan*: this means a life-style and action that can accept the different community structures of the various groups and trans-

35. v. Egidio Viganò: *Non secondo la carne ma nello spirito*, 1978, pp. 90-99.

form them into a certain *communion of forces* of all the Salesian Family.

These elements of the *charism of Don Bosco* equip the Salesian Family for a specialised activity, making it ready and able to share work together in the "everyday apostolate of the Oratories".

With the driving force of his charism Don Bosco unifies into a single concordant and apostolic Family priests, layfolk, celibates, married, widowed and religious, with all their various ways of witnessing to the Beatitudes. No one loses his specific spirituality, whether priestly, lay or religious. The charism of Don Bosco is a superior, overall and existential force: it accepts individual spiritualities with their special situations and functions, classifies them and impresses its special character on them without adding to or subtracting from anything in their natures; indeed it strengthens and enhances their own special character.

* Just as in the Church everybody possesses all, each in his own way, so in our Salesian Family everybody possesses all of the charism of the Founder, each participating and expressing it in his own way according to his vocation and the measure of the Spirit's gift. The wealth of a spiritual Family that flows from the unifying force of the Founder's charism is immense: it extends to such proportions that it is not possible for each member to live all its elements to the full. All can implement them up to a point, but each concentrates on certain specific elements for his own sanctification and the service of others. When all the members join forces the Family is able to live to the full every one of its values.

Thus it is that in our Salesian Family we are

able to share a veritable wealth of values, enhearten one another, and benefit from the example of others: and each becomes more staunch and enthusiastic in his vocation. We see the consecrated groups emphasising the energy and drive of the radical Gospel message. The non-consecrated groups proclaim the centrality of man, the importance of temporal values and the close and indispensable link between the consecrated life and the task of transforming the world.³⁶ The priestly members live pastoral charity in a special way by the exercise of their sacerdotal ministry;³⁷ other members, in their many life-styles and lay commitments at all levels, are able to perform many specialised services in our vast and complex mission to the young. Furthermore there is a wide range of spiritual aspects in the different groups: these should be present in every Salesian heart, but they are more characteristic and more in evidence in certain individual groups. The Salesian Family as a whole is able to put these special facets at the disposition of all. The following list is very incomplete but serves to exemplify this.

The Salesians: kindness and happiness, educational initiative, untiring animation, research into the common Salesian heritage, missionary courage.

The Daughters of Mary Help of Christians: feminine Salesian perspective and delicacy, loyalty and sacrifice after the example of Mary, service of motherly and sisterly intuition, profound prayerfulness.

The Co-operators: realistic view of life (ability to use daily tasks and professions as a means of apostolic commitment, active contribution to mankind and society).

36. v. Lumen Gentium 31.

37. v. Presbyterorum Ordinis 8.

The *Don Bosco Volunteers*: profound significance of secularity, importance of creature values, quiet enleavening of the masses, individual personal witness.

The *Past Pupils*: binding force of Salesian education, cultural area a central element for us, importance of an updated and adequate pedagogy to suit the changing times, pressing need of special care for the Christian family.

Other Institutes of Salesian Sisters (such as Fr Variara's *Daughters of the Sacred Hearts of Jesus and Mary*, and Bishop Cognata's *Oblates of the Sacred Heart*): special spirituality of suffering and oblation as already instanced in Father Andrew Beltrami. These Sisters remind all the other members of the Salesian Family that self-oblation and patient suffering are indispensable for all in life's vicissitudes, misunderstandings, illnesses, forced inactivity and old age.

Other groups: all have their own specific characterisations.

The unifying force of Don Bosco's charism has indeed given rise to a spiritual family that is unique, variegated and possessing many branches; it constitutes a kind of atmosphere of spiritual serenity from which no one is excluded; it is open to all races, nationalities and pluralistic cultures; no continent is excluded. Each one with his own temperament, his own talents, his own Christian vocation, can cry out, "In this spiritual Family I am at home".

Every quality, every ecclesial spirituality and every ministry is respected and promoted. The spirit of the Founder does not change or suppress the differences: rather does it accept them and further

them so that they can be lived with more enthusiasm and in accordance with their particular way of holiness and activity in the harmonious union of the same kind of charity.

Praised be the Lord and our Mother Mary for raising up the charism of Don Bosco as a great and wonderful gift for the Church. All together we, the various groups of the Salesian Family, are the heirs and the bearers of this gift.

The renewal of SGC

With Vatican II came a new awakening in the Church and an in-depth rethinking of its mystery. It renewed its mission in conformity with the times; it completely refurbished its doctrine of charisms and invited the spiritual families to reactuate their gifts of the Spirit by journeying to their origins in quest of the crystalline waters of their true vocation, renewing it in answer to the needs of the times.

The General Chapters and Assemblies of the various groups of our Salesian Family have now spent some years of serious study and painstaking work to implement this exacting task. To us Salesians first of all by virtue of our vocation and our traditional responsibility³⁸ fell the task of researching Don Bosco and the common experience of the first century of our existence.

I have already noted how our Special General Chapter and 21st General Chapter gave careful attention to our vocation with reference to the Salesian Family. The SGC set out in Document I,³⁹

38. v. Constitutions 5.

39. SGC: Salesians of Don Bosco in the Church; vocation and identity of the Salesian Society today.

Chapter 6,⁴⁰ the directives and basic doctrine for the direction renewal should take. GC21 appointed a *Coucillor for the Salesian Family*: the modified article in the Constitutions reads, "The Coucillor for the Salesian Family has the task of sensitising and animating the Congregation for the role entrusted to it in the Salesian Family in accordance with article 5".⁴¹

40. SGC: The Salesian Family today.

41. GC 21: 402-403.

By the appointment of this special Councillor the Congregation has renewed and boosted Don Bosco's desire that the Salesian spirit should make the greatest possible impact on the world. He himself had used practical means such as the media for this purpose, and in a special way he made use of dedicated people who sympathised with his mission for the young and the masses — and these were the members of his Salesian Family.

It would be greatly helpful, dear confreres, to study again, privately and in community, this Chapter of the SGC: it is still the basic guiding text for the regenerating of our Salesian Family.

A *careful perusal of the capitular document* will highlight two complementary movements that renewal must pay heed to: a progressive *clarification of the identity of each individual group*, and a growing process of *integration and communion* with some kind of supporting basic uniting principles.

The first of these movements calls for each group to spell out more accurately its own distinctive characteristics as members of a Family that does not seek uniformity but a harmonious co-ordination with *one single spirit*. This will make for a clearer awareness of individual autonomy⁴² and the need for a common frame of reference.⁴³

42. SGC: 166-170: Differences.

43. SGC: 161-165: Elements in common.

44. SGC 174-176: Motives, contents and methods.

The second movement calls urgently for greater communication and collaboration.⁴⁴ It also demands the recognition, defence and *renewal of a common basic structure* that is regulated by a statute of practical principles — even if reduced to an indispensable minimum. This statute would adequately preserve and promote unity in our charismatic communion.

Nowadays relationships multiply daily between man and man; the need for communication and united effort becomes more necessary; and it would seem more urgent than ever to unite all the sons and daughters of Don Bosco together and *regenerate our Salesian Family*. In this way “the riches of each group will become the riches of all”, and our common mission to youth will increase in strength and effectiveness. “We shall be enlightened on the *relevance for today* and the *authenticity of the gift of the Spirit* made to Don Bosco and of the gifts that the same Spirit in like manner bestows on us. We shall have a better appreciation of the force and *apostolic fruitfulness* of our mission and of the method to be adopted. Through sharing and collaboration we shall live the Gospel to our mutual enrichment. Dynamic fidelity to Don Bosco through this sharing and collaboration will extend the influence of his pastoral insight and fatherliness. This will shine all the more brightly, because every increase in brotherliness, unity and commitment on the part of those who consider themselves his sons adds to his stature”.⁴⁵

45. SGC 174.

From the preparations for the SGC up to today there have been nearly twenty years of work put into initiating and developing what we could call the *renewal plan* for the *Salesian Family*. Anyone

examining this period would be struck by the obvious presence of the Holy Spirit. The "project" had its beginnings when the Salesians set about the renewal and updating programme required by Vatican II. The first step was to explore the will of the Father. The efforts of Don Bosco to unite the forces of good for the benefit of the Church and society became more obvious, more pressing, more relevant than ever. It was also clear that although cultural and evolutionary changes have modified the mode and structure of the union between the Salesians, Daughters of Mary Help of Christians and Co-operators of Don Bosco's day, the deep-down values have remained unchanged. Factors today make that union even more necessary and relevant: modern ecclesiology favours communion, the requirements of evangelisation call for it, the new problems of youth and the masses need it. From the two sessions of Special Provincial Chapters the pre-capitular commissions received the proposal to renew the Salesian Family. The request came from the grassroots, i.e., individual confreres and communities, and it became one of the projects of the capitulars.

The SGC went into the various facets of this project with great thoroughness. It finally came up with the formula we all know.

Between SGC and GC21 several Institutes spontaneously embraced the Salesian Family. It was clear that far from considering the project as a possible intrusion into their lives or a diminution of their autonomy (by the role played by the SDBs) they considered both project and SDB role as a grace that would help them be more faithful to Don Bosco. These sentiments were more than mere words:

the "incorporation" found its way into quite a few Constitutions and Regulations and there were many requests to join the Family. There were meetings and live-ins at all levels, and bulletins of communication and fellowship. Practically everywhere enthusiasm and definite spiritual fervour abounded. Whatever shadows there were were due rather to the novelty of the venture and its lack of structures — but they were weak repercussions and in no way comparable to the positive reactions.

This was the state of affairs when GC21 was convoked. Its agenda made no reference to the Salesian Family, but the matter came up automatically: first there was the assessment of how SGC's directives had been implemented, and secondly there had been specific requests by some fifteen Provincial Chapters. A novelty to be noted was the intervention of various groups whom the SGC had accepted as members of the Family. They sent messages which all had one common denominator: the request that the Congregation take steps to fulfil its animating and pastoral role towards them and carry out its liaison duties; and consequently to create the necessary apparatus therefor. In fact they had their representatives in certain commissions and in the Chapter Assembly.

GC21 made some extremely important decisions for the Salesian Family: it instituted a Councillor to animate the Congregation at world level and to link together the various groups; it reaffirmed the validity of the project agreed on at the SGC; it called for a vocation apostolate for the Salesian Family; it included the Salesian Family in formation programmes; it re-emphasised that preference be given to lay-helpers who had had adequate forma-

tion; it committed itself to the training of good animators for all the groups — this was stressed as one of the priority tasks of all Provincials in the closing address of the Chapter.⁴⁶

46. GC21 588.

During these last four years, in meetings and joint visits of the Rector Major with the Provincials throughout the different cultural areas of the world, animation of the Salesian Family was always one of the essential matters discussed.

There is proof in plenty that there is no longer any lack of conviction or acceptance in the Congregation and that great progress has been made in putting theory into practice. Studies have been undertaken, and there have been many initiatives involving animation, collaboration, communion and communication. Important events involving the Salesian Family have increased in number: the *Salesian Missions Centenary*, the *Centenary of the Daughters of Mary Help of Christians*, the *Centenary of the death of St Mary Mazzarello*, and various other anniversaries with the Rector Major present. Furthermore there are ever-increasing requests for his spiritual direction for the various groups. There has been greater collaboration in studying and researching the Salesian vocation and in seeking common areas of commitment such as Project Africa. All this is clear proof that the Salesian Family with its glorious past holds fascinating promises for the future.

My dear confreres, we are all called (especially we Salesians) to work with energy to achieve a genuine and creative reinstatement of the Salesian Family in the Church. It was Don Bosco's wish that the binding influence, the stabilising factor, the driving force in the Salesian Family, should be

47. SGC 189.

the Salesians themselves, and hence we must dedicate ourselves in all seriousness "to arranging fraternal exchanges and studying together in the context of the joint pastoral plan of the local Church the best ways of carrying out a practical and effective evangelisation and catechesis".⁴⁷

48. SGC 177.

This responsibility should be assumed and carried out in the first place at world level and by the Provincial Conferences and particularly by Provincials and their Councils. More than anyone else these latter have "the capacity to manifest this unity in mission and Salesian spirit in its plurality of forms and the creativity of each group for the general benefit of the others". These are indispensable elements that will "make us more acceptable in the communion of salvation (the Church), more effective in our apostolic work, and richer in personal fulfilment".⁴⁸

This renewal will grow and progress only if we are faithful to the origins of our vocation; these we must cherish deeply, viewing them historically and objectively and with the insight of Don Bosco's sons.

Forging ahead together

These two concepts, *forging ahead* and *together*, aptly describe the way we should tackle the task of re-establishing the Salesian Family. This is a challenge to us to boost our communion and our mission, and we must heed it. *Forging ahead* refers to our mission; *together* indicates our communion. So let us *forge ahead together* in our communion to achieve a more effective mission.

Our *mission* among poor youth and the masses must expand in undertakings, in new foundations, in apostolic creativeness.

Our *communion as a Family* must develop in authenticity and organisation. Certainly every group has its own identity and corresponding autonomy; but for us today, the accent is on communion. We have our historical origins to salvage, that union Don Bosco wanted, and we must revive it, increase it, renew it.

My contacts with the various groups in the different continents prompt me to suggest that we *forge ahead together* with the four practical objectives that follow:

- OBJECTIVE I: *Stepping up our knowledge of Don Bosco and consequently our pastoral charity.*

This is a valid and holy objective. Together with the whole Salesian Family we must promote a better understanding of our common charism; and every person in every group must intensify the kind of charity practised so heroically by Don Bosco and that characterises and defines exactly what we mean by his "Oratorian heart".

We must bear in mind that *charity is never out of date or subject to individual will or judgement: it is a living and ecclesial reality.*

It is *living* because it is a real gift of the Holy Spirit for the present and the future. Like the Holy Spirit its author, it is essentially creative; it loves and serves the persons of today: the *three Persons* of the Trinity whose loving embrace enfolds the end of the century in which we live, and today's *young persons who* will greet the third millennium.

It is *ecclesial* because it shares and expresses the life and holiness of the Church; and this close-knit Body of Christ is under the vital influence of the Holy Spirit who lives within it to help it grow as a living and united organism.

Thus this charity is not only *real* but also *guided* by the Church through her bishops and in the light of the ecclesiality of Don Bosco (who belongs to the whole Church and not just to Salesians).

It is a charity vitally linked with two reference points in the Church: the bishops and the Founder.

Boosting our pastoral charity is not a matter of mere words and recalling the past: it means really loving; making an in-depth study of pastoral charity under the guidance of the Pope, the bishops and the successors of Don Bosco; responding creatively to the demands of persons and times just as our Founder did in the 19th century. This is only possible if we take our holiness seriously, giving priority (as I wrote in my last letter to you)⁴⁹ to our daily and sincere *encounter with Christ* and our zealous *commitment to holiness*.

Dear confreres, to reinvigorate our Salesian charism means nothing other than REPLANNING OUR SALESIAN HOLINESS TOGETHER. As Don Bosco once said, "Salesians must be holy or they are not Salesians".⁵⁰

This then is the first objective that will prosper the Salesian Family: *forging ahead together* to develop that kind of pastoral charity that overwhelms us with Don Bosco's passionate call, *Da mihi animas, caetera tolle*.

● OBJECTIVE II: *Evangelisation of the young.*

Salesian charity implies a special apostolic sensitivity to the needs of the young. This work should

49. ASC no. 303.

50. Memorie Biografiche X 1078.

be chosen today, as it was yesteryear in Valdocco, because of a deep understanding of the crying needs of the moment. If our "Oratorian charity" is to be a practical response to the challenge of the very real needs of the young, it follows that a Family wishing to centre its evangelising apostolate among the young will never limit its educative initiative. Our action should resemble the soil in Spring from which fresh flowers continually burgeon forth.

