



# acts

of the superior council

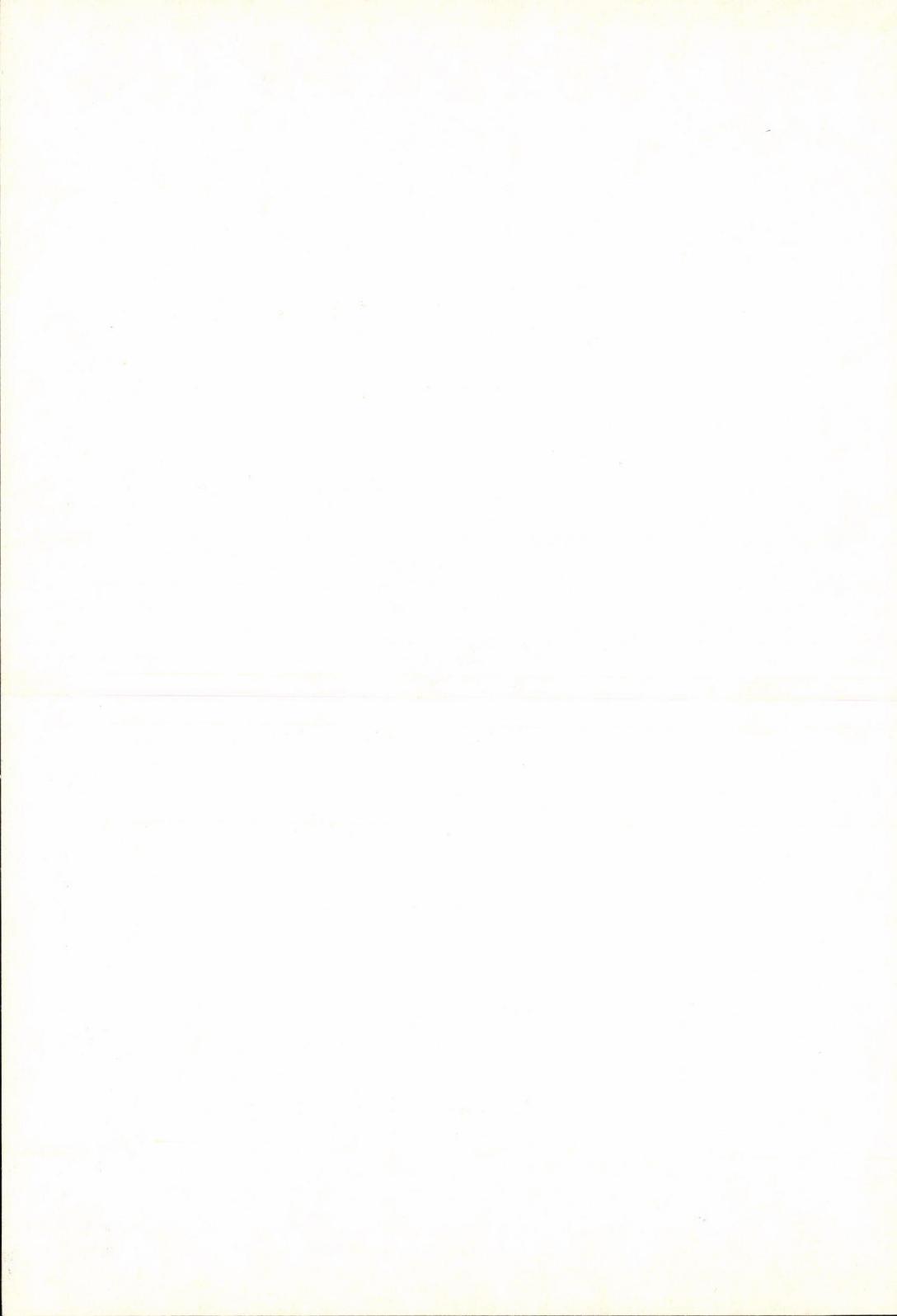
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year LXIV - july-september 1983

**No. 309**

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

**ROMA  
DIREZIONE GENERALE  
OPERE DON BOSCO**



# acts

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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

**No. 309**

**Year LXIV**

**July-September 1983**

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## 1. LETTER OF THE RECTOR MAJOR

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Father Egidio VIGANO'

### **ACT OF ENTRUSTMENT OF THE CONGREGATION TO MARY HELP OF CHRISTIANS, MOTHER OF THE CHURCH**

#### **Summary**

A **News items:** 1. Death of Father Renato Ziggotti.

2. Beatification of Bishop Luigi Versiglia and Father Callisto Caravario.

B **Act of Entrustment of the Congregation to Mary Help of Christians, Mother of the Church.**  
On the threshold of a new phase in the life of the Congregation — The significance of this religious act — In the trusted hands of Mary Help of Christians we prepare to enter the Third Millennium — Courageous missionaries for the young — Educating for sanctity — Why the term **entrustment?** — Confidence and hope.

C **Appendix**

*Rome, 31 May 1983*

A Dear Confreres,

Two events call for mention in this my three-monthly letter to you: the death at Albarè (Verona) on 19 April of our saintly Rector Major emeritus and 5th Successor of Don Bosco, Father Renato Ziggotti; and the beatification of Bishop Luigi Versiglia and Father Caravario, proclaimed by Pope John Paul II at St Peter's on 15 May.

1. *Father Renato Ziggotti* will be duly commemorated by me in a mortuary letter in a very short time; but I also wish to pay a brief homage to him here, as we recall his twelve years as Superior General that marked the close of a difficult and

unique period in the history of our Congregation. After a lengthy period of leadership as rector, provincial, prefect-general of studies and vicar of the Rector Major, it fell to his lot to guide our Family to the close of a cultural era that embraced the immediate aftermath of the Second World War and the proximate preparation for Vatican II; this latter stage was already experiencing the dawn of a new epoch with all its contestations and misunderstandings that foreshadowed the events, the tensions and the upsets of 1968.

In his guidance of the Congregation Father Renato Zigiotti always displayed a deep understanding of the permanent values of the salesian vocation. In a time of disruption he was a source of unity for confreres and communities; when so many looked to the future rather than the past, he insisted on the knowledge and love of our Founder Don Bosco as an indispensable frame of reference for our journey into the future; in a time of doubts and identity-searching, his life testified to his deep and determined convictions, his spirit of sacrifice and unflagging dedication, his indestructible sense of God, his filial devotion to Mary, his deep and enthusiastic concern for the young, for vocations, for formation, his humility (that bade him relinquish the helm to others), his never-failing cheerfulness and happiness. Father Zigiotti was indeed a true witness to the permanent values of the salesian vocation.

We thank God for having given us a confrere of such sterling character and stature, whose docility to the Spirit of the Lord enabled him to guide the Congregation along the path of unity and fidelity and thus prepare it to meet head-on the pressing exigencies of a new era.

2. *The beatification of our first two missionary martyrs* has added to the Salesian Family a valuable new ecclesial dimension. This was evidenced by the profound and inspired homily of the Holy Father and also by the learned, well-documented and stirring address by Archbishop Antonio Javierre, Secretary of the Sacred Congregation for Catholic Education, during the solemn commemoration of the two Blessed Martyrs held in the great hall of our Pontifical University. The beatification has given proof of a further basic dimension in the holiness of Don Bosco's sons: they now see martyrdom as a goal that is intrinsic to the spirit of *da mihi animas* (which Don Bosco defines as a "martyrdom of charity and sacrifice for the good of others").