Here indeed is an enormous task for all the Family.

— We must present the Gospel so that the young see it as a genuine and indispensable *message for them*.

— We must study together how to *reinstate the faith* at the centre of the culture we are trying to sort out with the young so that they may rediscover the true meaning of human life.

— We must help each other to *find out ways of communicating* by speaking a language they understand.

— We must courageously and perseveringly join forces and *renew our ways and means of being mediators* for the young, for we know we have profound problems in this area on account of the cultural transition that has been going on for some years now.

This is a complex objective of vast proportions, and it has already obliged us to make a fresh start with our Preventive System by formulating with patience and understanding a revised *educative and pastoral project*; and we have also for the same reason proposed an updated scheme for *youth spirituality*. Let us get together in our Family's various groups and share our ideas. It is thus that we shall

make greater progress together as specialists in the evangelisation of the young.

It should be noted that since the Salesian Family belongs to the Church, its youth apostolate should be conceived and programmed within the structure of the local Church (national, regional, diocesan). To care for a section of the youthful flock using one's own style of action is not being a splinter-group with no interest in the coordination or apostolic aims promoted by the bishops. Unfortunately, however, there are difficulties of this kind here and there, even among us, that smack of certain attitudes that belong to the past and should be overcome with courage.

• **OBJECTIVE III:** *Giving priority to the specific formation of each group, and involving the laity.*

It is fundamental for all the Family that each group foster its own identity and see to its specific formation and our common relationship. This is absolutely necessary for the well-being and growth of communion. Each group must have clear ideas about its own identity so that it can make its practical contribution to the general communion of the Family.

We have already seen clearly that the unity of Don Bosco's charism does not suppress these differences but rather welcomes them, enleavens them and enhances their apostolic output.

In addition to fostering the identity of each group there is another pressing aim that we all need to join forces to implement: we must publicise and share our Salesian values with as many layfolk as possible. Here I refer to the laity in the sense defined by Vatican II.

In the Salesian Family there is an enormous

area for layfolk: among the Co-operators, Past Pupils and (even further afield) among the co-workers in our various undertakings and among the many well-wishers who are happy to consider themselves as "Friends of Don Bosco". We would do well not to underrate the importance of these innumerable "Friends of Don Bosco": they are a kind of extension of the Salesian Family in the broad sense and become our friends through common interests, interior impulses, sympathies, movements and joint efforts.

Associations of Co-operators and Past Pupils could be divided into smaller groups with the aim of perfecting and stimulating their Salesian character. In fact there are some of these sub-groups already in existence: the *Young Co-operators* (very wide-spread), the *Don Bosco "Focolari"* (for married groups in Spain), small groups of *Past Pupils* with special commitment to cultural or scholastic initiatives, and *various Marian and similar associations*. Furthermore, the well-wishers and "Friends of Don Bosco" open up possibilities for doing good in many urgent ways (such as, for instance, the mass media).

In all this area special attention should be paid to the formation of these layfolk in the light of Vatican II's abundant teachings and the post-conciliar documents of the Magisterium; and of course we must add our own special Salesian touch from Don Bosco's charism, remembering that he would have us guide these good people into an apostolate of a practical nature. He was often heard to stress that works of charity should be directed into practical channels.

Involving the laity in this way widens the

horizons of every group in our family and is a spur to hasten and improve such coordination and collaboration. We are a Family of apostles and not enclosed exclusively within the exigencies of a here-and-now enterprise or group.

• OBJECTIVE IV: *A united pastoral vocation.*

Lastly let us remember that the Salesian vocation is characterised by that kind of charity that is the source of all the spiritual heritage of Don Bosco. It is basic and common to all the members of the Family, but is implemented in different ways by each group, category and person. This variegated communion offers considerable advantages in collaboration, especially in the vocation apostolate.

When we remember that Don Bosco was quite exceptional in seeking out innumerable vocations for the Church, it is a natural conclusion that *his Family should also distinguish itself in the fostering of vocations among the young as a part of the Salesian Youth Apostolate.* Let us never forget that the duty of guiding and educating the young in the discernment of their individual vocations "is born of the young person's right to be guided: this right comes before the particular vocation situation in the Church. This guidance is basic to a vocation, which is a divine call asking for a positive response that is linked to psychological and religious forces; and these forces call for the appropriate educative and pastoral guidance".⁵¹

Then of course it is urgent to do something to better the worrying vocation situation of each group of the Salesian Family, and we can effect far more if we work together. Helpful activities are the organisation of groups for prayer, study, information, planning, exchanges of experiences; also meetings

51. v. p. 68 in these Acts.

in guidance centres, youth movements and so on.

The smaller sub-groups of Young Co-operators and Past Pupils should receive special care. It is presumed that there will always be good animation in both of these areas for their proper growth and development; and it is common experience that they are fruitful sources of vocations for the other groups in the Salesian Family. In the last seven years, for instance, 70 Young Co-operators have become SDB novices and 52 FMA novices; 18 have entered diocesan seminaries and 20 have applied to other Congregations.

I invite all to ponder on the vocation-findings of the *9th Salesian Family Spirituality Week* held last January. They are reprinted in these *Acts* on page 65.

Problems and prospects

Obviously the Salesian Family has its problems, and not all of them minor and easily solved. Don Bosco himself was confronted with many and tackled them with patience, hope and infinite perseverance, buoyed up always by his great love of the Christ-Saviour of the young and always ready to meet the challenge of the new and ever-increasing needs of youth.

Our Superior Council has dedicated many meetings to solving problems where possible and seeking out guidelines for dealing with the many facets of a process still evolving and necessarily conditioned by today's outlook. They are wide-spread difficulties experienced by both men and women in our Family and they have been brought to our attention

mainly by the Coucillor for the Salesian Family.

Before mentioning some of the genuine problems I should like to point out that many of the difficulties one hears of from time to time are only problems because people have not perfected their knowledge of the true meaning of the Salesian Family; and maybe this could really be our first problem to solve: at all levels of the Congregation we need to check on our mental outlook. Besides the contents of SGC and GC21 we need to read up what the other groups have said regarding the Salesian Family and the way they feel about belonging to it.

At any rate, it could be useful to refer briefly to some of the more significant problems. They are of a practical nature and may help us reflect and find ways and means to open up new perspectives.

• *The first problem:* How can the Congregation better realise and implement its special duties towards the Family? "The members of the Society have the special responsibility in the Salesian Family of preserving unity of spirit and encouraging those friendly contacts which lead to mutual enrichment and to a more fruitful apostolate".⁵² This implies being able to give adequate encouragement to the various groups both as autonomous and specific identities and especially as belonging to the same communion having the same spirituality and the same mission. This is not an easy task and there is much to be done: still, some progress has been made. Fortunately an in-depth study of the history of the Salesian Family is already in progress and the genuine thinking of Don Bosco is being researched. This month there was a *Symposium* et the Generalate on this very matter.

52. Const. 5; v. also
SGC 189; GC21 75,
402, 403.

The main groups of the Salesian Family have a century of helpful matter to cull from: reports, enterprises, statements of the Holy See, directives from Superiors and numerous meaningful events. All this heritage is being studied, and this is history that will illumine us and help us to be more accurate and courageous in our animation.

For this reason the recent *Ratio* has given importance to the study of the Salesian Family in the formation curriculum of our confreres.⁵³

53. FSDB (= Ratio) 54, 57; 175, 182, 234; 272; 368, 375; 399.

• *Another problem: to establish what degree of responsibility and relationship the Congregation has or should have in regard to each group.*

In the communion of the Family each group has its own distinctive link with the Congregation. Our animation must be suited to the idiom of each, although there will be a large area of animation that will be common ground for all members of the Family. For a right insistence on communion it is necessary to know and respect the autonomy and juridical status of each group, and also the different needs and requirements expected of the animation of the Congregation, so that we can render a service that is appropriate and in keeping with our practical capabilities. All this makes it necessary that structures be set up at Provincial level for formation, animation, communication, etc., for the Salesian Family.

• *A particularly sensitive problem is to decide on the criteria for belonging to the Salesian Family.* Article 5 of the Constitutions includes the *Salesians*, the *Daughters of Mary Help of Christians*, the *Co-operators* (by virtue of their history and foundation) and the *Past Pupils* (by virtue of their Salesian

54. v. SGC 156, 168.

education). The *Don Bosco Volunteers* also belong officially.⁵⁴ These groups have confirmed their membership in official declarations, in General Chapters, in Assemblies, in Statutes, Rules, Constitutions and Regulations, and also by their practical actions.

Other groups of a later vintage are related by foundation ties to the Salesians of Daughters of Mary Help of Christians and consider themselves as belonging to the Salesian Family in practice: they have modified their Constitutions and official documents to express their desire to belong in their own distinctive way to the communion of the charism of Don Bosco.⁵⁵

55. The Daughters of the Sacred Hearts of Jesus and Mary, founded by Fr. Variara, have requested to belong officially to the Salesian Family. Their request has been granted -- v. p. 74 of these Acts.

It was considered timely to come to an agreement on what the *criteria of Salesianity* should be and to draw up the lines of procedure according to which the Rector Major and his Council, in agreement with the Superiors of other groups, could accept them officially into the Salesian Family.

The Councillor for the Salesian Family discussed this matter with the Superiors of the principal groups and some of our researchers. They put together a number of observations and criteria that were then studied and approved "ad experimentum" by the Superior Council: these will be taken into account in such a procedure. In this issue of the *Acts*, page 61, will be found the *Guidelines adopted by the Superior Council for acceptance into the Salesian Family*.

• *Another problem frequently aired: How exactly do the Past Pupils belong to the Salesian Family?*

The SGC set the ball rolling by declaring that "they belonged to the Salesian Family by virtue of their Salesian education that could express itself in

various apostolic commitments". I would seem that to answer the question regarding the nature of their membership and solve the resulting problems we should examine their apostolic commitments in the context of their culture and especially in the educational field (which is the natural area of the Salesian mission); also we would need to check on the values of the Preventive System, which is one of the elements of the charism of Don Bosco.

Meanwhile in many places the Association of Past Pupils is flourishing and full of energy and deserves our generous help in the way of animation.

Finally we are confronted with the *profound cultural and social evolution* of our times, the *ecclesiological contributions of Vaticano II*, the renewal of religious life, the revival of the laity's role in the People of God, the advancement of women in society and the Church, the changed youth situations, the ideological pluralism and political schemes of so many countries, the greater awareness and dynamism of nations, and the problems of certain continents with their multitudes of young persons. When we reflect on these conditions we see them as further challenges to us to be loyal to our Salesian Family identity and promote its membership, activities and apostolic effectiveness.

I have noted the above problems to help all to understand that we have much researching and assessing to carry out in an evolving process that has barely begun.

One thing however is clear: the Salesian Family is becoming ever more important with the passage of time.

Of vital importance for our future

In the 40s and 50s of the 19th century God inspired Don Bosco with the embryo of a vast project. It grew and evolved true to its nature even during the life of the Founder. Don Bosco was a diocesan priest in the local Church of Turin when he took the first steps to develop the embryo. He united various forces to help poor and abandoned youth, and began his Oratory apostolate. Thus, gradually and providentially, there developed the more organised, varied and stable structure of a true *spiritual Family* in the universal Church. In Don Bosco's mind there was a growing and ever clearer awareness that he was called to be a Founder in the Church. (In 1859 he founded the Salesians, in 1872 the Daughters of Mary Help of Christians, in 1876 the Co-operators). He thus became the initiator of a new charism within the People of God, a new source of distinctive holiness and apostolate.

Already in 1899 the February *Salesian Bulletin* described the heritage of Don Bosco as a Founder: "We are happy to seize every occasion possible to point out to our Co-operators that they form with us and the Sisters of Don Bosco one large Family animated by the same spirit in the bonds of a wonderful Christian fellowship".⁵⁶

This Family now, with its distinct basic groups, in progressing and developing "in harmony with the Body of Christ, itself in continual growth".⁵⁷

After Vatican II the Family has enjoyed a much clearer awareness of its charismatic nature.

Now it is up to all sons and daughters of Don Bosco to unite and foster its identity and vitality.

56. Bollettino salesiano, February 1899, p. 29.

57. Mutuae Relationes 11.

In this all members are co-responsible; and we, dear confreres, have the specific task (in virtue of our vocation and tradition) of rendering the service of animation. It is our very special responsibility.

To prove our love for Don Bosco let us make every effort to have a better knowledge of the Salesian Family; let us sacrifice ourselves and with courage and understanding promote and reinvigorate its communion and its mission. Let us delve into its history and origins and do all we can to increase its fidelity and membership.

May Mary Help of Christians who guided Don Bosco in all things enlighten us too and help us.

Every blessing for a happy Easter.

Sincerely yours in the "Oratorian heart" of Don Bosco,

FATHER EGIDIO VIGANÒ

Rector Major

2. GUIDELINES & POLICIES

Father Paolo NATALI

GUIDELINES AND NORMS FOR SALESIAN VOCATION DISCERNMENT — ADMISSIONS

On 31 January 1982 the Formation Department issued the *Guidelines and norms for Salesian vocation discernment — Admissions* with a *Foreword* by the Rector Major. The last document of this kind in the Congregation was the *Norms for acceptance to vows and Holy Orders in the Society of St Francis of Sales*, Turin 1927. It was presented by Father Rinaldi as “part of the Regulations” since it was requested by article 262 of the then Regulations (which later became article 259 of the 1966 Regulations).

The need

This booklet is a comment on chapter 6 of the *Formation of the Salesians of Don Bosco* (FSDB-*Ratio*), in which it seemed more convenient to keep to fairly general lines when treating of the criteria for discernment, dissuasive indications (cautionary or absolute), and positive encouraging signs. The booklet treats these criteria in a more practical manner and in greater detail. Several provinces had requested this help; and the documents of the Holy See (particularly the new Code of Canon Law soon to be promulgated) call on Religious Institutes to set out their dispositions and directives according to their particular needs and traditions. Article 100 of our Constitutions states that “the nature of our Salesian vocation and the commitment it calls for determine and specify the plan of our formation”. And this same vocation is a pointer to the criteria for discerning God’s signs in those who feel they have a vocation. These *Guidelines and norms* constitute a first response to all these calls.

Common and specific criteria

These are the fruits drawn from the extensive wisdom and knowledge of the sciences of man, the patrimony of the Church, and Salesian

tradition updated by the last General Chapter. The *norms* indicate on the one hand the firm principles to be followed, and on the other hand *guidelines* are proposed to help make those prudent decisions that result from right discernment on the part of both formation personnel and their charges. They are thus mainly criteria applicable to those who wish to become religious and priests. However, some emphases and preferences flow from the distinctive character of the Salesian vocation. There are also points that deal with attitudes and behaviour (e.g., of a psychological nature) that are significant and could reveal personality aspects that would otherwise run the risk of being overlooked. The Church has repeatedly requested that greater attention be paid to these signs because they not only indicate reasons for admitting or excluding candidates but are also a help in guiding them along the road God calls them (v. *Optatam Totius* 67).

A common obedience

In this matter each one, according to his duties and presence, helps build up a common obedience to God, an obedience calling everyone to carry out his will after it has been understood through the collaboration of all. It is reasonable that people should be helped to attain this understanding: we have in mind a kind of community environment, community and personal spiritual direction, private talks, the frequent and effective use of the sacrament of reconciliation. It is also reasonable to make zealous efforts to develop the candidate's personal vocation according to the Congregation's special charism, so that the latter may be preserved in its integrity and develop accordingly.

Vocation norms and values

All who seriously endeavour to cultivate "a serene grasp of their own Salesian identity and a deep enthusiasm for their own vocation" (FSDB 169) will be blessed with a clear understanding of these criteria and the ability to put them to good effect in a way that comes almost naturally, even in difficult circumstances.

This is what the Rector Major means when he invites us to

“strive to absorb the Salesianity of the *Ratio*, because this booklet presumes this in every sentence” (v. *Foreward* of booklet, p. 10). The grand values of the Salesian vocation when understood and lived, clearly show the need for norms and guidelines, for they make us conscious of what we unfortunately are and what we really ought to be. Indeed the awareness of any good values will always awaken a need to strive to attain them. The negative signs and the positive highlights must not be seen as things that are added on from outside the community or individual: they are necessary expressions of a rich and distinctive vocation.

We are reminded of the closing words of the Rector Major's *Foreward* to the *Ratio*: “This document should not be approached with misgivings and broken up into precepts, advice and motives: it should be used in a spirit of trust and in search of a formation that becomes ever more demanding the more deeply it is motivated” (FSDB p. 13).

Let us all cultivate an outlook steeped in faith, an atmosphere of freedom and prayer in an effort to attain the secret and God-given art of inspiring the confidence of souls and understanding them. As Don Bosco wrote, “God alone is the searcher of hearts, and we can achieve absolutely nothing unless he teaches us the way and puts the keys into our hands” (*Epistolario* IV 209).

4. ACTIVITIES OF THE SUPERIOR COUNCIL

4.1 The Rector Major

Father Egidio Viganò

From 22 to 24 January 1982 Father VIGANÒ was the guest of the Province of Veneto Est on the occasion of the centenary of the house at Mogliano; on the 30 January he journeyed to Novara for the inauguration of the career guidance centre at Vigliano Biellese; then on to Turin for the feast of Don Bosco on the 31st.

From 2 to 8 February he visited various houses in the Spanish Province of Córdoba and included the Canary Islands (visited for the first time by a Rector Major). He was able to meet Salesians and pupils and the Salesian Family in general. He was greatly impressed by the Daughters of Mary Help of Christians and their important social works (and was accorded an honorary diploma at their university-based teachers training college!). There was also the opportunity to meet the many parents who had sons and daughters in the Congregation and the Institute. He then visited the pre-novices, novices and young confreres in formation in the Madrid Province; and finally a large number of Salesians in Seville.

From 8 to 13 February he flew to Tambacounda and St Louis in Africa; then on to the two new missions at Senegambia and Dakar. Here he met confreres from Mali, Cape Verde, Ivory Coast, and the Provincial of Portugal (just returned from a visit to Mozambique). With all these confreres he spent a day discussing their activities and problems. This was a preamble to a much more extensive visit scheduled to take place before GC22 to make an assessment of *Project Africa*.

Among his activities at Rome in the past months he participated, as Apostolic Delegate, in the 17th General Chapter of the Daughters of Mary Help of Christians (which concluded on 27 February). It is opportune here to mention some points regarding the development and decisions of the FMA Chapter.

GC17 FMA

The Chapter was officially opened with the Rector Major Father Egidio VIGANÒ presiding. There were 148 capitulars representing 64 provinces and 5 delegations from 58 nations. The main work of the Chap-

ter was to draw up the definitive version of the FMA Constitutions and Regulations.

The work programme provided for 10 commissions to study the various aspects of the Institute in order to determine the more important operational principles.

From 7 to 10 October 1981 the capitulars made a pilgrimage to Mornese, Nizza and Turin to savour the spirit of their origins.

On 17 October a draft of the revised Constitutions was presented as a working basis for the Chapter.

On the evening of 23 October the presence and action of the Holy Spirit was emphasised by the consecration of the Institute to the Holy Spirit. This was also a fitting preamble to the election of the new Mother General the next day, when Mother Rosetta Marchese was elected in record time. The other elections in due course were: Mother Maria del Pilar Letón, vice-General (26 October); the four Councillors for the "Departments" (3 December); and the seven Visitors (4 December).

The centenary celebrations marking the death of St Mary Mazzarello were solemnly closed with a concelebration in St Peter's. The Rector Major was the chief concelebrant and suggested as a memento of the centenary the motto, *Replanning our holiness*. The Holy Father then re-

ceived all in private audience and invited the Sisters to be shining examples to their young charges by their religious consecration and the practice of the Preventive System.

The Constitutions and Regulations were painstakingly reviewed in the light of the Church's magisterium and in fidelity to the Founders and the needs of modern times. Voting on the individual articles began on 7 January and continued till 26 February, when the overall vote on the two texts of the Holy Rule was unanimous.

The Chapter was closed in joyful communion and thanksgiving to God, with the Rector Major presiding at the concelebration and preaching the homily.

Father Viganò was present at the Chapter seventeen times in all. Other speakers were Father Gaetano Scrivo, Father Juan Edmundo Vecchi, Father Ruggiero Pilla, Father Bernard Tohill, and the three Chapter consultants appointed by the Rector Major, Father Carlo Colli, Father Tarcisio Bertone and Father Angelo Amato; also Cardinal Eduardo Pironio (7 September), Cardinal Raul Silva (27 October), Bishop Rosario Castillo (31 October), Cardinal Ugo Poletti (5 November), Archbishop Antonio Javierre (8 December) and Archbishop Agostino Mayer (19 December).

*Some important decisions of GC17
FMA*

1. The restructuring of the central government with the *uniting of the Formation and Youth Apostolate sectors*. This change was made partly for organisational reasons but mainly to provide the Sisters with a more unified service.

2. An in-depth appreciation of the *Preventive System* as a way of spirituality, pastoral criteria and educational method. This will renew the Sisters, giving them greater dynamism, magnetism and a strong resistance to all individualistic or static attitudes; it will also help build up communities ever ready to receive and welcome young people in need.

3. A profound understanding of the *unity* that is basic to the Institute, and the avoidance of all divisiveness in accordance with the text of the Constitutions.

4. A renewed *missionary enthusiasm* that will continue with already existant missionary bases and participate in *Project Africa* together with their Salesian confreres.

5. Sanctioning of the Institute as a *living part of the Salesian Family*, to which the Sisters will offer their contribution with the creative fidelity of Mornese. Such ratification will open the way to greater collaboration in study and practical undertakings in the context of a total recognition

of and respect for the Sisters' complete autonomy.

6. Official recognition of the *new structure of Delegations* in direct dependence on the Superior General. This will allow of greater vitality in those groups whose expansion is limited by belonging to provinces of different cultures and histories. It will also do away with the thwarting effects of long-distant provincial centres.

7. Ratification of *inter-provincial conferences*. This is now provided for in the Regulations and will be a stepping stone for a deeper understanding between provinces, a better interchange and discussion of experiences, ideas and problems — all of which will make for closer union and greater apostolic zeal in the years to come.

4.2 The Councillor for Formation

Father Paolo Natali

From mid-January to February Father NATALI assembled the formation personnel of the Italian Provincial Conference (CISI) at the Sacro Cuore (Rome) for a two-day study of the *Ratio*. It was considered that a closer knowledge of this document would help towards a better awareness of practical problems and a spur to search out possible solutions.

He then journeyed to Turin for a three-day seminar on the same

subject at the studentate of theology at the Crocetta. The formation personnel, professors and students of theology as well as a number of rectors and confreres from the Central Province attended the sessions. He also visited the novitiate at Monte Oliveto.

Next he presided at the meeting of the *Curatorium* (board of governors) of the Dominic Savio community of UPS students living at Gerini, the Testaccio community of students attending Roman Pontifical Universities and the community of philosophy students at San Tarcisio. (All three communities are based in Rome.

He then held a meeting with Regional Superiors which was attended by the Rector Major and the Faculty Deans of the UPS. The purpose was to set up, among other things, the procedure for developing the teaching and technical personnel of the UPS. This procedure has been approved by the Rector Major and will progress along lines that will be communicated by circular letter to the Provincials.

Father Natali also worked on the revision of the first draft of the *Rector's Manual* in accordance with the observations made by the Councillors. He also completed the final draft of the *Guidelines and norms for vocation discernment—Admissions*. The booklet was published

on 31 January 1982 (v. p. 49 of these *Acts*).

The members of the Formation Department have been busy with the two international formation courses at the Generalate. They have also drawn up the *General and overall statistical data and analyses of motives for defections from the Society during 1979 and 1980*. They have helped too with the *Rectors' Manual*.

4.3 The Councillor for Youth Apostolate

Father Juan Edmundo Vecchi

In early January 1982 Father VECCHI took part in the seminar organised by the Irish Province for Salesians, Daughters of Mary Help of Christians and other members of the Salesian Family. The theme of the seminar was *The Educative Community* and Father Vecchi's opening address spoke of the basis and goals envisaged by the Congregation in regard to the educative community.

Meanwhile all the provinces of Europe will have received a formal invitation to take part in a convention on the *Salesian educational presence in the world of the worker*, to be held from 9 to 15 May at the Generalate. This convention is for Salesians who are in fact developing educational and pastoral initiatives in the worker's world, especially in regard to the young; it is also for those who will have the task of ani-

minating these enterprises. The convention will be the crowning event in the study (made by the European provinces) of the apostolate for young workers. These reflections will be measured against the actual social and pastoral conditions developing in Europe and with close attention to their cultural background.

In the second half of February Father Vecchi was in the Philippines where he led a study-week on the *Preventive System* and the *Salesian Educational Project*. Immediately afterwards he addressed a convention at Bombay organised by the Asian provinces; the theme was *The Preventive System in non-Christian environments*.

4.4 The Councillor for the Salesian Family & the media

Father Giovanni Raineri

The annual *Spirituality Week for the Salesian Family*, held at the Rome Salesianum (25-30 January 1982) on the topic of *Vocation in the Salesian Family*, was an outstanding success. Vocations were treated according to Vatican II theological perspectives and began with a quick summation of the present factual situation and the vocation apostolate of the Church. An examination was then made of Don Bosco's vocation activities and the situation and action in the various Salesian Family groups.

The findings are enumerated on page 65 of these *Acts*.

The aim of the convention was to arrive at practical suggestions for the care of vocations in the Salesian Family, to work out a vocation apostolate together and in single groups in the light of tradition and documents regarding these groups.

It was a week of rich spiritual experience. The participants hailed from 32 different nations and included 99 Salesian priests, 13 Salesian brothers, 40 Daughters of Mary Help of Christians, 3 Salesian Oblates of the Sacred Heart, 1 Daughter of Mary Co-redemptrix, 5 Don Bosco Volunteers, 10 Co-operators and 5 Past Pupils.

Father Raineri opened the proceedings, and the following addresses were given.

Vocation: divine initiative and human fidelity (Fr Severino de Pieri SDB, Career Guidance Centre, Mogliano).

Vocation Apostolate in the Church today (Fr Italo Castellani, Director for Vocations for the Italian Episcopal Conference).

Vocations in the Salesian Family (Fr Giuseppe Cementel SDB, Director of Propaganda Office at the Generalate).

Don Bosco and vocations (Fr Modesto Bertolli SDB, Como Salesianum).

Relevance of the Salesian vocation

(Fr Adrian van Luyn SDB, Delegate of Rector Major at Opera-PAS).

Vocation Apostolate guidelines for the Salesian Family (Fr Jesús Mairal, Youth Apostolate at Generalate).

The talks were well documented with facts, testimonies, contributions and of course the findings of the study groups. This material has been carefully collated and all worthwhile contributions channelled into a list of conclusions that will constitute a small Magna Carta for our vocation apostolate.

The Rector Major opened the week with a concelebrated Mass and closed it with an address on *The special mediation of the family in the area of vocations*, based on the Episcopal Synod of 1980.

Animators of the Spirituality Week were Father Mario Cogliandro (Central Delegate for Salesian Co-operators) and Father Giuseppe Clementel (who has had much experience in the vocation apostolate).

Participants attended Mass celebrated by Cardinal Pironio in the apse of St Peter's, and were also present at the Wednesday audience given by Pope John Paul II on 27 January.

The *World Governing Council of the Past Pupils* has prepared a questionnaire for publicising the results of Eurobosco and for drawing up a scheme for formation. A study has also begun to assess the true situa-

tion of the Past Pupils throughout the world.

Meanwhile the Past Pupils Federation of Peru is preparing for the 4th Latin American Congress on the topic *The Family in the light of the Episcopal Synod and "Familiaris Consortio"*. The Young Past Pupils of Europe too are getting ready for their meeting at Como (26-31 July).

The World Council of the Salesian Co-operators met on 27-28 February and discussed ways and means to implement the animation project requested by the Rector Major; they drew up plans for coordination and vocation apostolate for Co-operators. In view of GC22 it will be necessary to assess the situation of the Co-operators and study possible requests by animation confreres for changes in our Constitutions and Regulations. The meeting also discussed two important events in the coming months.

* *The European Convention of Young Co-operators*. This will be organised by the National Council of Spanish Co-operators and will be held at Arévalo, Avila, Spain from 9 to 12 January. The theme will be *Don Bosco and the 3rd millenium*.

* *The Marian pilgrimage of the Salesian Family* to the Turin Sanctuary, the Becchi and Mornese is scheduled for 17-19 September and all European members of the Salesian Family are invited. It will include opportunity for meditation and renew-

al of Marian devotion ("Meeting Mary") and also an action programme ("Mary in the home").

Both in Ireland and England he was able to meet a number of communities of the Daughters of Mary Help of Christians.

4.5 The Councillor for the Missions

Father Bernard Tohill

On 14 December Father Tohill presided at a solemn eucharistic celebration in the Sacred Heart Basilica (Rome) during which he presented missionary crosses to confreres of the Rome Province on their way to Madagascar. At the time of writing these confreres are already in Madagascar studying the local language and will work in the diocese Miarinavivo.

He also presented missionary crosses to two of the four confreres on their way to the new mission of Dilla in Ethiopia; the ceremony took place on 16 January during a celebration in the parish church of St Ambrose in Milan which was filled with young people. On 31 January the Provincial was at Dilla with the other two confreres for the official handing over of the mission by the Vicar Apostolic of Awasa-Sidamo.

In February Father Tohill paid a brief visit to Ireland to speak of *Project Africa* to the confreres in formation. In London he went to see the Polish confreres who are preparing to go to Zambia. He also visited the Provincial House in Oxford.

4.6 The Economer General

Father Ruggiero Pilla

As has been done in other Regions, Father Pilla called a meeting at Madras, India, for all the Provincial Economers of the Far East and Australia (21-23 January). Father Thomas Panakezham, Regional Councillor for Asia, was also present and attended to matters spiritual and liturgical.

Again like the meetings in other Regions, it proved a most satisfactory gathering. The addresses and discussions dealt with the topics of administration according to the Holy Rule, and also the local needs and problems of the participants.

Accompanied by Father Panakezham, Father Pilla was also able to visit Salesian foundations at Tirupattur, Vellore and Madras; and also some of the houses in the Province of Bangalore (Bangalore, Hyderabad and Cochin). As his plane arrived and left via Bombay, he also visited the Salesians in that city.

The Economer General was impressed with the dedication and sacrifice of the Salesians in the typically Salesian undertakings. He was

warmly welcome everywhere in the true family spirit of Don Bosco.

4.7 The Delegate for Poland

Father Augustyn Dziedziel

On account of the present situation in Poland Father Dziedziel remained in Rome to organise help for the Salesian Family in his country, particularly for the three hundred Salesian novices and students in formation. This help came from the generosity of the Generalate and the Salesian Family in the various provinces of Italy and other nations. Food has already arrived in Poland, and this brotherly solidarity has been most gratefully acknowledged by its recipients.

The Delegate took advantage of this period in Rome to visit the eleven Polish Salesians in London who are studying English in preparation for going to the mission in Zambia.