Our Founder frequently insists that "the first step to be taken by anyone who wishes to follow God is to deny himself, take up his cross and follow his Saviour".<sup>1</sup> In a letter to all his salesians in 1867 Don Bosco, who seldom found it necessary to explain his thoughts, added one of his rare clarifications: "In other words, a member of our Society does this when he expends all his energies in the sacred ministry, in instructing, or in other priestly work — to the point of death, even a violent death, in prison or exile, through fire, water or the sword".<sup>2</sup> By the shedding of their blood the two martyrs sealed their love of predilection for the young. As the Holy Father said, "It is always for his witnessing to the faith that a martyr is put to death. This can also be verified by a moral action that finds in the faith its principle and reason d'être. In such a case there is an implicit and indirect witnessing to the faith which is no less real (indeed in a certain sense it is more complete)

1. John Bosco: *Il cristiano guidato alla verità ed alla civiltà secondo lo spirito di S. Vincenzo de' Paoli*, 1848, p. 139.

2. *Epistolario* of St John Bosco (ed. by Ceria): SEI 1955, vol. I, p. 464.

insofar as it has its origin in the very fruits of the faith, i.e., its works of charity".<sup>3</sup>

Further on in his homily the Holy Father places an extraordinary prophetic importance on the martyrdom of our two confreres: he says, "The martyrdom of the two *Beati* bears the same relationship to the foundations of the Chinese Church as Peter's martyrdom bore to the founding of the Church of Rome. Hence we must understand the testimony of their love and service as a sign of the deep harmony between the Gospel and the highest values of the culture and spirituality of China. In such a witness as they gave one cannot separate the sacrifice offered to God and the self-donation made to the people and the Church of China".<sup>4</sup> And so the Holy Father expresses the hope that the joyous beatification ceremony should create, strengthen and further a fruitful dialogue between the Gospel and Chinese culture, all to the advantage of that vast nation.<sup>5</sup>

Thus it is that we now feel a close ecclesial bonding not only to our missionary commitment in general and to *Project Africa* in particular, but also to the Church's expectations regarding continental China. My dear confreres, we must be convinced that the Lord is asking far more from us than what we are actually doing according to the limited resources at our disposal. Indeed this is really the case, for God always engages us in his work beyond the extent of our resources. And it is fitting that this should be so, for we must feel that we are really in his hands, supported by his power and urged on by his Spirit so that we may participate ever more actively in this hour of the Church's expansion. And our participation will grow and grow, provided we resist the temptation to

3. *L'Osservatore Romano*, 16-17 May 1983.

4. *Ibid.*

5. *Ibid.*

cocoon ourselves within our present achievements and become immersed in petty calculations of our resources. Our calling bids us have a practical confidence in the efficacy of the risen Christ and his mother, to be convinced that our spiritual Family originated in magnanimity and was nourished by an interior strength from on high. We have our Founder's encouraging words, "Let your work be without limit".<sup>6</sup>

6. MB XIII 288.

Don Albera used quote St Francis of Sales: "Let us entrust ourselves to Mary's protection, *let us set our hands to mighty things*; if we love her ardently, she will obtain for us all we desire".<sup>7</sup> Our salesian vocation has had a century of experience that bids us set our hands to mighty things.

7. Fr Albera's circular letters to salesians, Turin, 1965, p. 286.

It is on this very matter of our special extrustment to Mary Help of Christians that I offer you a few thoughts in view of our increasing future commitments.

B

### **Act of Entrustment of the Congregation to Mary Help of Christians, Mother of the Church**

In some respects one could say that the forthcoming General Chapter will mark the end of the process of postconciliar identification required of us by the Church and demanded by the new cultural era that coincides with the preparation for the Third Millennium of the Church. As was always the case with our Congregation's origins, there must be the clear and indispensable intervention of Mary in all that we initiate.

**On the threshold of a new phase in the life of the Congregation.**

The Chapter's task of completing the text of the Constitutions and Regulations, besides being a point of arrival (as I pointed out when convocing GC22),<sup>8</sup> will be above all an authoritative revitalising of our salesian vocation in the Church: "GC22 should lay the foundations of a more intensely genuine salesianity" in confreres and local communities and in big-hearted apostolic responses at provincial and world level. We hear in our hearts the grand words of our salesian forebears, "Set your hands to mighty things".

8. v. ASC 305.

However, we can only do this if we have entrusted ourselves to the protection of our Mother as did our Father, Don Bosco. Thus it seems to me opportune (and several confreres have requested me to do so) to invite you all, on the occasion of the forthcoming General Chapter, to make a solemn Act of Entrustment of the whole Congregation to Mary Help of Christians, Mother of the Church.

The spiritual retreat that precedes the official opening of the Chapter will conclude on Saturday 14 January 1984, and the capitulars in the name of the provincial communities and representing all the confreres of the whole Congregation, will make a special Act of Entrustment to Mary. I invite the local communities and all individual confreres to unite themselves with this Act by making it in every house. Each provincial with his council should work out the best way to prepare for and carry out this ceremony in each and every local community. We should make a fitting preparation for this event and endeavour to appreciate its spiritual and salesian impact: we are turning to Mary to

help us revitalise our salesian vocation on the threshold (as the Pope calls it) of the Advent of the Third Millennium.

### **The significance of this religious act**

It purports to be a gesture of faith and hope. We make it in a context of future planning, for GC22 is more than a projected point of arrival: it is base-camp marking a point of departure — to work harder, to aim higher, to forge ahead.

In the first place our Act of Entrustment to Mary Help of Christians will be very much a *community affair*, involving the Congregation insofar as it is a worldwide community and a single communion of souls with one identical spirit and mission in all provinces and houses. This great gathering we intend to confide to the motherly guardianship of Mary, to her care, to the undertakings she is concerned with, to her powerful intercession, to her maternal competence for leading all to Christ. May Mary, “to whom we owe everything”, help us grow in unity and increase our fidelity to our Founder by our opportune adaptation to the multiplicity of modern situations.

By its very nature this community act implies that the Act of Entrustment be also a *personal act* of each confrere. Each salesian must experience within himself the will to abandon himself with confidence to a person so trustworthy, a mother so influential in the divine economy of salvation.

Let us entrust our Congregation and every one of its members to Mary: with her we form a living part of the Church of whom she is Mother, Help, and Model; with her we share generously in the Church’s mission in the world, particularly

among the young; she will help us as we work together with updated efficiency to witness to and build up the Kingdom of Christ and God among the young.

Such a trusting submission carries with it a clearer and more conscious vision of our special sacramental and religious consecration. It will thus help us increase our fidelity. There is a very real relationship and a practical linkage between our Christian and religious life and the ecclesial function of Mary, and in our Act of Entrustment we mean to consider this more constantly and attentively, appreciate its beauty, and carry out its mission. She will teach us to achieve daily in its varied ways that résumé of our salesian spirituality so well summarised in the prayer we recite to Mary Help of Christians each morning after our meditation. This prayer has a great significance for us. When we recite it we place ourselves under the motherly protection of Mary, we entrust ourselves to her and ask for the gift of fidelity, renewing our self-oblation to the Lord in our commitment to the youth apostolate, from which derives our vital and practical method of holiness.

(NB: *The prayer referred to is the one that should be recited in all provinces and houses; its official text is printed in the appendix to this letter.*)

Our Act of Entrustment to Mary is also a pledge to increase our attitude of sonship, which is what Christian life is all about: we are sons of God; and also sons of Mary, Mother of the Christ-God. Our sonship implies a genuine relationship of spiritual kinship, a lifegiving relationship of grace, that guides our freedom to increase in Gospel obedience — “through Mary to Christ; we

are sons in Christ the Son”.