4.8 Plenary Sessions of Superior Council

(November 1981-January 1982)

Ordinary administration

- *Appointments of provincials*

Wenceslao MALDONALDO (Buenos Aires)

Raimondo GURGEL (Recife)

Chrys SALDANHA (Bombay)
Matthew PULINGATHIL (Dimapur)
Edmond KLENCK (Lyons)

- 30 confreres elected or confirmed as members of provincial councils.

- Approval of 90 confreres as rectors.

- Confirmed for 3rd triennium as rector: 1 confrere.

- 7 confreres appointed as masters of novices.

- 14 authorisations for buying, selling, building, modifications, etc.

- 4 cases of opening or closing houses.

- 4 cases of accepting or relinquishing parishes.

- 26 cases of recourse to the Holy See.

- 15 dispensations within the competence of the Rector Major.

Matters of particular importance

- *Examination of reports of extraordinary canonical visitations:* Lyons (South France), Recife (Brazil), Montevideo (Uruguay), Quito and Vicariate Apostolic of Méndez (Ecuador), Krakow (Poland).

- *Reports regarding:* Rectors' Manual, Project Africa, Working team for Constitutions, Assessment of the activities of the various departments

(Formation, Youth Apostolate, Salesian Family, Missions) and Secretariate for the media.

• GC22 — *appointments: Moderator:* Juan Edmundo VECCHI.

Technical commission: Adriaan

van LUYN, Raffaele FARINA, Nicola CERISIO, Irineu DANELON, Tony d'SOUZA, Aureliano LAGUNA, Silvano SARTI, Ludwig SCHWARTZ.

• Assessment of joint visits.

5. DOCUMENTS & NEWS ITEMS

5.1 Guidelines adopted by the Superior Council for acceptance into the Salesian Family

The Salesian Family and its gifts

i) Belonging to the Salesian Family is not primarily a juridical or organisational matter: it consists in the fact that groups *by virtue of their vocation* participate in the charism of Don Bosco, i.e., in his spirit and mission. These groups were either directly founded by Don Bosco (such as the Daughters of Mary Help of Christians and the Co-operators) or they refer back to him indirectly in having been raised up by the Holy Spirit within the "Salesian happening" through the mediation of some Salesian and helped by certain Salesian environments or groups — as happened with the *Don Bosco Volunteers*, who had their origins in the work of Father Rinaldi and his apostolate among a number of women Co-operators and the pupils and past pupils of the Daughters of Mary Help of Christians.¹

ii) The elements common to the various groups can be reduced basically to

— being called to the same saving mission of Don Bosco, and

- implementing it according to his spirit
- through different vocations and in different apostolic areas and initiatives.²

iii) Since the SGC several thoughtful contributions have been received regarding the elements of the genuine Salesian vocation: *Fr Ricceri* in 1973,³ *Fr. Viganò* in 1981,⁴ and authoritative representatives of the various groups recognised by the SGC⁵ as belonging to the Salesian Family. With these contributions in mind we could list the elements as follows:

iv) *Salesian vocation* — this means being called to share in the gift of God, the charism granted to Don Bosco and his family, in some important aspect of the natural and supernatural apostolate typical of Don Bosco. The group must show signs of being moved by the Holy Spirit and look to Don Bosco as guide and model; it must aim at implementing his charism in some way or other. This is easier to discern if the Founder is a Salesian, a Daughter of Mary Help of Christians or some other member of the Salesian Family.

² SGC 161; Const. SDB 5; Reg. SDB 30.

³ ASC no. 252, 1973, p. 3 et seq.

⁴ Fr. Egidio Viganò: 8th Salesian Spirituality Week (Women and the Salesian Charism): LDC 1981, p. 257 et seq.

⁵ v. Quaderni del Dicastero per la Famiglia

¹ Const. SDB 1, 5; SGC 151, 168; Const. DBV 1, 5.

v) *Participation in the mission to the young and the masses.* This means that the Institute include within its scope all or some of the elements of the overall Salesian mission: evangelisation and catechesis; integrated development of the young, especially the poor and abandoned; the furthering of Christian culture among peoples, especially through the mass media and missionary work.

vi) *Sharing in the Salesian spirit and educative and pastoral method* that is based on pastoral charity, family spirit, optimism, simple and vital prayer, esteem for the sacraments and devotion to Mary.⁶

vii) *Adoption of the pastoral principles and the educational and apostolic presence and action inspired by Don Bosco's Preventive System.*

viii) *Evangelical life* according to the Salesian spirit inasmuch as the Institute propose to its members a Gospel ideal in conformity with the evangelical counsels, with vows, promises or other ways of commitment lived according to the life-style and Salesian holiness of which Don Bosco and the other Saints of the Salesian Family are practical models.

ix) *Active Salesian solidarity.* Each group maintains its specific distinctiveness and autonomy, but it will cul-

tivate a spirit of communion that will enrich the Salesian Family. This means each group will:

* genuinely incorporate itself with the different groups of the Salesian Family and live out its typical bonds of solidarity and collaboration;

* recognise that the Rector Major, as Don Bosco's successor, is the father and centre of unity of the Family, and hence that the Salesian Congregation has the special task of spiritual animation inherited from Don Bosco.⁷

x) All these elements are necessarily basic to an intense apostolic communion and solidarity between the various groups of baptised who share them. In Don Bosco's time it was possible to have a strict union with organising and juridical links. Today we express our fidelity to his will by seeking other ways of communion adapted to the special characteristics of each group.⁸

Acceptance into the Salesian Family

xi) The SGC recognised as belonging to the Salesian Family in the strict sense, by virtue of their vocation, the *Salesians*, the *Daughters of Mary Help of Christians*, the *Co-operators* and the *Don Bosco Volunteers*. It left the way open for the accept-

Salesiana, n. 2, pp. 6-9, 9-10.

⁶ Const. SDB 40-49.

⁷ Const. SDB 129; Reg. SC 13; SGC 173.

⁸ Don Bosco: Introduction to Co-operators' Regulations; Salesian Bulletin, January 1878, pp. 1-3; Project for discussion in GC 1, 1877; MMS of Don Bosco; v. SGC 153-154; Const. FMA 1885, ch. II 1, 2, 4, 6, 7, etc.; SGC 174-176.

ance of other groups instituted after the death of Don Bosco up to the present time, or groups that could arise in the future. It did not indicate the way this acceptance should be implemented.⁹

xii) The SGC recognised the *Past Pupils* as belonging to the Salesian Family by virtue of their Salesian education. It also allowed the possibility of belonging to the Salesian Family in the wide sense to those for whom we work and those within the vast circle of Salesian action in the Church.¹⁰

xiii) The following directives are exclusively for those groups who wish to belong officially to the Salesian Family according to their special vocation; who seek participation and communion in a charism that naturally calls for some sign and structure that will unite them to the Rector Major, the successor of Don Bosco, Founder and first animator of the Salesian Family.

xiv) During GC21 the Rector Major stated that belonging to the Salesian Family in the strict sense referred only to properly constituted groups, and that it was clear that no group was properly constituted unless approved by the Rector Major and his Council; and that the group

should have a history that would convince the competent official organs that such recognition should be given.¹¹

xv) There are groups who already by virtue of their foundation and possession of the necessary historical and charismatic elements already belong *in fact* to the Salesian Family. It is a matter therefore of clarifying the conditions and indicating the procedure whereby the Rector Major may formally recognise such groups as *officially* belonging to the Salesian Family.

xvi) Official acceptance is given by the Rector Major and his Council when a group freely requests it and when it is clear that the group's life and apostolate are in substantial agreement with the common aims of the Salesian Family, and when such aims are clearly set out in the official documents of the same constituted group.

xvii) An Institute that has clearly expressed in its Constitutions the common values of the Salesian vocation, and can show that these are not only in its documents but actually practised in its history and life, may express its desire and motivation to the Rector Major and request official acceptance into the Salesian Family.

xviii) Since being part of the Sal-

⁹ SGC 154-156; Const. SDB 5; Reg. SDB 31.

¹⁰ SGC 157, 191; Const. SDB 5; Reg. SDB 31.

¹¹ GC 21 516.

esian Family involves the commitment of all the members of the Institute, the request is to be made by the supreme authorities of the Institute and confirmed by its Assembly or General Chapter in view of the ensuing duties and rights.

xix) The Rector Major will have the request and its motives examined by the Department for the Salesian Family. If its decision is affirmative he will ask the opinion of the other groups of the Salesian Family and also seek the opinion of his Council. If after these examinations he judges that there are sufficient reasons for granting the request he will inform the interested group and all the other Salesian Family groups of the decision.

xx) The Rector Major's acceptance of a group does not take away its autonomy, but it requires that the group include the declaration in some official document (preferably in the Constitutions) so that the fact be known and accepted by all its members.

Cordial relations in the Salesian Family

xxi) As a consequence of official acceptance, the group shall regard the Rector Major, Don Bosco's successor, as the father and centre of unity of all the Salesian Family, and accept those guidelines and direc-

tives regarding the fidelity of each group to the Salesian values common to all.

xxii) Membership requires a special duty of spiritual and apostolic solidarity with all the other groups of the Salesian Family; this includes knowing and helping one another, zeal for vocations, communication, and being present at significant events in the life of each group on the part of all the other groups as a way of building up ecclesial communion in the Salesian style.¹²

xxiii) To foster this communion by dialogue, liaison, participation and common initiatives so as to implement the Salesian mission and presence in the Church, it will be useful, with the agreement of all, to set up efficient structures (such as Salesian Family pastoral councils) for arranging gatherings to foster cordiality, study and prayer; these will make for an exchange of spiritual riches and collaboration and help create a more lively sense of the identity of each.

xxiv) The Congregation has inherited from Don Bosco particular responsibilities for Salesian animation and pastoral service among the various groups of the Salesian Family in the interests of unity and fidelity to the charism of Don Bosco with full respect for the specific vocation.

¹² SGC 165, 189.

of each group. For this purpose does the Department for the Salesian Family exist.¹³

xxv) The Congregation will be available for this work at world, provincial and local levels, and will give special importance to the training of Salesian animators for the members of the groups and their charges. In their turn the groups will consider the pastoral service of the Salesian priests and the other Salesian Family groups as a true help to the fidelity to the charism of Don Bosco and the family spirit.¹⁴

xxvi) The Salesians, without prejudice to their community and religious life, will willingly open their houses and works to welcome and animate the members of the various groups according to the requirements of their life and apostolate; indeed all the groups should act thus among themselves.

xvii) In particular the Congregation will give the various groups the use of its facilities and systems regarding formation, history, studies, spirituality development and Salesian mission, inviting all to collaborate.

xviii) Don Bosco used say that "extraordinary good could come

from the reading of the Salesian Bulletin, i.e., the closest bonds of unity and oneness of heart".¹⁵ Thus the Department for the Salesian Family invites the various groups to participate through their talented members in the activities of the media and the dissemination of Salesian information.

5.2 Salesian Family's Spirituality Week 1982

Conclusions

1) The Salesian Family's 9th *Spirituality Week* was held at the Rome *Salesianum* from 2 to 30 January 1982. The theme was *Vocations in the Salesian Family*.

2) Its aim was to draw up a united vocation apostolate for all the groups of the Salesian Family in the light of combined study and experience.

3) A study was made of the *common Salesian vocation* that flowed through the specific character of each group. This study was made against the background of the fundamental vocations of the Church with constant reference to the universal vocation of every Christian.

4) Points of doctrine and practical directives were clarified in the light

¹³ SGC 174-176, 189.

¹⁴ SGC 173; GC 21 79, 402-403, 588; v. GC 21 p. 311 et seq.

¹⁵ MB XIII 285.

of theology and human sciences, the documents of the Church and the Salesian Family, the reflections of Superiors and also the matters brought up by speakers, discussion groups and assemblies.

5) All matters raised were deliberated, tried up against the person of Don Bosco, his work and his enlightened efforts for vocations (lay, religious and priestly) in accordance with his educative and pastoral project which he entrusted to all the Salesian Family.

I. Doctrinal principles

6) Every vocation comes from the Father (*Rom. XVIII 29; LG 2*), is revealed by the Son (*GS 22*), is given life by the Spirit (*LG 12*), and is realised in the Church.

7) The word *vocation* has many meanings: vocation in life, vocation to the faith, and especially Christian vocation in reference to the People of God or in reference to the three kinds of individual vocations necessary for the communion and mission of the Church — priesthood, lay vocation, and consecrated religious or secular (*LG 3, 4, 6*; also special documents of Vatican II on specific vocations).

8) The *common Salesian vocation* includes the essential vocations des-

cribed in the *Constitution on the Church* with all their different practical and autonomous methods — priests and laybrothers, Daughters of Mary Help of Christians and other Institutes of Sisters, Don Bosco Volunteers (consecrated seculars), Salesian Co-operators, other priests and layfolk, and also Salesian Past Pupils with Salesian commitments.

9) It is the task of the Superiors who promote the Salesian Family to establish the criteria and assess the *Salesianity* of other groups who wish to be accepted into the Salesian Family and participate in its vocation.

10) The common Salesian vocation with its characteristics and specific traits is fundamentally a Christian, ecclesial and missionary vocation.

11) Therefore it requires of all members a commitment to

— conform themselves to the risen Christ living and working within each person and throughout the history of mankind; members will thus become enthusiastic bearers of his Gospel, effectively educating others to hear his Word and translate it into their lives;

— *be* the Church and *act* the Church, belonging openly to its communion, participating actively in its mission of being for all a sacrament of salvation, a sign and means of uniting man with God and man with man (*LG 1*); members will cultivate

a deep solidarity with man, his world and his history (GS 1);

— belong radically and with conviction to the universal Church, which is a missionary Church, and be deeply involved in the local Church, the mediator of all God's calls and man's responses — for the seed of a vocation germinates in the community of faith, develops in it, and is destined for it.

12) Today the Christian community (families, parishes, etc.) is in many places in a state of crisis owing to the rapid and headlong social and cultural transformations. The changes undoubtedly have their positive aspects, but there are many negative aspects that cannot be squared with the Gospel (EN 20).

13) The Christian community is in crisis also because of elements of doubt and resistance regarding the renewal of all sectors of the Church required by Vatican II, and the lack of strong and vital witness in individuals and communities either through little coherence in their lives or small enthusiasm for evangelisation.

14) The Christian community is finding it hard to overcome this crisis because of an ever-widening superficiality in making a judgement of the world "of which Christians are the soul" (LG 38): they alienate themselves from it, refuse to be involved in it and do not challenge the errors,

faults and injustices in society. This is especially the case when dealing with the young, who are not indifferent to the values of a vocation but are obstructed by the way some live out these values.

15) Therefore the strategy of a *united Salesian Family vocation apostolate* demands primarily an extraordinary commitment to evangelisation that will develop a human and Christian personality in children, teenagers and adults, each according to his personal vocation (Paul VI: *Summi Dei Verbum*).

A brief word on:

— *human*: concern to liberate from interior and exterior manipulation of the physical, emotional and cultural life so that there will be an harmonious development of body, talents, motives, interests, values, ideals, etc.

— *Christian*: concern to educate for the faith, for loyalty to the Church and all it stands for in the world, in accordance with one's personal vocation.

— *vocation*: concern for the young: preparation for matrimony, celibacy, virginity as true values and expressions of self-donation; openness to specific vocations according to the destiny God proposes for each person (*Pop. Progr.*; 5).

16) In step with the other vocations in the Church and based on the

common matrix (the Christian vocation) is the Salesian vocation, with its distinctiveness, relevance and pluralism within the one Salesian Family.