To entrust ourselves to Mary, to belong more consciously to her, does not in any way lessen our freedom; rather does it assert that true area of freedom we have very specially chosen — our family environment so favourable for achieving Christian maturity and the proper development of self respect.

Some saints have even spoken of slavery to Mary; they do not mean to lessen or take away our free initiative, but to stress incisively the sense of total belonging (as is so well expressed in John Paul II's *Totus tuus*) that becomes love in its plenitude and an affirmation of sanctified freedom. For many years in our novitiates and houses of formation the practice of this total abandonment to Mary was presented as optional, but in practice was almost universally accepted as quite the ordinary thing to do.

Our Father and Founder Don Bosco used suggest a declaration of sonship to Mary to help us towards a greater awareness and enthusiasm in entrusting ourselves to our heavenly Mother. In 1869 he wrote for the *Catholic Readings* a small pamphlet for the Association of Devotees of Mary Help of Christians recently founded by him. In the booklet he proposed an *Act of filial acceptance of the Blessed Virgin as mother*.

The formula he used for this act was a prayer of entrustment that directed the person's attention and petition to Jesus Christ, “first principle and ultimate goal”; in his testament from the cross Jesus willed “to the Apostle St John the qualification and title of son of his mother Mary”. Then Don Bosco's prayer directs the devotee's request directly to Mary, that he “may belong to her” as a son, “possess her as a mother”. In fact, the sup-

pliant "entrusts" himself to her kindness, "chooses her" for his mother and begs her "to receive" him. He "makes a total and irrevocable donation of his whole self" to her; he "places himself completely" in her hands, trusting in her "motherly protection".

This prayer formula proposed by Don Bosco expresses admirably the real significance of the gesture of entrustment, and also its basic requirements and commitments. It is an act of faith that renews the baptismal awareness of sonship. The formula itself is a witness to Don Bosco's ecclesial insight and has proved eminently suitable for later development along the lines of postconciliar marian renewal.

The pledge of sonship propagated by our Founder emphasises the devotee's free approval and solicitude for Mary's special function as mother, his trusting submission to her, his filial willingness to be guided, his sureness of receiving adequate help, and his marian devotion that directs him totally to Christ in order to live better and more fully the riches of his mystery.

The date and contents of this marian text composed by Don Bosco suggest a natural connection between the act of filiation and the distinctive name he gave to his sisters, the *Daughters of Mary Help of Christians*, whom he wished to show an exemplary filial trust in the Help of Christians. In article 4 of the renewed FMA Constitutions we read, "We are a religious family that *belongs completely to Mary*. Don Bosco desires that we be a *living monument* of his gratitude to the Help of Christians and asks that we be the expression of his gratefulness throughout the ages. We are aware of *Mary's presence* in our lives, and we entrust ourselves totally to her".

### **In the trusted hands of Mary Help of Christians we prepare to enter the third millennium**

Don Bosco's devotion to Mary was perfected in the apostolic contemplation of her as the Help of Christian people and Mother of the Church in the varying events of history throughout the centuries.

Our share in the mission of the People of God gives pride of place to the youth apostolate, and thus highlights in Mary her motherly concern for the young, the cultural problems of education, the care of vocations, her apostolic sensitivity for the planning of a new society and a more dedicated Christian community.

\* Placing ourselves in the hands of Mary Help of Christians and Mother of the Church, requires that we be loyal friends of the Pope and his bishops, attentive to their magisterium and pastoral guidance, seeing them as qualified mediators between Christ the Head and his Body the Church; it demands that we be sensitive to the needs of the universal and local Church, that our collaboration be energetic, generous and practical, and that for this purpose we have updated and reformulated our criteria regarding identity and communion.

The Act of Entrustment should bring down on the Congregation Mary's special help in our renewal of this important characteristic of particular loyalty to the Pope and the bishops: it is Don Bosco's legacy to us and in these times it has need of sincere and selfless witness. Our spiritual and pastoral life must evince a genuine esteem for the peculiar charism of discernment in our shepherds; we must refer to it continually and attentively;

after all, our pastors are appointed by Christ and helped by his Spirit to guide the People of God through the difficult situations that belong to human progress. We must ask the Help of Christians to assist the Congregation in strengthening and developing this important ecclesial principle.

\* Our trusting abandonment to Mary also requires that we intensify a virtue of which she is a shining model and an inexhaustible source — I refer to *kindness*, that fine quality of the heart, that joyous simplicity, that “systematised kindliness” that is a sort of fourth vow for us, and which our Founder very fittingly meant to be included in our name “salesian”. It constitutes a special style and pastoral criterion that must permeate all our apostolic activity, our way of living in community, our dialogue, the adaptability of our approach, our friendly attitude. Thus it is not enough that we love our young people: we are moved to cultivate a spirituality that makes us loved by them — in a word that splendid and fruitful *family spirit* that Don Bosco called the *Preventive System*. GC21 has urged us to revitalise this invaluable heritage. Mary will help us to live it ever more intensely as a praxis that promotes and harmonises all the elements of our salesian spirit.

\* Furthermore, under Mary’s motherly protection, we shall be conscious of her insistent invitation: as Mother of the pilgrim Church she urges us to *labour apostolically* to build up the Father’s Kingdom of Christ.

We shall ponder anew and sound the depths of our rich and distinctive spirit of *da mihi animas* — which makes us see God from a unique point of

view; Don Bosco translates this into a practical way of life that demands a programme of total self-donation and is admirably expressed on the salesian escutcheon, *Work & Temperance*.

Let us be confident that Mary, who was the inspiration of our salesian work, will help us imitate the virtues of Don Bosco and redouble our efforts as an expression of our apostolic zeal and religious asceticism that make our lives a daily sacrifice offered to God for the salvation of man.<sup>9</sup>

9. v. Const. 42, 49.

### **Courageous missionaries for the young**

As God's People make their pilgrim way through history, Mary's zealous concern is shown by her intrepid help in the conflict between good and evil; she makes it convincingly clear that the Catholic Church is the "seed and the beginning of the Kingdom of Christ and God", sent to announce it and set it up among all nations.<sup>10</sup>

10. LG 5.

We know that the title *Help of Christians* refers to times of great difficulties and trials, public perils, serious problems for the faith, and significant battles for the social freedom of believers. In his booklet on *The marvels of the Mother of God under the title of Help of Christians*, Don Bosco writes that devotion to Mary as our Help, and Mother of the Church, means "invoking her rather for grave and imminent perils threatening the faithful than for private needs. Today (Don Bosco continues) it is the same Catholic Church that is being assaulted — in her functions, her sacred institutions, her head, her teaching, her discipline. She is attacked because she is the Catholic Church, the cradle of truth, the teacher of all the faithful".<sup>11</sup>

11. Turin 1868

When we entrust ourselves to Mary Help of Christians, Mother of the Church, we must evince the courage and constancy of prophets and peaceful champions: such was Don Bosco in the midst of the insecurities and complexities of his times. He did not see the Help of Christians as a militant Madonna; she was no religious camouflage for political ideologies. Nor was she a kind of substitute for fear and non-involvement. Mary stood for deep practical and urgent concern in man's affairs — even to the point of risk. In every situation our faith must be courageous, our love creative and our patience persevering, so that we become indomitable defenders and announcers of the Gospel truths, and faithful and indefatigable collaborators of the Pope and his pastors.

The Collect of the new liturgy of Mary Help of Christians' feast expresses very well the courage and combativeness that our entrustment to her should develop in us: "Grant O Lord that your Church may always have the *strength to overcome in patience and love* all her interior and exterior trials so that she may reveal to the world the mystery of Christ".<sup>12</sup>

12. v. LG 8.