II. Educational and pastoral pointers

17) Whilst working among the young and adults we find some individuals rich in spiritual resources and we put to them implicitly or explicitly the matter of a particular vocation: the life of the committed lay person, the married life, the religious or secular life of consecration, the priesthood.

18) For all vocations, and especially the latter ones, pastoral action should include a particular vocational guidance; nor can there be a valid vocational guidance unless it be based on pastoral action.

19) The duty of helping young people to discern their own vocation derives from the young person's right to receive guidance rather than from any particular vocation situation in the Church.

20) This guidance is basic to a genuine vocation, which is a divine call asking for a positive human response that is linked to psychological and religious forces that call for an appropriate educative and pastoral guidance.

21) The call of God is developed within the *life-plan* made in view of the *God-plan* that keeps revealing itself ever more clearly and concretely.

22) Discernment must be carried out with prudence and patience, for the response to God's call is not static but spirited; it is not a point of departure but a point of arrival; it is fully accomplished at the age of maturity, the age of freedom and responsibility (PO 11). It develops with the personality; it is moulded, integrated and fashioned in step with the personality, with the personal vocation.

Discernment

23) Discernment verifies the existence or absence of

— the *signs* by which God indicates to each person his way in life and the genuine intermediary helps involved — which need not be extraordinary: they are to be assessed by prudent people (v. PO 11); such signs are the enlightening and stimulating action of interior graces and the exterior mediation of persons, situations, events that give rise to spirited reaction and aspiration in favour of a committed vocation.

— The *personal qualities* in a young person that are genuine indications of a vocation: they are its necessary requisites. Objective qualities show suitability: health, cul-

ture, balance, morality, devotion; subjective qualities indicate the aims of the candidate: right intention, explicit or at least implicit. In all these matters special attention must be paid to motivation so that it may be authentic, sincere, valid and in line with the particular vocation.

24) The lack of basic requirements or the presence of dissuasive indications normally excludes from a committed vocation, which in reality is not only a personal matter but also an ecclesial one.

25) The presence of objective and subjective requirements is a very important indication. It has been authoritatively maintained that these qualities indicate a possible response to a possible call from God; they point the way to God's initiative. However the final judgement belongs to the proper Church authority.

Education

26) Education guides and helps

— to seek, discover and welcome God's signs;

— to cultivate, protect and develop the initial embryonic qualities;

— to work out and implement a plan for the spiritual life.

27) A vocation should be proposed gradually, with respect for the unhurried process of seeking, discovering and checking; there should be

no racing ahead, no manoeuvring or pressurising; pedagogical help and support should be given at the candidate's side in a community environment that is educational and pastoral, and through an enthusiastic youth apostolate able to seek out, encourage, finally oblation; "Here I am, Lord; send me" (Is. VI 8).

28) Authorities mention five steps that lead to a fundamental life-option of a vocation: sensitivity to the vocation; acceptance of an exacting formation; willingness to participate with a strong personal effort; deciding on a particular vocation; and finally oblation: "Here I am, Lord; send me" (Is. VI 8).

29) Therefore the vocation apostolate must not be left to improvisation or confided to individualistic action: it should be planned as part of the educative and pastoral action of the community.

30) Within the Salesian Family a joint apostolate is planned with the co-responsibility and collaboration of all the groups. It does not exclude links with other institutions and will be integrated into the apostolate of the local Church.

31) To this end we must make a joint study of the formation of united stable work-groups in the Salesian Family at national, provincial and (where possible) local level. (v. GC 21 113-114; 118-119).

III. Practical directives

32) It is of prime importance to spread the knowledge of the person, life and charism of Don Bosco who was remarkable for the innumerable vocations he presented to the Church. Knowledge of Don Bosco is a convincing draw-card for Salesian vocations. Then we should present his spirit as having a particular style of rapport with God and our fellow-man. Finally we need to show how his charism can be translated into concrete, diverse and autonomous ways to suit each group of the Salesian Family.

33) Furthermore we must reaffirm the all-important value of witness in personal and community living at all levels, and witness too of the Christian and Salesian values of which all the groups of the Salesian Family are bearers.

Animation

34) Those engaged in educational and pastoral labours must be attentive and concerned that all pastoral efforts include vocation work.

35) Special interest must be stirred up particularly in the following persons: parents, teachers (especially in catechetics), animators of the apostolate (especially of Church groups), confessors, consecrated persons engaged in pastoral activities,

and layfolk committed to educating for the faith.

36) Environments for animation are: the *family*, that by living its own special vocation it may truly become the *domestic Church* (LG 11) and the "junior seminary" of vocations (OT 2); the *parish*, which is the living cell of the local Church and special "mediator" for vocations; the *school and the youth centre*, where the Christian vocation is developed; *groups*, which constitute a living experience of Christ and the Church; the *educative and religious community*, which presents and carries out the charism and mission of Don Bosco.

37) Necessary activities:

— Prayer meetings (e.g., on 24th of the month) of Salesian Family groups: they would envisage help for members in crisis and the encouragement of new vocations.

— Salesian get-togethers among the various groups on occasions such as the feasts of the Immaculate Conception, Mary Help of Christians, Don Bosco, Mary Mazzarello, Dominic Savio, etc.

— Meetings, days or weeks of spirituality for the Salesian Family at local, provincial and national level; these should deal with what the Church expects of the Salesian Family and what indeed the Salesian Family can offer (*Project Africa* could be a special suggestion for today),

social problems of a local or family nature with particular attention to family-, life- or peace-movements, and similar topics.

— various kinds of conventions for the persons in the Salesian Family groups who have the special duty of animation, such as rectors and rectresses of religious communities, animators of youth apostolates, religion teachers, confessors, retreat preachers, Don Bosco Volunteer animators, delegates and members of the Salesian Co-operators' councils, the Past Pupils Federations — with the aim of studying and planning the Salesian vocation apostolate at provincial and even at national level in accordance with the plan of the local Church (v. GC 21 119iv; SGC 692c).

— wide distribution of the *Salesian Bulletin* and other Salesian publications.

Publication in various languages of pamphlets that deal with the Salesian Family and its various groups.

38) In the structures, in the planning-meetings and in the vocation enterprises the Salesian priest should if possible be accompanied by a Salesian brother.

Guidance

39) Guidance coupled with animation (which is the more important of the two) is necessary for all young

people in every age group (workers, university students, adults) and must be carried out according to the following essentials:

40) *information*: it is essential to speak of Christian, ecclesial and Salesian vocations, since all in the Church have the right to know and examine the various ways of living out the basic Christian vocation.

However, our mediation has the serious problem of bridging the "culture-gap": the "language" of vocations must be in step with theology, but it must also take stock of psychological and sociological factors in the human and divine aspects of vocations: as opportunity offers it must use means of information such as the living word, pamphlets, audiovisuals, pilgrimages to religious institutes and seminaries, exhibitions, recitals, films, radio and television, etc.

41) *Contact between persons* is a great help in sorting out vocation matters: thus there is need of private talks, periodical group meetings, livings for students, workers and social workers, and these should be open to all the Salesian Family groups. They include places and times to meet together for such things as retreats and group meetings. These will whip up enthusiasm in a group and encourage contacts between persons.

42) *Practical experience*: visiting or living for a while with members

of the Salesian Family, joining them for prayers, work, meals, recreation, etc., and thus seeing in practice the distinctive traits of the Salesian vocation: this must be an experience of faith, of commitment, of coming to grips with one's vocation (Fr G. Dho).

It is a great help to be present at priestly ordinations, religious professions, missionary send-offs and homecomings, the ceremony of the Co-operators' promises, etc.

43) Prayer gatherings are fundamental in vocation guidance provided that they be not only prayers that God may send others as labourers to his harvest but rather that he may help the members of the praying group to achieve their particular vocation ("Lord, what must I do?" — Acts XXII 10).

44) *Animation* of the groups of the Salesian Family requires personnel or teams comprised of representatives of all the groups of the Salesian Family who will work under the primary responsibility of the Provincial (SDB or FMA) and the local Superiors.

Guidance on the other hand claims the commitment of all who are educators in the faith, beginning with the parents themselves.

45) Finally it is the duty of the Salesian Family groups to give their support and approval to the *united national and diocesan plans* promoted

by the episcopal conferences. They should give their help in drawing up such plans and assist in their implementation. They should also have their representatives (at national, regional and diocesan levels) in the structures and functioning of the *united centres* for all vocations of special consecration (v. *Letter of Sac. Congr. for Cath. Educ. to bishops*, 2-1-78; also GC21 119).

5.3 Salesian Family's European Symposium

An important *Symposium on the Salesian Family* was held at the Rome *Salesianum* 19-22 February 1982. Whilst the Salesian Family has over a hundred years of history, its renewed character (the work of SGC) has had only ten years of life: but it is already sharing its common heritage with the many groups that follow the inspiration of Don Bosco. It was natural that there should have been a number of problems to be solved and various concepts to be studied, especially after the appointment of a Councillor for the Salesian Family.

The Department for the Salesian Family enthusiastically accepted the Rector Major's invitation at the *Frascati Convention* (1-7 September 1979) to organise a symposium with

the help of the theological faculty of the UPS. The consultants met for the first time in May 1981 to agree on the various themes and pool the findings of their months of research. It was now the task for each member to integrate his own work into the various contributions of the others and move towards a concordant whole. Eventually the more significant material will be collated and published to form a reliable source of history and doctrine on our Salesian Family. It will serve as an inspiration in the operations and apostolate of the Family.

The speakers and their topics are as follows:

The Salesian Family from SGC to today (Fr Giovanni Raineri, Councillor for the Salesian Family).

Don Bosco, Founder and Builder of the Salesian Family (Fr François Desramaut, history professor of the Catholic Faculties, Lyons, France).

The Salesian Family in the thought and action of the first three successors of Don Bosco (Fr José Ramón Alberdi, history professor, Martí Codolar, Spain).

Significance and role of spiritual families in the Church (Fr Agostino Favale, history professor, UPS Rome).

Charismatic identity of the Salesian Family (Fr Mario Midali, theology professor, UPS Rome).

Identity and responsibilities of the

Salesians in the Salesian Family (Fr Joseph Aubry, consultant, Department for the Salesian Family).

Vocation identity of the FMA in the Salesian Family (Mother Micheline Secco, FMA Provincial, Mogliano Veneto).

Salesian Identity of the DBV in the Salesian Family (Fr José Colomer, professor of pastoral theology, Martí Codolar, Spain).

How the DBV live their Salesianity (Miss Clara Bargi, Councillor for the Salesian Life in the Central DBV Council).

Relationship between the Salesian Co-operators and the Salesian Family (Fr Antonio Martinelli, secretary of the CISI, Italy).

Other groups in the Salesian Family — with special reference to the Past Pupils (Fr Giovanni Favaro, World Delegate of the Past Pupils of Don Bosco).

The Salesian Family and the challenge of the youth situation (Fr Riccardo Tonelli, Education Faculty, UPS Rome).

Practical collaboration between the various groups of the Salesian Family (Fr Angel Martín, Salesian Catechetical Centre — history section, Madrid Spain).

Salesian Family — promising experiences (Fr Antonio Calero, Rector of Theologate, Seville Spain).

Structures in the Salesian Family

(Fr Tarcisio Bertone, Canon Law Faculty, UPS Rome).

Methodology for a study of the Salesian Family — institutional criteria (Sr Enrica Rosanna, lecturer at Auxilium FMA and UPS Rome).

This list of topics does not give a complete indication of the true importance of these four days of discussion, constructive criticism, creative contributions, clarifications and integration. All were deeply aware of the fund of graces within the Salesian Family, its human and Salesian values that must be publicised and put at the service of all: they will bring a new enthusiasm and effectiveness to our vocation, as the Rector Major emphasised in his address.

Also at the Symposium were authoritative representatives of some of the Salesian Family groups whose interventions were catalysts for a number of concepts that should be developed for the animation and life of the Salesian Family. The speakers were Sr Mario Rampini and Sr Marisa Chinellato FFMA, Miss Giuseppina Musco DBV, Mr Luigi Sarchelletti (Secr. World Council Sal. Co-ops.), Mr Thomas Natale (World Secr. Past Pupils), Mr Lanfranco Massotti (World Council Past Pupils), Fr Juan Picca (UPS), Fr Mario Cogliandro (World Delegate Co-ops.), Fr Rinaldo Vallino (Assist. to DBV).

Moderator for the Symposium was Fr Mario Midali; coordinator and secretary, Fr Mario Cogliandro.

5.4 Letter of the Rector Major to the Daughters of the Sacred Hearts of Jesus and Mary Bogotá, Colombia

Rome, 11 January 1982

5.4.1 Rev. Mother Inés,

It gives me great joy to communicate to you that the Superior Council of the Salesian Congregation in its meeting of 23 December 1981 accepted with pleasure the request of the *Daughters of the Sacred Hearts of Jesus and Mary* and declared that they most certainly belong to the Salesian Family.

This declaration granting the request made by your 7th General Chapter on 6 April 1975 is not based solely on the historical origin of your Institute; indeed the Department for the Salesian Family has diligently studied the renewed Constitutions of the Institute and has noted that they set out a plan of life and apostolic action that is in full accord with the Salesian spirit and mission.

In your Institute the Salesian vocation blends with the characteristic life of suffering envisaged by your Founder, the Servant of God Father Luigi Variara, who had in turn already seen this mode of life in another great Servant of God Father Andrew Beltrami.

This declaration makes official the cordial Salesian bond between your Institute and the other groups of the Spiritual Family of Don Bosco

which is inspired and motivated by the spiritual riches and apostolic collaboration contributed by these same groups.

It augurs well, Reverend Mother, that this declaration coincides with the Silver Jubilee of your religious profession. This sign of close loyalty to Don Bosco's charisma has always been close to your heart.

Another cause for joy is that your Institute is the first to officially enter the Salesian Family with the Salesians, the Daughters of Mary Help of Christians and the Salesian Co-operators.

Hitherto we have trod the same Salesian path together in loyalty to Don Bosco: this fact now receives official recognition.

Sincerely in Christ,

Father EGIDIO VIGANÒ,
Rector Major.

5.4.2 Letter of the Rector Major to the Superiors of the Salesian Family:

Mother Rosetta Marchese *Superior General of the Daughters of Mary Help of Christians, and her Council;*

Miss Anna Marocco, *Major Superior of the Secular Institute of the Don Bosco Volunteers, and her Central Council;*

Mr Luigi Sarchelettì *of the Secretariate of the World Council of Salesian Co-operators; and*

(for information of) Mr Giuseppe Castelli, World President of the Salesian Past Pupils, and the Governing Council.

Dear Superiors of the Salesian Family

It is with great joy that I am able to communicate to you that on 23 December 1981 the SDB Superior Council granted the request of 6 April 1975 made by the *Congregation of the Daughters of the Sacred Hearts of Jesus and Mary* (founded in Bogotá by the Salesian Servant of God Father Luigi Variara) to belong officially to the Salesian Family. A copy of the acceptance is enclosed herewith.

I invite you to thank the good Lord for the special and meaningful dimension these Sisters have given to the Salesian charisma in the Church. Let us rejoice at this further development of our Salesian solidarity and offer to these Sisters (*Hijas de los Sagrados Corazones*) a welcome into our spiritual and apostolic Family; and let us strengthen the bonds of Salesian solidarity with them.

Sincerely yours in Don Bosco.

Father EGIDIO VIGANÒ,
Rector Major.

Rome, 11 January 1982

5.5 Secretariate for the Mass Media

1982 saw the staff of the Secretariate increased with the addition of Father Giuseppe Clementel from the

Verona Province; he has taken over the Salesian Propaganda Office. Father Giuseppe Costa, another newcomer, is now the editor of the Salesian Bulletin in Italian in lieu of Father Enzo Bianco who has been transferred to the LDC Turin. Father Marco Bongioanni has now been officially appointed editor of the Salesian News Agency (ANS).