Our strength is the *power of the Holy Spirit* so often stressed by Scripture and the Liturgy. It is a spiritual energy, at first sight imperceptible, humble and almost hidden — but very real and utterly invincible, fearless of all enemies and inspiring the courage to announce the Gospel and bring it to fruition in all situations. What matters is that we be aware of the Holy Spirit dwelling within us and live in union with him. It is from this *interior life* that we derive the daring and constancy born of *patience* and are able to face and *overcome* all kinds of difficulties; from it too

we draw increased creativity and adaptability for pastoral action that will overcome not only any obstacles, not only disputes arising from ill-treatment or arrogance, but *all interior and exterior trials*. Indeed these days the Church is troubled by quite a few *interior trials* of an ideological and disciplinary nature that weaken her identity and are capable of causing deviations in her total fidelity to the mission of Christ on earth. Still, as the Pope said at Fatima, “No sin in the world can ever overcome love”.

Giving ourselves with confidence to Mary means that we guarantee to battle daily against all spiritual superficiality that deprives us of the *power of the Holy Spirit*; that we make every effort to display in religious harmony with its pastors the most explicit loyalty to the unique and often not understood pastoral mission of the Catholic Church: to this must our lives be dedicated with perseverance; for this must we labour untiringly; to this must we give courageous witness; for this must we fight the battle of the Gospel.

### **Educating for sanctity**

Furthermore, we commit ourselves to Mary so that we may achieve more thoroughly and efficaciously our pedagogical services to the young. Mary, *Mother of divine grace*, guided Don Bosco to become *the great modern prophet in training the young for sanctity*.

It was my good fortune in early April to be with five hundred young French pilgrims who were visiting our salesian “holy places”. As they meditated and prayed they proclaimed the Becchi hill

as the *mount of the youthful beatitudes*. What a perceptive and accurate definition of our distinctive charisma.

Under Mary's inspiration we salesians have a daring and pressing commitment in the Church: to proclaim to the People of God the Gospel-call to the young, appealing to them to live lives of practical holiness. We must be able to do more than show this is possible: by our pedagogy we must produce living witnesses of youthful holiness as did Don Bosco with Dominic Savio and so many other young people at Valdocco.

We entrust ourselves to Mary that she will intercede and obtain for us a deeper understanding and a practical application of the solid principles of that "sacred pedagogy" which our Founder employed to produce the educative surroundings and the spiritual atmosphere of the Oratory Apostolate.

Our mission and primary responsibility demand that we spread within the Church an inspirational spirituality for the young; indeed by our heritage we have the exacting task of *educating for sanctity*, or in other words announcing the Gospel to today's young people and helping them grow in the mystery of Christ and in the life of his Holy Spirit. This task of ours is sublime and far from easy; it demands spiritual depth, sensitivity to the future, harmony with the Holy Spirit and a convinced sense of communion; we must share in the hopes of our pilgrim Church which has renewed her holiness and dedication in preparation for the third millennium of its active leavening of man through the centuries. The world has an urgent need for this inspirational spirituality of ours, and we must never be numbered among those lacking in enthusiasm or competence in proclaiming and practising

13. v. Pope's invitation to youth for the Holy Year: in appendix.

it according to updated and genuine pedagogical principles.<sup>13</sup>

This is exactly our specific mission. Let us then commit ourselves in confidence to the Help of Christians in the certainty that our gesture is consummately salesian.

### Why the term ENTRUSTMENT?

Before Vatican II we used to speak of an "act of consecration to Mary". However, the Council has since clarified the true theological significance of the term *consecration* (although current usage of this word still includes meanings that are less theologically correct). From Vatican II the Church has used the term with greater precision.<sup>14</sup> To describe better our relationship with Mary, our patroness and collaborator with Christ for the Kingdom, Pope John Paul II has preferred the word "entrustment" (*affidamento*) — which includes our affection, self-oblation, willing service, our filiation, "free servitude", trust and reliance.

In fact, on 8 December 1981, in the basilica of St Mary Major, Rome, the Holy Father commemorated the 1550th anniversary of the Council of Ephesus and solemnly "entrusted" the entire human race to the holy and powerful Mother of God.

One may well ask what difference there is between an *act of consecration* and an *act of entrustment*. The terminology has been changed because of a deeper understanding of the two concepts. Vatican II saw *consecration* as an act performed by God, a force that comes from him and

14. v. for instance, also the formula for our religious profession; v. Const. 74.

seals a divine design assigned by him to one who is called; a person *is consecrated* by God through the Church.<sup>15</sup> When the Council speaks of people making a response to their consecration it prefers the expression “they made a *total offering* of their lives to the service of God” (*mancipaverunt*), and that “they have committed themselves within the Church by self-oblation” (*sui ipsius donatio*).<sup>16</sup>

When speaking of rediscovering the values of perpetual profession, we already discussed this particular aspect:<sup>17</sup> by our religious profession we *offer* ourselves, and God through the Church *consecrates us*. It is enough to consider what happens in the sacramental consecration of Baptism (and for that matter, Confirmation and Holy Orders) to understand this difference in the two forces or impulses: one descends (the consecration) and the other ascends (the self-oblation). St Cyril of Jerusalem says, “You were consecrated when you received the sign of the Holy Spirit”. Then he adds, “Christ was not anointed with oil or any other material unguents, but the Father anointed him with the Holy Spirit... who is called ‘the oil of gladness’ because it is he who is the author of spiritual gladness”.<sup>18</sup>

We would do well to have very clear ideas about this theological view of *consecration* coming from God, and *self-oblation*, *self-offering*, *self-entrustment*, that comes from ourselves. Consecration is achieved by God through his Church and belongs essentially to Baptism, Confirmation and diaconal and priestly Orders; and also to religious profession, which is deeply rooted in baptismal consecration expressed in its plenitude and characterised in a special way<sup>19</sup> by an imprint or seal of the Holy Spirit in the act of self-oblation when

15. v. LG 44: the religious is **consecrated** (**consecratur** = passive); **by God (a Deo)** is understood; v. **Schema Constitutionis Dogmaticae de Ecclesia**; Modi - V - Caput VI, **De Religiosis**, p. 7, Resp. ad 24.

16. v. PC 5.

17. v. ASC 295, p. 18 et seq.

18. St Cyril: **Catechesis**  
21. **Mystagogics** III 1-3,  
PG 33, 1087 1091.

19. v. PC 5.

commitment is made to the evangelical counsels.

The Fathers of the Church justly call the Holy Spirit the *Seal*, for through him the Father anointed Christ at his baptism,<sup>20</sup> and after him anoints and signs all Christians.<sup>21</sup>

On the other hand the *Act of Entrustment to Mary* made by us who are already consecrated in religion by the Holy Spirit means that we aim to foster, defend and develop our genuine Christian, religious and apostolic consecration with further enlightenment and new awareness. It is not a mere superficial and transitory act of devotion, but a confirmation and revitalising of all our baptismal and salesian commitment.

The Act of Entrustment adds nothing to our actual consecration, but it renews it, elucidates it, guarantees it and increases the fruitfulness of what already exists; it brings to light our consecration's hidden bonds with Mary, Spouse of the Holy Spirit and Mother of the Church. She does indeed exercise a subordinate saving role in the world<sup>22</sup> and so we have confidence in the motherly help she gives to Christians. The consecration effected by the Holy Spirit has links with Mary that derive from the very economy of our redemption; it is in this divine economy itself that Mary is associated with Christ as the new Eve to the new Adam; "the Church does not hesitate to make open profession of this subordinate role of Mary, and it constantly experiences and recommends it to the earnest attention of the faithful, so that they may be encouraged by this motherly help and may strengthen their bonds with Christ the Mediator and Redeemer"<sup>23</sup>.

We should fail seriously if we allowed our-

20. John VI 27; Acts X 38.

21. 2 Cor I 22; Eph I 13; IV 30.

22. LG 62.

23. LG 62.

selves to be ignorant or neglectful of such a very real marian relationship.

Our *baptismal* sonship is bonded also to the motherhood of Mary as “type of the Church”;<sup>24</sup> and the Act of Entrustment we make highlights our distinctive filial awareness of this.

24. LG 63 64.

By *Confirmation* we become mature and daring witnesses, and our courage is joined to the strength of Mary, full of the grace of the Spirit;<sup>25</sup> our Act of Entrustment serves to intensify what is demanded of us in this regard.

25. LG 65.

The service of *Holy Orders* is also linked with Mary, “Mother of the Eternal High Priest of the New Covenant, Queen of Apostles, and Help of presbyters in their ministry”.<sup>26</sup>

26. PO 18.

By our *religious profession* we commit ourselves to the *sequela Christi*, which is united to Mary, “Mother of the Eternal High Priest of the Christ’s first and closest disciple, “whose life constitutes a rule of conduct for all”<sup>27</sup> and proclaims in a special way its transcendent values.

27. PC 25.

Finally our own *salesian vocation* with its distinctive spirit and its mission is historically associated with Mary; as our Founder says, she is its inspiration, mistress and guide. Our Act of Entrustment thus recognises her motherly intervention and looks to her continued and active presence.

Indeed our Act of Entrustment recognizes and confirms all the profound and vital bonds that unite us with Mary, as christians, as religious and as salesians. With full awareness we proclaim our close relationship with her, we perfect the very consecration by which we have been signed by the Holy Spirit with the seal of Christ, we are more fully aware of our spiritual bonds and the grace of our christianity and salesianity; we aim at a

more sensitive union and a more enlightened fidelity. We are sons who grow and attain a greater maturity of mind that enables our relationship with our Mother to become more personal and conscious, and hence more stable and profound.

### **Confidence and hope**

My dear confreres, our solemn Act of Entrustment to Mary Help of Christians, Mother of the Church, is replete with significance and vision. It will make us more deeply aware of salvation-history, reinvigorate our lively fidelity to our salesian vocation, put our immediate future into Mary's motherly hands. It will help us to solve and overcome with God's help the problems and difficulties that belong to this hurtling period of history; stir us to generous efforts in apostolic initiatives; and above all deepen our sonship in the Spirit, our interior life, contemplation, prayer, asceticism, brotherly charity, reconciliation, appreciation of the values of suffering, and indeed improve the whole spiritual and pastoral environment of the community.

In our trusting abandonment to Mary we shall make "continual progress in faith, hope and charity, and seek out and follow the divine will in all things"<sup>28</sup>

28. LG 65.

O Mary Help of Christians, Mother of the Church, Inspiration and Guide of the Salesian Family, with motherly insight you fathom the hearts of all our confreres, you enlighten and safeguard their apostolic consecration; you understand and further the educational and pastoral apostolate confided to them; you look with sympathy on their limitations, weaknesses and sufferings; you

love the young people entrusted to each one of them as a gift of predilection; we beg you, Holy Virgin Mother of God, powerful helper of the Pope, the bishops and all their co-workers, place under your special patronage this humble and hardworking Society of St Francis of Sales; with filial confidence we solemnly confide ourselves to you; and you who instructed Don Bosco, teach us to imitate all his virtues.

With this prayerful attitude, dear confreres, let us prepare ourselves for the forthcoming General Chapter that is so important for the future of our Congregation and all the Salesian Family.

With sincerest greetings in the Lord,

A handwritten signature in black ink, reading "Don E. Viganò". The signature is written in a cursive, slightly stylized script.

Father EGIDIO VIGANÒ  
*Rector Major*

## C - APPENDIX

### 1. *The salesian's daily prayer to Mary Help of Christians*

Most Holy and Immaculate Virgin, Help of Christians, Mother of the Church,  
foundress and support of our Congregation,  
we place ourselves under your motherly protection,  
and faithful to our salesian vocation  
we promise to work always for the greater glory of God  
and the salvation of souls.

With trust in your intercession  
we pray for the Church,  
for our Congregation and the Salesian Family,  
for the young, especially those most in need,  
and for all men redeemed by Christ.

You were Don Bosco's teacher;  
show us how to imitate his virtues,  
especially his union with God,  
his purity, humility and poverty,  
his love for work and for temperance,  
his kindness and his whole-hearted service of others,  
his loyalty to the Pope and to the bishops of the Church.

Grant, O Mary Help of Christians,  
that we may serve God with fidelity and generosity until death.

Help us to come at last to the endless joy of life together  
in our Father's home in heaven. Amen.

## 2. POPE'S INVITATION TO YOUTH FOR THE HOLY YEAR

*(The Holy Father spoke to the young people from the balcony of the Milan Cathedral)*

I welcome with great pleasure this television link-up with various nations, and I make use of it to *invite the youth of all nations and continents* to take part in the special jubilee activities scheduled for them in Rome from 11 to 15 of April next year.

Who can appreciate the breadth and depth of Christian hope better than you young people! You are learning in the present how to build a future that will be more just for mankind.

Who more than you can feel the need of Someone who sets man free from the many effects of the evil that is within him and that defaces so much of his life and activity!

The aim of the great youth rally in Rome that is organized especially for you, my dear young people, is this: that you may lift up your eyes to Christ who has freed us from sin and evil; that you may place before him the failings of fragile nature together with the certitude of our Saviour's victory. It will be a grand meeting for prayer, sharing, dialogue and joy — in a word, a meeting that will put you in contact with truth and life and that will obtain for one and all activity and peace; a meeting that will help you become builders of new forms of life more in keeping with mankind today, and above all more suitable for mankind tomorrow, in other words for yourselves.

*(Osservatore Romano, 30 May 1983, English edition)*

## 2. GUIDELINES & POLICIES

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### 2.1 Youth and reconciliation

Father Juan E. VECCHI, Councillor for Youth Apostolate

#### 1. *Invitation to reflect*

The Holy Year and the Episcopal Synod are an invitation to us to explore the depths of Reconciliation and Penitence. It is well that we as salesians should take advantage of these special helps given by the Church: we must examine our own personal progress, put our pastoral undertakings into focus and plan well for our educative enterprises.

More than ever before have we an abundance of books and periodicals that tackle this theme from various angles. There is no shortage of psycho-social surveys on the attitude of young and old regarding penitence, and as educators we should not neglect them. They treat of basic matters of theology, proposals for catechetics, liturgical suggestions and pedagogical directives. Altogether they constitute a mass of material within the grasp of our various communities, who can refashion them to suit their own particular situations. This article is hardly the place to enumerate aids or to summarize them: our interest is to underscore certain practical lines to follow.

The topic of reconciliation and penitence is a part of our educational apostolate, and has been referred to in all the aids we have hitherto sent out. In writing these paragraphs we have no wish to segregate the subject and give the impression we are recommending reconciliation and penitence as a particular isolated religious act; rather do we wish to add this contribution to our other directives to make a unified whole — which has always been our concern during these last few years, i.e., to seek to develop the whole person as we educate in the faith, for we must respect the interior unity of the young and the bonded whole constituted by faith and life.

Faith is aroused and nourished by the word; it lives immersed in a sacramental atmosphere, since the things we believe in are accessible only by visible manifestations; it has meaning when it energises man's world, is implanted firmly in a community and commits it to the task of transforming the world. Penitence is one of the characterising elements in the life of faith that we put before the young to help them build up their personality according to Christ.