Father Ettore Segneri has made a start with his various regional meetings with the Provincial Delegates for the Media, beginning with Italy. In the coming months other meetings will be organised for discussions and assessments to prepare significant media data that will also be useful for GC22.

The audio-cine-video studio at the Generalate has made a number of short-running films for the Salesian Family: *MM81* (on the centenary of the death of St Mary Domenica Mazzarello); *Work & Temperance* (illustrating the practice for 1982 proposed by the Rector Major); and the first of the series *Vatikanschauung*—*Window on the Vatican* (Pope John Paul II in Germany). Other films have been made of the Pope's visit to the Salesian parish of Don Bosco in Rome, his visit to the Slovak College, and also to the Salesian Pontifical University (UPS). At the time of writing, two other films are being made: no. 2 of the *Vatikanschauung* series, and a documentary on the Sal-

esian educational and pastoral project.

The Secretariate for the Media has also made a series of educational films for Italian TV; and a number of documentaries on Salesian missions and missionaries have also been televised, thus publicising Salesian works carried out in other countries, especially in Africa.

In April the *Salesian World Council for the Media* will hold its second meeting in Rome to discuss *The media and Salesian evangelising and educative action*. This is a practical response to the Rector Major's important letter on *The Challenge of the Media* (ASC no. 302).

The Salesian publishers' technical commission is preparing the Salesian contribution to the international book exhibition to be held at Frankfurt Germany from 29 September to 6 October. This is a special year for us, as it is the first time religious books will be on exhibition from a large united group of Salesian publishers.

5.6 Salesian Historical Institute (SHI)

5.6.1 Letter of the Rector Major

Dear Confreres,

I am most happy to communicate to you that the Superior Council, after long and necessary consideration,

has decided that the requisite circumstances now obtain for implementing the directive of GC21 105c, namely the founding of the *Salesian Historical Institute* (SHI).

Following this letter you will find the *Decree of Erection* and the text of its *Provisional Statutes* which set out in broad lines its scope, its structure and its practical directives.

Meanwhile in the last few weeks preparations have been afoot to set up the Offices and furnishings of most immediate need. A team of confreres has been organised with an extensive background of historical studies of Don Bosco and the Salesian life. They have generously made themselves available for setting up the initial stages of the Institute and will undertake its development. Of special importance has been the preparatory work of the director of the Central Salesian Archives (CSA) Father Hugh Santucci and his staff of confreres from countries of different cultures and languages. I wish to thank him personally and in the name of all who will enthusiastically carry on the task he has begun. He has accomplished a mountain of work in his four years of zealous dedication.

It is also my duty to congratulate in the name of all Father Peter Braido and to wish him every success. He is an authority on Don Bosco, a scholar of broad vision, and has generously accepted the responsibility for erecting the Institute. He

has immediately thrown himself into the task with competence and zeal and already set the machinery in motion: after discussion with his staff he has planned an initial batch of work that is full of promise.

It would be superfluous to stress the great importance of the work of the SHI for the Congregation and probably for others beyond its pale. The sacrifice in personnel and matériel will be amply repaid by the immense benefit that will accrue in greater authenticity, vitality and loyalty in the Congregation. The SHI will not be a museum rummaging about in the dead and buried past: it will be an invaluable aid for our perennial journey to Salesian sources to test the strength of our vital bond with our historical and spiritual roots.

Perfectae Caritatis, speaking of renewal in the religious life, points the way to this kind of undertaking, and GC21 makes an explicit reference to the Decree. The "up-to-date renewal" of religious life in "Institutes seeking perfection" requires, besides an adaptation to the changed conditions of the times, "the continual return to the sources of every form of Christian life and the original spirit of the Institute. It is to the advantage of the Church that Institutes have their own distinctive ethos and function: hence they must faithfully interpret and observe the spirituality and aims of

their Founders as well as their sound traditions; these things constitute the proper heritage of each Institute" (PC 2).

The SHI will have three sectors of research and study: an in-depth probing of Don Bosco's life and action; a better understanding of all facets of Salesian life from its beginnings to today; and the privileged place of the missions in the overall history of the Congregation.

There is no need for me to dilate further: the members of the SHI will furnish details in their own official review (*Salesian Historical Research*), the first issue of which will appear this current year. It will set out the Institute's long- and short- term plan of action, its methods and the ways and means envisaged for the activities and collaboration it is seeking. The SHI is already paving the way for exchanges of information with other Salesian centres of study and spirituality as well as with interested individual scholars in order to explore ever more deeply the salient themes of Don Bosco's life and matters Salesian.

The initiative, begun and carried on for the benefit of everyone, will obviously need all the friendly solidarity possible; it will also need to be continually sustained in the matter of personnel and matériel. I must mention too the great importance of

seeking every opportunity to build up the incipient specialized library by gifts and information of significant works of religious, civic and Salesian history. Information and documentation that will help towards a better understanding of the origins and development of Salesian works in different nations will be most acceptable and useful. I also ask provincials to keep an eye out for confreres in the provinces who would be willing to make a worthwhile contribution to the work of the SHI, either by joining the staff at the Rome centre or collaborating by arrangement as correspondents, associates or auxiliaries-on-call.

Like so many other Salesian initiatives, the SHI has made a humble beginning. I am sure it will not lack your practical goodwill; certainly it will always claim the serious concern of the Superior Council and enjoy the silent dedication of its members. Let us all pray that it may grow steadily and bear fruit with the generous help of the Lord and the motherly intercession of Mary Help of Christians.

Sincerely yours in Don Bosco,

Father EGIDIO VIGANÒ,
Rector Major.

Rome, 31 January 1982

5.6.2 Decree of erection of the Salesian Historical Institute

We, Egidio Viganò, Rector Major of the Salesian Society of St John Bosco,

— bearing in mind the decision of GC21 105c;

— having carefully considered the various possibilities of its implementation;

— having available a number of competent and trained confreres;

— having obtained a favourable vote in the Salesian Superior Council;

— in virtue of the powers invested in us by the Salesian Constitutions, articles 129 and 130;

hereby erect the *Salesian Historical Institute*, with its headquarters at the Generalate, via della Pisana 1111, Rome;

assuming direct responsibility for its proper functioning in regard to the aims set forth by the same GC21.

The accompanying provisional *Statutes of the Salesian Historical Institute* form an integral part of this document.

This Decree becomes effective on 31 January 1982.

EGIDIO VIGANÒ
Rector Major

DOMINIC BRITSCHU
Secretary General

Rome, 23 December 1981

5.6.3 Provisional Statutes of the Salesian Historical Institute (SHI)

Section I

AIMS AND ACTIVITIES

Article 1. - *Aims*

In keeping with the decision of GC21 105c the aims of the SHI are:

a) To make available with the best possible presentation and documentation the documents of the rich spiritual heritage left us by Don Bosco and developed by his disciples.

b) To promote this heritage in the most suitable way by study, interpretation and diffusion.

Article 2. - *Activities*

These aims will be implemented mainly in three ways:

a) Critical editions of significant source material, beginning with the writings of Don Bosco and the more important of the contemporary testimonies.

b) The careful development of scientific studies of Don Bosco and Salesian history.

c) The assembling and critical assessment of a bibliography concerning Don Bosco and Salesian history.

Article 3. - *Sectors*

The study and research will revolve about three basic sectors corres-

ponding with the sectors of the Institute.

- a) Don Bosco.
- b) Salesian history.
- c) Salesian missions.

Article 4. - *Publications*

a) Findings regarding source materials and studies will be communicated in separate publications.

b) There will also be a periodical: *Salesian Historical Research*, which will furnish information regarding the SHI and the *Salesian Central Archives*.

Section II

MANAGEMENT & PERSONNEL

Article 5. - *The director*

a) The immediate government of SHI rests with a director appointed by the Rector Major after consulting his Council.

b) The director's task is to promote and coordinate the study and research of the SHI members and its formal associates and to see that what is published has the collegiate approval of SHI.

Article 6. - *Management committee*

The director of SHI is helped by a council composed of the director himself, who presides, those in charge of the three sectors of SHI, the member responsible for the Salesian Central Archives, and a coordinating secretary.

Article 7. - *Personnel*

a) To carry out the duties described in articles 1, 2, 3, and 4 of the Statutes, a group of Salesians will work on a permanent basis.

b) They may be helped by temporary part-time associates or correspondents; the ways of collaboration will be by explicit agreement with the responsible members of SHI.

Section III

WORK AIDS AND MATÉRIEL

Article 8 - *Matériel & library facilities*

a) The SHI will avail itself of the matériel and libraries in Rome, particularly at the Generalate and the UPS and its Institutes and Centres.

b) The SHI will also have at its disposal a library of its own, divided according to historical method and the specific fields of research so as to facilitate the work of its users.

Article 9. - *Technical secretariate*

The indispensable aids for good functioning and production will be seen to by a suitable technical secretariate.

EGIDIO VIGANÒ
Rector Major

DOMINIC BRITSCHU
Secretary General

Rome, 15 January 1982

5.6.4 Initial staff of Salesian Historical Institute

Director: Pietro Braido.

Don Bosco sector: Piero Stella.

Salesian Missions sector: Raffaele Farina.

Coordinating Secretary: Francesco Motto.

Full-time members: Jesús Borrego, Antonio Ferreira, Antonio Guerriero.

Historical sector of SCA and member of management committee: Tarcisio Valsecchi.

5.7 Project Africa

The Pacific-Caribbean Region has accepted responsibility for a mission in Africa, and in the coming months will decide on the particular mission in agreement with the Regional Councillor.

The Genoa Province has accepted responsibility for a mission in the diocese of Sangmellima in Cameroon. Three confreres will spend some months in France to study French before going to the mission towards the end of the year.

In Córdoba Spain on 3 February the Rector Major presented missionary crosses to three confreres and

four Daughters of Mary Help of Christians who will open a new mission at Lomé, Togo.

Father Viganò then visited the mission in Senegal, Tambacounda and St Louis; and at Dakar met missionaries from Cape Verde, Ivory Coast, Mali and Senegal.

On 22 February Father Gabriel Wade, an Argentinian confrere from the La Plata Province, left Rome for Lagos, capital of Nigeria. He is the first of six confreres destined for this nation which is the most populous in Africa (80 million). Towards the end of the year two confreres will join him from the Novara Province to open up a new mission in Ondo City in the diocese of Ondo. The Subalpine Province is preparing three confreres to begin a new foundation at Akure in the same diocese; they too will leave towards the end of the year.

Father Tony d'Souza, former provincial of Bombay, has been made responsible for the Indian foundations in Kenya, Sudan and Tanzania. He will reside at Nairobi in a house recently purchased in that capital.

Father Rasmussen has just completed another journey to Africa, visiting the recent foundations in Kenya, Sudan and Tanzania. He also travelled to Zambia to do some fact-finding regarding the new foundations that have been planned for that country.

5.8 Brotherly Solidarity (39th report)

a) PROVINCES THAT HAVE CONTRIBUTED

EUROPE

Genoa	4,500.000
Novara	3,000.000
Rome	500.000
Sicilian	1,000.000
St Mark's	1,000.000
Advanced by Department for the Missions	1,630.000

NORTH AMERICA

USA San Francisco	14,750.000
<i>Total monies received as from 4 December 1981 to 6 March 1982</i>	26,380.000
<i>Plus cash in hand</i>	15.944
<i>Amount for distribution as at 6 March 1982</i>	26,395.944

b) DISTRIBUTION OF MONIES RECEIVED

AFRICA

Angola	1,000.000
Benin	1,000.000
Ivory Coast	1,000.000
Equatorial Guinea	1,000.000
Kenya - Marsabit	1,000.000
Kenya - Siakago	1,000.000
Lesotho	1,000.000
Liberia	1,000.000
Madagascar	1,000.000
Mali	1,000.000
Nigeria	1,000.000
Senegal	1,000.000
Sudan - Maridi	1,000.000
Tanzania - Dodoma	1,000.000
Tanzania - Iringa	1,000.000

Tanzania - Mafinga	1,000.000
Togo	1,000.000

LATIN AMERICA

Chile - Iquique: for cate- chetical material	687.348
Peru - Chosica: for teaching aids	1,600.000

ASIA

India - Gauhati - Maw- lai: for destitute young people	100.000
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EUROPE

Italy - Genoa: for a parish undertaking	2,000.000
Italy - Rome: needs of formation community	5,000.000
<i>Total monies disbursed as from 4 December 1981 to 6 March 1982</i>	26,387.348
<i>Plus cash in hand</i>	8.596
<i>Total</i>	26,395.944

c) GENERAL SUMMATION OF BROTHERLY SOLIDARITY FUND

<i>Total donations received up to 6 March 1982</i>	1,328,759.507
<i>Total disbursements up to 6 March 1982</i>	1,328.750.911
<i>Cash in hand</i>	8.596

5.9 Departure of Missionaries

ASC no. 303 page 77 gives an account of the 111th Salesian Missionary Expedition 1981. Later infor-

mation received from provinces responsible for certain missions now completes the picture.

The total number of confreres who left for the missions in 1981 was 66, not 56. Of these, 45 went to Africa, 13 to Asia and Oceania, and 8 to South America. The missionaries came from Europe (48), South America (11) and Asia (7). Italy and Spain sent 20 each.

From GC21 onwards (1978-1981) 223 confreres have left for missionary countries: 130 to Africa, 55 to South America and 38 to Asia and Oceania; 166 left from Europe, 35 from Asia and 22 from South America. In the last four years Spain has contributed 65 confreres and Italy 54.

Prospects for 1982

A promising start has been made in 1982. So far 48 confreres have applied to join the next missionary expedition. Of these, 37 already know what country they will go to in Africa, and the first six already left in January. This year will see new foundations in Nigeria, Togo and Zambia. Since GC21 thirty new missions have been accepted in fifteen African nations, and it has been decided not to open further houses between now and GC22. Bishop's requests are still arriving steadily, but a period of consolidation is absolutely necessary.

5.10 International Federation of Catholic Universities

A communication has been received from the *International Federation of Catholic Universities* that its Council at its ordinary meeting in Jerusalem gave its approval on 13 February 1982 that the UPS be admitted as an ordinary member of the Federation. The solemn proclamation will take place at Eichstätt on 29 March 1982.

This is an important promotion for our Salesian University, raising it to international level. Two of the practical advantages are as follows.

a) The approval is a self-evident and definitive recognition by Catholic Universities that the UPS is a genuine and notable scientific Institute.

b) The UPS degrees of students from other countries will be accorded greater importance in the nations they return to after their studies.

5.11 Appointments: new Provincials

Raimundo GURGEL (for Recife - Brasil).

Father Gurgel was born at Caraubas, Rio Grande, on 13 March 1934. He made his novitiate at Jaboatas and was professed in 1954. He studied theology in Spain, was ordained at Salamanca on 28 February 1965, was appointed rector at Fortaleza in 1969, and from 1980 was rector at

Sagrado Coracao, Recife, and also a member of the provincial council.

Edmond KLENCK (for Lyons - France).

Father Klenck was born at Mulhouse, Haut-Rhin, France, on 27 May 1925. He made his first profession at La Navarre in 1947, was ordained at Lyons on 17 March 1956, received an arts degree in 1962, was appointed rector at Landser in 1962 and vice-provincial in 1968. From 1976 he was rector at Toulon and a member of the provincial council.

Wenceslao MALDONALDO (for Buenos Aires).

Father Maldonato was born at Buenos Aires on 29 July 1940, made his novitiate at Morón, was professed on 31 January 1957, studied theology at the UPS Rome, was ordained at Rome in 1966, appointed rector at Ramón Mejía in 1970 and at S. Justo in 1976. From 1973 he was a member of the provincial council and in

1980 was appointed vice-provincial.