We can find confirmation of this statement by referring to the teaching and activities of Don Bosco and the practice of the Congregation; and we also see how true it is when as educators we make an earnest restudy of the circumstances and experiences by which reconciliation may be proposed to our young people today — not only to the chosen ones already with a well developed ecclesial life, but also to beginners who are well disposed.

Don Bosco's conviction of the educational efficacy of Eucharist and Penance opens up new horizons for us to analyse. While it means that the Christ-encounter through the sacrament frees forces for the building up of the whole personality (relationships, ideals, projects, sentiments), it suggests too that the initiation to the sacrament should also involve the whole person (knowledge, awareness, freedom) and should be made according to the gradual human development of the person.

Our educative intervention is thus not limited to catechetical and liturgical exercises: it unites these to other pedagogical activities which go before, express in embryo and already partly produce that which will be enlightened by catechesis and given in its plenitude by the sacrament itself. The sacraments then are for the young and for their living. This calls for the consideration of the following aspects.

## *2. Aspects to be analysed in depth*

Adequate educational progress demands that one of the first aspects to be understood is the attitude of the young to reconciliation and penitence. What do the words and gestures mean to them? What does the word "sin" signify in their way of life? How do they link reconciliation and penitence with their subjective sense of guilt, their

acts, the small or great evils of mankind? A religious message that does not recognize or make sense of profound personal or collective experiences remains external and marginal to life — if it is not altogether rejected. Hence there must be an understanding of the young person's significant experiences. Where does the young person perceive evil as a destructive power? In what situations does he see its roots?

There is no need to use artificial means to convince them of guilt when a sin is obviously an objective evil. This is stressed in the working document for the episcopal synod, which takes as its point of departure man's contact with sin and evil. Furthermore that aspect belongs strictly to the work of the educator, who should teach the young how to analyse and understand the significance of their personal experiences.

The call to penitence, on the other hand, is only possible along the way of the Gospel. The document we have cited indicates that the first thing that should be taught is the mercy and grace of God. Actually the reason for today's fall-off in the use of the sacrament is not so much its form as the problem of interpreting life and its underlying human acts, namely, that God is present in our lives and calls us; that man, by the way he lives, accepts or rejects this call; that there exists a plan that man can accept or reject (thus fulfilling or destroying his destiny); that Jesus Christ reveals God and his project for man; that the Lord summons and welcomes us today through the Church.

This scrutiny of the truths of life is not possible without patient instruction and a progressive catechesis that presents not just a list of formulas to be memorised but rather assists the young to arrive at their vital experiences, in the light of which the formulas reveal their true meanings and display in practical terms what the words are trying to express. It is always the mystery of Christ we are announcing, and the young person will not succeed in seeing subjective guilt or objective evil as sin until he succeeds in relating these realities with the appeal and presence of God. Pastorally, the crux of the matter is evangelization rather than insisting in an isolated way on a particular religious act.

Linked with the announcing of Christ as the way and the source of grace is moral formation. In recent times we have seen two successive phenomena. In the first case education in religious and human matters dealt with truth and attitudes without demanding precise ethical judgements on any actions. In the second case there was a return to include explicit moral formation in catechesis. (This evolution could be demonstrated by citing quite a few seminars and publications — some of our own among them!).

Certainly in these days the moral formation of the young has to face hitherto unheard-of problems regarding basic principles and applications.

There are new situations that once were considered of less importance from the moral point of view — such as social justice and peace; there is the emphasis on the subjective aspect with the resultant fragmentation of the ethical code and the concession that motivations and attitudes render acts lawful no matter what their objective rating may be; certain modes of behaviour are pronounced guiltless; there is the rift between individual and social morality, and even questionable ways of thinking and living that claim to be Christian.

Certain methods of moral education of an extrinsic type, prevalently negative in content and rigid in assessments seem to be definitely out-moded now. But we still have the task of working out a suitable way of educating for a specifically Christian morality that is not mere abstract moralizing but really efficacious — based on Christ's act of redemption that the young person accepted by baptism and professed by faith; we must propose a Christian way of morality that trains the conscience and the capacity to judge and act correctly without abstracting the person from the moral formulation; that proposes solid principles for the objective evaluation of action; that does not excuse the daily collaboration in matters that harmfully affect the lives of millions of human beings, thus reducing morality entirely to the individual sphere; that nevertheless does not see the roots of evil completely outside personal responsibility; in a word we must propose a genuine moral system suitable for both the individual and all men, not just a form of social respectability.

Finally there is the initiation to reconciliation and penitence, i.e., to virtue, works of self-abnegation, conviction and sacramental gestures. This requires a right understanding of the sacramental idea of the universe that includes creation and persons. Such an initiation has its culmination in the gesture made by the community gathered in the name and strength of the saving presence of Christ to build up a new world. This community, reconciled with God and thus with all brothers in faith, achieves reconciliation with all men whom it has learned to know and love in Christ.

All this calls for genuine pedagogy. There is the danger that the religious gesture may not reach and affect the realities of life. It is possible that one who has lived in another time or in circumstances that gave rise to the above situation, may not be aware of the problems of a young person today whose whole existence is a new world of different values and symbols.

### 3. *Witnesses, educators, ministers*

We pass now from the catechetical, educative and liturgical programme to the actual persons involved. Young people today do not see reconciliation and penitence as an accepted religious tradition, nor a practice dating from their very early years; we must propose it as something important and a way of life, and help them accept it by giving them good example, explaining the symbolism, encouraging them to reflect on its importance and being available to help them.

The first necessity, then, is that we ourselves practise reconciliation and penance as we seek conversion and peace. If our true Christian living is to make an impact on today's young, we must achieve that genuine relationship with the Father, with our neighbour, and with the world that Christ manifested in word and deed. If we do not practise what we preach, penance will appear to our charges as something we teach by mere rote or merely an esoteric belief. Our witness to reconciliation must consist in facing up to conflicts, imminent or distant, daily or extraordinary. We must be guided by the overall urge to save men and mankind, especially the young, gathering up and using what helpful crumbs we can, inspiring hope and

re-creating permanence wherever possible. This is what the preventive system demands. This is also the teaching of the Beatitudes. God's reconciliation in a person shows itself when he unites and does not divide; welcomes and does not reject or flee; understands and does not judge or condemn; accepts life's challenges and does not avoid them; battles for humanity's great causes and does not spurn or sunder himself from them; embraces all and does not limit himself to a group, even though it be his own.

The young must then be led to profound reconciliation, making use of positive and serene relationships with persons, communities and the realities of this world, seen in a vision of life full of God's loving presence that rebuilds, heals, restores hope, and encourages progress. Reconciliation is a progressive community action by which we confront our weakness together, discover our falsities and idols within and without, learn together the value of the person and the influence of personal and social acts.

Salesian pedagogical practice makes provision for educating for reconciliation, evangelizing for penitence and pointing the way to the sacrament by creating a suitable environment, issuing the personal proposal or invitation and preparing suitable opportunities. If all these circumstances are given a genuine sacramental character, the liturgical act is not treated as an isolated event but is implanted in a complete experience of reconciliation.

Finally, we ourselves must be genuine ministers of reconciliation, capable of operating "in the person of Christ", competently and with faith. This is one of the recommendations of the synod's working document (no. 43), where we read, "In a more general consideration of the whole priestly ministry, it is necessary to make a diligent assessment of all the elements of formation: competence in moral and spiritual theology, use of spiritual direction, sufficient psychological knowledge, and an overall balance and common sense in tackling the various problems of life. Hence it is desirable that priests find regular occasions to review their theological knowledge and update their work as confessors and educators in the spirit of penitence".

How much more successful we should be in infusing young people with the genuine spirit of reconciliation, the virtue of penitence and

the use of the sacraments if we all personally, with the backing of the community, continually increased our competency as confessors of the young. It has been emphasised that today's young people are not averse to dialoguing with adults: in fact they want to dialogue. But they will not necessarily open up to parents or institutionally appointed counsellors: they choose their confidants from those whose lives are meaningful, purposeful and wise. The very ones who will not talk with their parents or teachers do so willingly with a writer, a journalist, a researcher, a protagonist in some venture, or a genuinely religious man. This is clear indication that the assistance we give as priests and educators is not the simple repetition of the liturgical act that is commanded. There must be evident in us a measure of the wisdom of Christ and a closeness to God that attracts young people and offers them a worthwhile ideal for which they open their hearts to God's influence and willingly undertake a constant renewal of their energies.

## 2.2 The provincial formation directories

Fr. Paolo NATALI, Councillor for Formation

### 1. *A brief run-down of events to date*

Each province was required by GC21 to draw up its own formation directory: "Every province shall draw up or revise its own provincial formation directory according to the requirements of the *Ratio* which is to be published" (GC21, 261; v. also Const. 106).

The *Ratio* (i.e., *the Formation of the Salesians of Don Bosco* — FSDB) was promulgated by the Rector Major on 31 January 1981, and he expressed the hope therein that "the document would be studied and applied as soon as possible throughout the whole Congregation" (FSDB p. 13).

It took some time to have the *Ratio* translated into the various languages and a number of study sessions involving formation personnel were held in the various salesian regions in order to arrive at a

deeper understanding of its contents. Meantime on the world level an exacting analysis was being made for an ever better understanding, and much thought was put into ways and means of helping as far as possible in the progressive development of formation structures. The subtle and important balance between unity and decentralisation had now become more facile and practicable.

On 10 June 1981 the Councillor for Formation wrote to invite provincials to examine the requirements of GC21 and to forward to the Generalate their provincial directories as soon as they were finished; he stipulated April 1982 as the deadline.

There were a number of provinces with problems, however. Some had not yet translated the *Ratio*; other adopted a method of work that demanded extensive participation — which had many advantages but slowed up its completion; others again lacked formation structures and competent personnel; yet others were impeded by the preparation and holding of the provincial chapters, since the same confreres had to work at both tasks at the same time.

Of the 78 provinces, 48 have forwarded their directories. Others have informed us that they are on the way, or still being drawn up, or they are making use of much that is in the directories of nearby or similar provinces (this latter being the case with a few who have no formation structures of their own).

On 15 May 1983 the Councillor for Formation again got in touch with the provincials and informed them of the approval of the directories that had been sent in (v. Const. 106). The following procedure obtained: each directory was read carefully and evaluated in sections by the department consultants; the evaluations were then passed on to the regional councillors concerned, who also studied the document; finally the Superior Council discussed any debatable points with a view to common practical guidelines, and then gave its official approval. We list a few pointers of interest.

## *2. The quality of the provincial formation directories*

It was pleasingly evident that there had been a good measure of interest, participation, competence and assimilation of the FSDB docu-

ment; and also a satisfactory adaptation to local conditions. Indeed the whole of this difficult work was imbued and enlivened by the true salesian spirit. Overall impressions and the *important positive elements* in evidence — all bespoke a generally well-directed accomplishment; indeed one of the spin-offs was a certain originality that made it all the more understandable how “modes of cultural expression are pluriform, but the salesian plan of life is one” (GC21, 346). Even the style of language used corresponded to the normative practice required.

In this pleasing positive context we now mention *certain deficiencies or needed improvements*.

The following indications will serve to further clarify certain issues and make for a more faithful project.

a) It is pointed out in GC21 244, that the formative contents have salesianity as their unifying element and this “permits us to prepare authentic educators and pastors”. However, where use is made of non-salesian study centres it is noticed that there is a certain difficulty in integrating the distinctive aspect of our salesian identity. These aspects then are not sufficiently known and hence not vitally assimilated. This gives rise to a hiatus which in turn results in a well-known and dangerous superficiality.

b) The *apostolic activities* that FSDB 134 understands as part of *formative experience* are to be chosen, practised and assessed according to criteria that guarantee their salesian quality and the achievement of the specific objectives that belong to the particular stage of the young confreres in formation. Unfortunately, such a set-up is to be found only in a few of the directories. All this seems to indicate the broader problem (not yet solved) of *pastoral formation* — which in turn boils down to a certain lack of system and coherence that fails to integrate the pastoral experiences into the cultural and formative curriculum so that it is not just a question of acquiring certain professional techniques.

c) The specific salesian values that should be found in these apostolic experiences demand the indispensable help given by the *formative community by its presence and its proper functions*.

It would be well for the directories to show an awareness of this necessity. GC21 245 speaks of "the contribution of all the members of the formative community — in all its diverse functions" and this should be given special attention. However at times it is the structure itself that lowers the efficacy of the presence and contacts of the formative community. It is true that in some places small and scattered communities of confreres in initial formation unite and so better their chances of building up a genuine formative community in regard to numbers, life and persons; however, there are quite a few cases in which the young confreres in formation and their formation personnel are scant in numbers and thus it is doubtful whether the objectives are achieved.

d) In the structures of salesian formation *decentralisation* has assigned new and important responsibilities to the local, provincial, and interprovincial spheres; however, decentralised structures must agree regarding *unity of formation* (GC21 246).

From the point of view of *unity*, the directories show a clearer awareness of the problems of formation, the existing situations from which a start has to be made, and the distinctive character of salesian formation as set out in the *Ratio*.

The directories adhere closely to the *Ratio* and show quite a good assimilation of the document, at least by those more directly responsible; this will facilitate the future revision; here and now it is rendering possible the fruitful and generally successful efforts to adapt to the local cultures according to the principle of *decentralisation*.

### 3. *Certain important matters regarding each stage of initial formation*

Most of the directories project a closer and more functional link between the various stages of initial formation, and hence an improved communication between the formation personnel.

GC21 and the *Ratio* both consider this mutual coherence as indispensable so as to avoid a slackening in vocation-growth (v. GC21 279).

This matter and the points it raises are dealt with in a fundamental way by the *Ratio* and the directories, and there will be further contributions forthcoming from practical applications and future revisions. So far results have been largely positive; but a few weaknesses need to be pointed out.

a) Most provinces have a prenovitiate by now, and much has been learned from the (new) experiences of these last few years.

The close link with the novitiate is causing modifications in the prenovitiate, and the latter has already naturally and suitably adapted itself to the conditions of the candidates. In some provinces it is a fluid stage, not closely defined; and it has been actuated in many different ways. When the candidates are few in number the main defect seems to be a lack of adequate preparation for living the community life of the novitiate. Candidates often arrive with varying degrees of culture and general Christian formation, and a certain psychological fragility. Good solid work is called for here.

The directories in general show an effort to provide a general set-up sufficiently sound to get the best out of the ensuing novitiate. It is evident that the structures and life of the prenovitiate have a great influence on the novitiate and the matching ingredients of novitiate formation.

b) The immediate postnovitiate is also being carried out in greatly different ways, and it is not always clear how much preparation for theology there is in the studies devoted to philosophy, pedagogy and the humanities. At times it would appear that the concern for State qualifications is the deciding factor.

There has been only a slight diminution in the multiplying of communities that do not measure up to requirements; and there are still quite a few non-salesian study centres, which in this delicate stage of formation should be chosen only as a last resort and only in cases of genuine necessity.

c) Mention should be made of one of the more specific problems for confreres preparing for their *perpetual profession*. At times there are regions or provincial conferences that organize suitable courses.