Matthew PULINGATHIL (for Dimapur - India, the new province resulting from the division of Gauhati).

Father Pulingathil was born in Kerala on 7 May 1928, made his profession in 1953, was ordained in Madras on 29 June 1962, took out an arts degree and was appointed rector at the Shillong aspirantate, and in 1972 became the provincial at Gauhati. From 1979 he has been rector of the Shillong theologate.

Chrysanthus SALDANHA (for Bombay, India).

Father Saldanha was born in Bombay 25 October 1942, made his profession in 1960, studied theology in Rome, was ordained by Paul VI on 17 May 1970, completed further theological studies in Ireland in 1979 and became vice-provincial and rector of the Provincial House in Bombay in 1980.

5-12 S D B ANNUAL STATISTICS as at 31 Decembre 1981

(Provisional data: for strictly private use only).

	HOUSES	NOVICES			TOTAL NOVICES	CONFRERES with temporary vows			CONFRERES with perpetual vows				TOTAL CONFRERES	TOTAL CONFRERES + NOVICES
		brothers	clerics	priests		brothers	clerics	priests	brothers	clerics	deacons	priests		
1. GENERALATE ROME	1								22			67	89	89
2. UPS ROME	5								17		1	93	111	111
3. CENTRAL AFRICA	24	2	3		5	5	11		24	13		142	195	200
4. ANTILLES	22		8	1	9	1	27		19	9		119	175	184
5. ARGENTINA (Bahía Blanca)	28		2		2	2	15		16	3		148	184	186
6. ARGENTINA (Buenos Aires)	26		9		9	3	28		19	12		182	244	253
7. ARGENTINA (Córdoba)	23	2	10		12	1	32		7	3		129	172	184
8. ARGENTINA (La Plata)	18		3		3	1	12		16	3		96	128	131
9. ARGENTINA (Rosario)	16		3		3		13		21	3		107	144	147
10. AUSTRALIA	10	1	2		3		11		23	7		77	118	121
11. AUSTRIA	23	1	6		7	1	5		17	5	1	140	169	176
12. BELGIUM NORTH	17	1	1		2		13		25	4		208	250	252
13. BELGIUM SOUTH	12		3		3		7		9			110	126	129
15. BRAZIL (Belo Horizonte)	12		1		1	1	9		16	2	1	70	99	100
14. BOLIVIA	24		5		5	2	14		30	4		135	185	190
16. BRAZIL (Campo Grande)	20	11			11	1	12		27	6		123	169	180
17. BRAZIL (Manaus)	14	1	3		4		10		24	3		82	119	123
18. BRAZIL (Porto Alegre)	19	1	7		8		26		14	4		102	146	154
19. BRAZIL (Recife)	14		2		2	2	10		21	2		65	100	102
20. BRAZIL (Sao Paulo)	21		5		5	2	38		29	8		135	212	217
21. CENTRAL AMERICA	24		2		2	1	25		27	4		149	206	208
22. CHILE	25		8		8	1	24		29	7		162	223	231
23. CHINA	14		5		5	2	7		41	7		104	161	166
24. COLOMBIA (Bogotá)	19		5		5		29		42	5		122	198	203
25. COLOMBIA (Medellin)	14	2	6		8		18		26	4		97	145	153
26. ECUADOR	40		4		4	3	26		36	14		169	248	252
27. PHILIPPINES	16	7	24		31	11	97		17	7		112	244	275
28. FRANCE NORTH	30	1	1		2	3	11		33			209	256	258
29. FRANCE SOUTH	20		2		2	1	2		32	2		139	176	178
30. GERMANY NORTH	17	4	3		7	11	12		43	2		116	184	191
31. GERMANY SOUTH	22	3	6		9	4	25		78	3		167	277	286
32. JAPAN	16	3	3		3	2	5		22	2		99	130	133
33. GREAT BRITAIN	13		3		3		8		24	5		149	186	189
34. INDIA (Bangalore)	13	1	16		17	2	86		14	24		92	218	235
35. INDIA (Bombay)	11	1	10		11	9	63		13	20		85	190	201
36. INDIA (Calcutta)	16	3	18		21	4	74		33	32		125	268	289
37. INDIA (Dimapur)														
38. INDIA (Gauhati)	26	3	21		24	14	126		31	34		170	375	399
39. INDIA (Madras)	25	1	17		18	5	78		27	24		140	274	292
40. IRELAND	14	1	18		19	3	38		19	7		147	214	233
41. ITALY (Adriatic)	15		1		1		1		36			149	186	187
42. ITALY (Central)	17	2			2	6	7		156	4	1	208	382	384
43. ITALY (Genoa)	18	1	2		3		6		50	3		198	252	255
44. ITALY (Milan)	27	1	2		3	4	11		84	5		341	445	448
45. ITALY (Southern)	34		7		7	2	21		58	8	2	270	361	368

	HOUSES	NOVICES			TOTAL NOVICES	CONFRERES with temporary vows			CONFRERES with perpetual vows				TOTAL CONFRERES	TOTAL CONFRERES NOVICES
		brothers	clerics	priests		brothers	clerics	priests	brothers	clerics	deacons	priests		
46. ITALY (Novara)	17		2		2	2	5		59	2		184	252	254
47. ITALY (Rome)	22		1		1	3	13	1	64	13	1	234	329	330
48. ITALY (Sardinia)	6						10		13	5		57	85	85
49. ITALY (Sicilian)	32		2		2	2	25		43	14		331	415	417
50. ITALY (Subalpine)	24		2		2	1	14		122	10		366	513	515
51. ITALY (St Mark's)	18	2			4		12		66	17	1	233	329	333
52. ITALY (Verona)	17		3		3	1	2		55	7	1	197	263	266
53. JUGOSLAVIA (Ljubljana)	12		10		10		31		25	8		104	168	178
54. JUGOSLAVIA (Zagreb)	6		7		7		14		8	10		75	107	114
55. KOREA	4	1	3	1	5		2		6			15	23	28
56. MIDDLE EAST	12		2		2	2	3		37	3		108	153	155
57. MEXICO (Guadalajara)	18	1	5		6	1	16		13	8		110	148	154
58. MEXICO (Mexico City)	27	1	13		14	3	25		10	5		80	123	137
59. HOLLAND	10						3		31	1	1	71	107	107
60. PARAGUAY	10	1	5		6	1	6		7	2		64	79	85
61. PERU	16	1	11		12	2	20		13	6		113	154	166
62. POLAND EAST	18		12		12		70	1	24	6		162	263	275
63. POLAND NORTH	15		15		15	1	62		15	9	1	169	257	272
64. POLAND WEST	14		10		10	1	37		6	4		165	213	223
65. POLAND SOUTH	9	2	19		21	3	36		21	4		134	198	219
66. PORTUGAL	22	2	3		5	4	9		54	12	1	129	200	205
67. SPAIN (Barcelona)	29	1	9		10	2	24		49	16		202	293	303
68. SPAIN (Bilbao)	16		14		14	5	52		62	33		131	283	297
69. SPAIN (Cordoba)	17		4		4		10		11	5		132	158	162
70. SPAIN (León)	24	6	11		17	15	36		63	16		176	306	323
71. SPAIN (Madrid)	21	1	11		12	43	47		96	42		243	471	483
72. SPAIN (Seville)	26					3	16		43	6		143	211	211
73. SPAIN (Valencia)	22		2		2	1	15		40	14		167	237	239
74. UNITED STATES (East)	24		8		8	5	29		63	10		192	299	307
75. UNITED STATES (West)	12	1	4		5	1	9		32	9		88	139	144
76. THAILAND	8		6		6	2	20		12	5		62	101	107
77. URUGUAY	23		5		5		16		14	1		135	166	171
78. VENEZUELA	27		11	1	12	2	21		30	15	2	196	266	278
79. VIETNAM	?				?	7	21		12	56		19	115	115
80. Unlisted Salesian bishops									42	64		193	299	299
												70	70	70
TOTAL														
	1413	62	480	3	545	223	1824	2	2628	752	14	11229	16742	17287

5.13 Liturgical texts: Blessed Luigi Guanella

SACRA CONGREGATIO PRO SACRAMENTIS ET CULTU DIVINO

Prot. CD 440/81

SOCIETATIS SANCTI FRANCISCI SALESII

Instante Reverendo Domino Aloisio Fiora, Societatis Sancti Francisci Salesii Procuratore Generali, litteris die 9 martii 1981 datis, vigore facultatum huic Sacrae Congregationi a Summo Pontifice IOANNE PAULO II tributarum, libenter concedimus ut celebratio BEATI ALOISII GUANELLA, presbyteri (die 24 octobris) et BEATI ALOISII ORIONE, presbyteri (die 12 martii) in Calendarium proprium eiusdem Societatis inseri valeat, quotannis gradu memoriae ad libitum peragenda, textibus adhibitis qui ab Apostolica Sede iam sunt confirmati.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Sacrae Congregationis pro Sacramentis et Cultu Divino, die 12 martii 1981.

(VERGILIUS NOE)
a Secretis a.

(IACOBUS ROBERTUS Card. KNOX)
Praefectus

BEATUS ALOYSIUS GUANELLA

die 24 Octobris

MEMORIA AD LIBITUM

Beatus Aloysius Guanella natus est in vico "Campodolcino" (in Dioecesi Comensi) anno 1842; sacerdotio initiatus, zelo animarum et caritate accensus, ad humanas miseras sublevandas Congregationes Servorum a Charitate, et Filiarum a Sancta Maria Divinae Providentiae Matre fundavit, itemque Piam Unionem Sancti Joseph pro morientibus. Obiit Novi Comi anno 1915.

ORATIO

Deus qui Beatum Aloisium presbyterum dilectione in pauperes decorasti; praesta nobis, quaesumus: ut, tibi in caritate iugiter famulantes, filiorum haereditate tua providentia reparemur.

Per Dominum.

Ant. ad introitum Ps 111, 9

Lectio Prima Is 58, 7-11

Psalmus responsorius Ps 33 (R: Ier 17,7)

Lectio secunda I Cor 13, 1-8

Alleluia et versus ante Evangelium I Io 4, 12

Evangelium Mt 25, 31-40

Ant. ad communionem Mt 25, 34

De Communi pastorum vel sanctorum: pro Religiosis, vel pro iis qui opera misericordiae exercuerunt.

FORMULA PRO LITURGIA HORARUM

LECTIO ALTERA

*Ex Regula Servorum a Charitate ab ipso Beato Aloysio
anno 1910 descripta.*

*Exhortationes ad caritatem colendam summamque fidem in Dei
providentiae habendam.*

Quisque vult Christi esse discipulus non modo eum sui ipsius sollicitum esse sibi que consulere oportet, sed etiam omnibus fratribus suis, iis praesertim qui maiore vel corporis vel spiritus auxilio egent, providere.

Ex quo sequitur ut *Servi a Charitate* grave munus sentiant communeque experiantur studium corpora et animas hominum proximorum fratrum, cum omnes eiusdem familiae caelestis Patris filii sint, adiuvandi.

“Instaurare omnia in Christo” opus est; sed ad homines renovandos eorumque opera restauranda, voluntati satisfaciendum est divini Cordis Jesu, qui, instar ingentis ignis se praebens, conclamat: “Ignem caritatis veni mittere in terram, et quid volo nisi ut in hominum cordibus accendatur?”.

Utinam igitur tamquam sacrum incendium divinae caritatis ignis animos vestros incendat! Emittat Dominus Spiritum divinae caritatis suae, et renovabitur facies terrae.

Praeterea vitam magna cum paupertate gerere ac se firmiter divinae Providentiae credere, insignis perfectionis virtus est, cum Dei providentia filiorum suorum naturalis sit atque dilectissima mater.

Eo magis ad nos pertinet quia Institutum nostrum admirabili Providentiae auxilio natum auctumque est, quae certo numquam nos deficiet, dummodo nec de peculiari Congregationis via deflectamus.

Nam Deus, qui agri lilia tali ornat veste, qua ne Salomon quidem rex omni gloria sua coopertus sit, nihil unquam deficere sinet eum, qui caritate incensus, tantummodo ad Dei gloriam eiusque nominis honorem totum animum impendat.

Quare fidem augere atque pro certo habere necesse est nihil boni et magni nos adepturos, nisi per asperum iter usque ad montis Calvarii verticem ascendamus; pariterque numquam Dominum Jesum in ipso confidentes derelictum, atque semper suavem esse panem nobis a Dei providentia donatum, delectabilem praesertim cum sudoris laborisque fructus sit.

Denique *Servi a Charitate*, qui plurimos annos et pluries quotidie pauperes magna cum fide adiuverunt; hi servi boni et fideles, qui in terra viventes, a misericordiae laborumque operibus implendis numquam destiterunt, una cum Christo Jesu sublime ascendentes, regnum illud, quod ipsis Dominus a constitutione mundi paravit, possidebunt.

RESPONSORIUM

Mt. 25, 35 40

“Esurivi, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes

eram, et collegistis me: † Amen dico vobis: Quamdiu fecistis uni ex his fratribus meis, mihi fecistis”.

Feneratur Domino, qui miseretur pauperi. † Amen dico vobis.

TE DEUM

Oratio, ut ad Laudes Matutinas.

5.14 Liturgical texts: Blessed Luigi Orione

SACRA CONGREGATIO PRO SACRAMENTIS ET CULTU DIVINO

Prot. CD 440/81

SOCIETATIS SANCTI FRANCISCI SALESI

Instante Reverendo Domino Aloisio Fiora, Societatis Sancti Francisci Salesii Procuratore Generali, litteris die 9 martii 1981 datis, vigore facultatum huic Sacrae Congregationi a Summo Pontifice IOANNE PAULO II tributarum, libenter concedimus ut celebratio BEATI ALOISII GUANELLA, presbyteri (die 24 octobris) in Calendarium proprium eiusdem Societatis inseri valeat, quotannis gradu memoriae ad libitum peragenda, textibus adhibitis qui ab Apostolica Sede iam sunt confirmati.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Sacrae Congregationis pro Sacramentis et Cultu Divino, die 12 martii 1981.

(IACOBUS ROBERTUS Card. KNOX)

(VERGILIUS NOE)

Praefectus

a Secretis a.

FORMULAE PRO LITURGIA HORARUM

BEATUS ALOYSIUS ORIONE

die 12 Martii

Memoria ad libitum

Fundator Congregationis

Parvi Operis Filiorum Divinae Providentiae

et Parvarum Sororum Missionalium Caritatis

Beatus Aloysius Orione, Sancti Ioannis Bosco discipulus et familiaris, Der-tonae, apud quam natus erat die 23 iunii 1872, adhuc seminarii alumnus, adu-lescentes sapientia evangelica instituendos mature suscepit. Sacerdotio anotus anno 1895, in sublevandas egestates quascumque, tum corporis quam animae, totus incubuit, eo tamen fine ut Christi notitia et amor quocumque diffunderentur eiusque actiosa praesentia in Ecclesia, in Romano Pontifice, in Episcopis ab omnibus agnosceretur et coleretur. Hunc ad finem multas peragravit regiones etiam Americae, ubique innumera opera caritatis excitans, item Congregationes

Filiorum Divinae Providentiae et Parvarum Sororum Missionalium Caritatis fingendas curavit. Tandem plurimos labores ad omnia in Christo instauranda perfunctus, obdormivit in Domino die 12 martii 1940 in oppido vulgo San Remo.

De Communi sanctorum: pro iis qui opera misericordiae exercuerunt praeter orationem et lectionem alteram cum suo responsorio.

ORATIO

Deus, qui Beato Aloisio, presbytero, Unigenitum tuum in egenis diligere et iuvenes ad pietatem et christianam vitam instituere tribuisti, concede, quaesumus, ut eius exempla sectantes, et nos misericordiae operibus abundemus atque caritatis Christi testes in mundo inveniamur.

Per Dominum.

LECTIO ALTERA

Ex scriptis Aloisii Orione diei 25 februarii 1939

"Pone me, Domine, super ostium inferni, ut propter misericordiam tuam, obstruam illud"

Ne solliciti simus in hoc mundo nisi de animabus fratrum et nonnisi eas in mente et in corde habeamus, quia eae omnes a Christo amantur et pro iis omnibus ipse mortuus est. Eisdem omnes amplecti vult et salvos facere, omnesque ad cor suum vulneratum obstringere cupit et quidem non tantum animas parvulorum, humilium et iustorum, sed etiam omnium cuiuscumque generis malefactorum. Expetit animas praevaricatorum, immo et eorum qui rebellionem fecerunt adversus voluntatem Dei et sanctam Ecclesiam Christi oppugnaverunt.

Minime ex pectore eius decidunt animae filiorum degenerum et sacerdotum pravorum et perfidorum. Perdilectae sibi sunt animae quae angustiis premuntur, animae quae columbae candore et simplicitate exornantur vel virginali splendore nitunt, sed nullo modo a Christo negliguntur animae, quae in luteo luxuriae volutentur, vel obstinatione superbiae et nequitiae obdurentur vel sacra auri aut dominii fame improba impellantur. Bonus Pastor animas deperditas in viam salutis restituit, dolentes consolatur, debiles roborat, deiectas erigit.

Animas quae vi desperationis quassantur et prae horrore damnationis ululant, ad spem, ad pacem et portum vitae perducit. Animae autem quae veritatis ebrietatem gustaverunt eamque in praxim deduxerunt, de luce in lucem ab eo evehuntur.

Tota vita Filiorum Divinae Providentiae fiat mirabile canticum caritatis. Fraternalis amor, qui omnes homines amplectatur, dulci vinculo omnibus et singulis in Christo nos coniungat et sacrificio Deo Patri suave nos efficiat.

In homine Christum semper videamus, Christum in eo semper sentiamus. Semper in nobis sit melos caritatis, quod summa sua praestantia ima cordis

nostri penetralia pervadat. Centrum dispensationis aeternae nobis est Christus, Ecclesia centrum mundi, anima centrum totius dramatis christiani.

Nullum concentum audio nisi quod divina infinita symphonia animarum constituatur, quae circa crucem concinunt. Ex cruce autem cruor divinus, pro omni anima effusus, guttatim pro nobis per saecula stillat. A ligno crucis Christus clamat: "Sitis". Terribilis clamor est ille, scilicet aestus quidam, qui non est ex carne sed e spiritu. Est clamor arentis sitis animarum. Et pro hac siti animarum nostrarum Christus moritur.

Nullum caelum video nisi caelum vere divinum, quod sit caelum salutis et pacis sinceræ. Nullum regnum Dei cognosco nisi regnum caritatis et misericordiae, in quo tota gentium multitudo fiat Christi hereditas et regnum Christi.

Velo loco praecedentis:

Perfecta laetitia nonnisi in plena oblatione suiipsius pro Deo et hominibus niti potest, pro iis qui corpore vel moribus maxime deformes sunt, pro iis qui longius a domo Patris abierunt, pro iis qui foedissime culpa seipsos maculaverunt, pro iis tandem qui acrius Deum oppugnaverunt.

Pone me, Domine, lapidem super ostium inferni, ut, propter misericordiam tuam, obstruam illud. Occultum martyrium meum pro salute animarum, et quidem omnium animarum, fiat paradisus meus et summa mea beatitudo. Amore inflammer animarum. Animas requiram. Animas expetam. Pro animabus vitam meam lacrimis et sanguine scribam. Hominum nequitiae et iniuriae numquam minuant nostram confidentiam plenam in Deum.

Alit et regit me spes immortalis, quae omnia innovat. Caritas nostra est vere perdulcis, et vehementissimus pro Deo et hominibus amor, qui non est de hac terra. Caritas erga Christum tanta ineffabili dulcedine cor replet, quam neque mens cogitare valet, nec lingua dicere, nec oculus videre, neo auris audire.

Pati, tacere, orare, amare, crucifigi, non nuda et frigida verba sint mihi, sed ignis flammae flagrantis in corde meo. Ascendam calvarium meum sicut agnus mansuetus. Impendi totus pro animabus fiat optatissimum martyrium meum, et martyrium meum sit impendi totus pro animabus.

Candor, castitas et simplicitas, veluti parvulorum, ornent animas nostras et verba nostra, ut fiant omnibus vehiculum fidei, bonitatis, consolationis quae ad caelum erigat. Oculos et corda in Dei bonitatem figamus.

Christum aedificemus! Aedificemus semper! Petra autem est Christus!

RESPONSORIUM

Christus amplecti vult et ad cor suum vulneratum obstringere omnes homines. A ligno crucis clamat: Sitis, * propter excruciantem animarum sitim.

Et ego lacrimis et sanguine vitam meam scribam, * propter excruciantem animarum sitim.

HYMNUS, TE DEUM.

Oratio, ut supra.

5.15 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 ABRAHÁN Luis (ABA) aged 66	* Gesin, Lebanon	9- 9-15
	Bernal, Argentina	27- 1-34
L ACCORNERO Pio (ISU) aged 81	Córdoba, Argentina	22-11-43
	† Boulogne, Argentina	13- 7-81
L ACCORNERO Virgilio (INE) aged 68	* Viarigi, Italy	7- 9-00
	Ivrea, Italy	4-10-21
P ALBAN Antonio (IVO) aged 68	† Turin, Italy	13-12-81
	* Montemagno, Italy	29- 8-13
P BARTOLI Augusto (IVO) aged 69	Cavaglià, Italy	16- 8-47
	† Novara, Italy	19-11-81
P BERNINI Pietro (INE) aged 73	* San Vito d'Asolo, Italy	4- 8-13
	Este, Italy	22- 8-31
L BONDIONI Maurice (IRL) aged 77	Monteortone, Italy	29- 6-42
	† Albarè, Italy	9- 2-81
P BORTOLUZZI Annibale (IVO) aged 92	* Loccà, Italy	6- 7-12
	Este, Italy	26- 8-30
P BOURN John (GBR) aged 65	Turin, Italy	2- 7-39
	† Bardolino, Italy	31-12-81
P BOVIJN Daniel (BEN) aged 67	* San Cipriano Po, Italy	6- 7-08
	Villa Moglia, Italy	20-11-26
	Turin, Italy	5- 7-36
	† Borgomanero	9-12-81
	* Niardo, Italy	9- 3-04
	Fogizzo, Italy	4-10-24
	† Daleside, South Africa	7-12-81
	* Trent, Italy	31- 1-90
	Fogizzo, Italy	15- 9-10
	Oswiecim, Poland	15- 6-19
	† Monteortone, Italy	7- 2-82
	(Provincial 16 years)	
	* Accrington, England	21- 4-16
	Beckford, England	31- 8-38
	Blaisdon, England	20- 7-47
	† Farnborough, England	15- 1-82
	* Waregen, Belgium	23- 7-14
	Groot Bijgaarden, Belgium	25- 8-32
	Oud Heverlee, Belgium	5- 1-41
	† Kortrijk, Belgium	14- 1-82

P BURNS Patrick (ING) aged 65	* Belfast, Ireland	17- 1-16
	Cowley, England	7- 9-35
L CARUANA John (IRL) aged 86	Tirapattur, India	30- 1-44
	† Shillong, India	17- 5-81
P DAVIES Alfredo (ABA) aged 82	* Melleha, Malta	29- 6-95
	San Gregorio, Italy	20- 9-18
P DA BOVE Emilio (ILT) aged 78	† Sliema, Malta	6-12-81
	* Buenos Aires, Argentina	30- 7-99
P DAYER Isaac (ABA) aged 89	Bernal, Argentina	12- 1-18
	Buenos Aires, Argentina	2- 2-30
P FAIRCLOUGH Walter (GBR) aged 67	† Buenos Aires, Argentina	26- 3-81
	* Sassello, Italy	18-11-03
P FONT Osvaldo (ARO) aged 58	Stada Casentino, Italy	24- 9-27
	Melbourne, Australia	13- 7-30
P FRIEDL Urban (AUS) aged 80	† Genoa, Italy	31-12-81
	* Humbolt, Argentina	18-11-92
P GIOVANNINI Attilio (SUO) aged 71	Bernal, Argentina	27- 1-12
	Bernal, Argentina	20-12-19
P GUFFI Abele (ILE) aged 59	† Buenos Aires, Argentina	10-11-81
	* Blackburn, England	1-12-14
P HEISEL Pedro Francisco (BPA) aged 77	Cowley, England	8- 9-34
	Wowarsh, England	3- 6-44
	† Bolton, England	25-12-81
	* Buenos Aires, Argentina	28- 2-23
	Los Cóndores, Argentina	30- 1-43
	Rosario, Argentina	25-10-50
	† Buenos Aires, Argentina	5-12-81
	* Sanbach, Austria	20- 2-02
	Ensdorf, Germany	15- 8-30
	Benediktbeuern, Germany	3- 7-38
	† Rottenbuch, Germany	22- 1-82
	* Casabianca, Italy	21- 2-10
	Villa Moglia, Italy	18- 9-27
	Rome, Italy	28- 7-35
	† Casabianca, Italy	30- 9-81
	* Formigara, Italy	4-10-22
	Montodine, Italy	16- 8-43
	Monteortone, Italy	29- 6-52
	† Bologna, Italy	28-12-81
	* Püttlingen, Germany	29- 1-03
	Ensdorf, Germany	15- 8-26
	Cuiabá, Brazil	10-11-35
	† Rio do Sul, Brazil	15- 8-80

P KASPERCZAK José (PER) aged 72	* Opalenica, Poland	9- 3-09
	Czerwinsk, Poland	21- 7-29
	Lima, Peru	22- 5-38
P KOUTER Stefan (JUL) aged 67	† Lima, Peru	19- 1-82
	* Strehovci, Yugoslavia	27- 1-15
	Villa Moglia, Italy	12- 9-34
	Turin, Italy	5- 7-42
P LEZCANO Andrés (ABA) aged 59	† Rijeka, Yugoslavia	12- 2-82
	* Goya, Argentina	3- 1-23
	Morón, Argentina	31- 1-42
	Córdoba, Argentina	25-11-51
L LOPEZ Manuel (POR) aged 55	† Buenos Aires, Argentina	22- 1-82
	* Setubal, Portugal	14- 1-82
	Mogoforos, Portugal	24- 8-47
L LOVISATTI Alcibiades (ABA) aged 81	† Lisbon, Portugal	27- 3-81
	* S. Vito al Tagliamento, Italy	17- 2-10
	Este, Italy	1- 9-29
P LUKÁCS István (UNG) aged 66	† Boulogne, Argentina	1- 4-81
	* Szeged, Hungary	31- 1-16
	Szentkereszt, Hungary	9-10-32
	Szentkereszt, Hungary	22- 6-41
P MANZI José (URU) aged 65	† Esztergom, Hungary	27- 1-82
	* Montevideo, Uruguay	24-11-16
	Montevideo, Uruguay	14-11-37
	Córdoba, Argentina	24-11-46
P MARCHISIO Carlo (ISU) aged 75	† Montevideo, Uruguay	15-11-81
	* Busca, Italy	24- 9-06
	Foggizzo, Italy	5-10-23
	Villa Moglia, Italy	6-12-31
P MAZZOGLIO Eugenio (ABB) aged 78	† Turin, Italy	13-12-81
	* Lu Monferrato, Italy	6- 7-03
	Fortín Mercedes, Argentina	26- 1-24
	Turin, Italy	8- 7-34
P MEI Antonio (IAD) aged 63	† Bahía Blanca, Argentina	2- 2-82
	* Castel d'Aiano, Italy	6- 8-18
	Villa Moglia, Italy	12- 9-35
	Mosquera, Colombia	26-11-44
P MUNOS Julio (ABA) aged 74	† Buenos Aires, Argentina	17-12-81
	* Florencio Varela, Argentina	9- 7-07
	Bernal, Argentina	26- 1-29
	Rome, Italy	25-10-36
P NEISINGER Karl (GEM) aged 69	† San Isidro, Argentina	15-10-81
	* Würzburg, Germany	3- 9-12
	Ensdorf, Germany	15- 8-36
	Derna, Libya	17- 5-42
	† Peissenberg, Germany	26- 1-82

- L NESPOLO Leonardo (ICE)**
aged 72
- P OLIVERI Miguel (ABA)**
aged 74
- P RENOGLIO Ersilio (ISU)**
aged 62
- P ROSSI Francesco (ISU)**
aged 84
- P SPÄTH Francisco (BPA)**
aged 88
- P SZASZ Károly (UNG)**
aged 74
- P VRERIKS Gerhard (OLA)**
aged 74
- P WILTING Gérard (AFC)**
aged 71
- L WEICH Josef (GEK)**
aged 80
- P WINDSOR John (ABA)**
aged 83
- P WOLF Ernst (GEK)**
aged 70
- L ZACCARIA Agostino (IVO)**
aged 83
- * Mansué, Italy 31- 8-09
Jaboatao, Brazil 8-12-38
† Bivio di Cumiana, Italy 2- 2-82
* Buenos Aires, Argentina 18- 9-07
Bernal, Argentina 26- 1-24
Rome, Italy 19- 9-31
† Buenos Aires, Argentina 16- 1-82
* Palestro, Italy 17- 3-19
Pinerolo, Italy 9- 9-35
Bagnolo Piemonte, Italy 1- 7-45
† Turin, Italy 12-12-81
* Sant'Albano, Italy 22- 1-97
Villa Moglia, Italy 13- 9-28
Mondovì, Italy 28- 8-20
† Cuneo, Italy 24- 8-81
* Oberwaier, Germany 21-11-91
Unterwaltersdorf, Germany 18- 8-20
Mödling-Vienna, Austria 26- 5-27
† Rio do Sul, Brazil 25- 7-80
* Pozsonypüspöki, Czechoslovakia 14- 1-08
Szentkereszt, Hungary 6- 8-34
Esztergom, Hungary 13- 6-43
† Sajolad, Hungary 31-12-81
* Losser, Holland 25-12-07
Villa Moglia, Italy 8- 9-39
Turin, Italy 6- 7-47
† Losser, Holland 27- 1-82
* Bergh, Holland 22- 3-10
Groot Bijgaarden, Belgium 24- 8-30
Oud Heverlee, Belgium 5- 2-39
† Bonheiden, Belgium 5-12-81
* Wolfsbach, Germany 19- 7-01
Ensdorf, Germany 4-10-31
† Jünkerath, Germany 5- 1-82
* Rathdrum, Ireland 23- 2-98
Bernal, Argentina 29- 1-27
Ramós Mejía, Argentina 22-12-34
† Buenos Aires, Argentina 4- 8-81
* Mayn, Germany 19- 1-12
Ensdorf, Germany 15- 8-38
Dillingen, Germany 26- 3-44
† Neunkirchen, Germany 4- 1-82
* Torri di Quatersolo, Italy 11- 3-98
Este, Italy 21- 8-38
† Verona, Italy 7-11-81

P ZAVATTARO Luigi (ISU)
aged 74

L ZEN Antonio (IVO)
aged 75

* Borgo San Martino, Italy	29-10-07
Fogliizzo, Italy	1-11-23
Turin, Italy	3- 7-32
† Turin, Italy	21-11-81
* San Giacomo, Italy	25- 5-06
Este, Italy	16- 8-41
† Trent, Italy	29- 3-81