At any rate there is a noticeable concern to give the proper importance to this event which is the culmination of all the preceding formation. However, in practice, there is still much uncertainty regarding the duration and the contents of the period. Each province or region presents a different picture.

The directories seem a little vague — perhaps because of the lack of detail in both the *Ratio* and GC21 in this regard.

d) There has been a definitely improved awareness regarding the formation of the salesian coadjutor. Many directories set out a complete curriculum for studies and technical training; but few manage to integrate these latter into a complete formative vision. Fairly often the formation plans for the salesian coadjutor seem to be limited to the technical and professional plane.

Furthermore, attention is rarely given to confreres preparing for the ministerial priesthood to enable them to make contact with the lay dimension of the salesian vocation.

e) All the directories devote a chapter to *ongoing formation*, with a greater variation in the extent and the content of the directives. Here and there there is still the tendency to reduce ongoing formation to updating activities; but there are many directories that do strive to extend its scope. Given the novelty of this chapter, it has seemed necessary in our observations on some of the directories to add a few pointers suggesting possible initiatives to complete it.

The efforts made by the Congregation have been intelligent and notable and must be viewed as one of the most hopeful signs in our renewal.

“Formation finds the roots of its unity in the identity of our salesian vocation; our vocation transcends all legitimate social and cultural differences and constitutes the specific unity and the very heart of our Congregation” (GC21 242); and hence the efficacious work of both the provinces and the Generalate offers comforting assurance for the future. Of course the plans of God are always wrapped in mystery; but this honest effort made within the limits of our humble powers is a way of keeping them before our eyes and giving them our full cooperation.

### 3. RULINGS & DIRECTIONS

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## **TEXT OF MASS AND DIVINE OFFICE FOR BLESSED LUIGI VERSIGLIA AND CALLISTO CARAVARIO, MARTYRS**

SACRA CONGREGATIO  
PRO SACRAMENTIS  
ET CULTO DIVINO

Prot. CD 981/83

### SOCIETY OF ST FRANCIS OF SALES

In answer to the request of Rev. Fr Luigi Fiora, Postulator General of the Society of St Francis of Sales, made in his letter of 3 June 1983, and in accordance with the faculties granted to this Sacred Congregation by the Supreme Pontiff John Paul II, we willingly approve and confirm the enclosed English text for the Mass and the Liturgy of the Hours in honour of the Blessed martyrs Luigi Versiglia bishop and Callisto Caravario priest.

When printing the texts mention should be made of this confirmation granted by the Apostolic See; furthermore, two printed copies of the texts should be forwarded to this Sacred Congregation.

All things to the contrary notwithstanding.

Issued from the office of the Sacred Congregation for Sacraments and Divine Worship 14 June 1983.

✠ JOSEPH Cardinal CASORIA  
*Prefect*

✠ VERGILIUS NOÈ  
*Secretary*

SACRA CONGREGATIO  
PRO SACRAMENTIS  
ET CULTO DIVINO

*Sectio pro Cultu Divino*

Prot. CD 981/83

SOCIETATIS SANCTI FRANCISCI SALESII

Textus Missae et Liturgiae Horarum  
in honorem Bb. martyrum Aloisii Versiglia, episcopi  
et Callisti Caravario, presbyteri,  
lingua anglica exaratus.

Probatum seu confirmatum

Ex aedibus Sacrae Congregationis pro Sacramentis  
et Cultu Divino, die 14 iunii 1983

✠ VERGILIUS NOÈ  
*Archiepiscopus tit. Vancariensis*  
*a Secretis*

SACRA CONGREGATIO  
PRO CULTO DIVINO

NORMAE

DE CELEBRATIONIBUS QUAE IN HONOREM ALICUIUS SANCTI VEL BEATI  
CONGRUO TEMPORE POST CANONIZATIONEM VEL BEATIFICATIONEM  
PERAGI SOLENT

1. Ad sollemnia, quae in honorem alicuius Sancti vel Beati, *congruo tempore* post Canonizationem vel Beatificationem celebrari solent, requiritur peculiare indultum Sacrae Congregationis pro Cultu Divino.

2. Singulis diebus horum sollemnium permittuntur Missae votivae de novo Sancto vel Beato, exceptis diebus, quae in tabula praecedentiae sub numeris 1-4 recensentur (« Normae universales de Anno liturgico et de Calendario », n. 59, I).

Hae Missae dicuntur cum *Gloria*; Credo dici potest ad normam *Inst. gen. Missalis romani*, n. 44.

3. Iisdem diebus, celebrari potest Liturgia Horarum de novo Sancto vel Beato, quae valet ad satisfaciendum Divini Officii obligationi (cf. *Institutio generalis de Liturgia Horarum*, n. 245).

4. Ultimo harum celebrationum die, convenienter sollemnia concluduntur hymno *Te Deum*.

Si celebratur Missa votiva de novo Sancto vel Beato, hymnus *Te Deum* canitur distributione S. Communionis expleta (omitti potest ultima pars hymni, scilicet a versiculo *Salvum fac populum tuum* usque ad finem).

5. Christifideles qui, confessi, sacra Eucharistia refecti et ad mentem Summi Pontificis *Pater* et *Ave* vel quamlibet aliam orationem recitantes, ecclesias vel publica oratoria, in quibus sollemnia in eorum honorem peraguntur, devote visitent ibique *Pater* et *Credo* recitent, *plenariam indulgentiam* semel acquirere possunt. Iis vero, qui saltem corde contrito, eodem temporis spatio praefatam visitationem pie peragant, *partialis indulgentia*

conceditur (Sacra Paenitentiarum Apostolica, die 12 septembris 1968, n. 1528/68/R).

Ex aedibus Sacrae Congregationis pro Cultu Divino, die 15 octobris 1972.

ARTURUS Card. TABERA, *Praefectus*

✠ A. BUGNINI

*Archiep. tit. Diocletianen.*

*Secretarius*

SALESIANS OF ST. JOHN BOSCO

BLESSED LUIGI VERSIGLIA, bishop  
and CALLISTO CARAVARIO, priest

Martyrs

*Opening Prayer*

(Liturgy of the Hours: Concluding Prayer)

ALL-POWERFUL AND ETERNAL GOD,  
YOU WILLED THE BLESSED MARTYRS  
LUIGI, BISHOP, AND CALLISTO, PRIEST,  
TO FIGHT TO THE DEATH  
FOR THE SPREAD OF THE FAITH  
AND FOR THE CAUSE OF JUSTICE;  
GRANT THAT  
WE, YOUR SERVANTS, MAY FOLLOW THEIR EXAMPLE  
AND PERSEVERE IN OUR CONSTANT PRACTICE OF CHARITY.  
WE ASK THIS THROUGH OUR LORD JESUS CHRIST, YOUR SON,  
WHO LIVES AND REIGNS WITH YOU AND THE HOLY SPIRIT  
ONE GOD, FOR EVER AND EVER.

(Liturgy of the Hours: "WE MAKE OUR PRAYER THROUGH OUR  
LORD; or: "THROUGH CHRIST OUR LORD")

## SALESIANS OF ST. BOSCO

BLESSED LUIGI VERSIGLIA, bishop  
and CALLISTO CARAVARIO, priest

Martyrs

### THE LITURGY OF THE HOURS

Luigi Versiglia, bishop, was born in 1873 in the town of Oliva Gessi in the diocese of Tortona. He became a missionary in China and was appointed Vicar Apostolic of Shiu-chow in 1920. Callisto Caravario, priest, was born in Cuorgné in the archdiocese of Turin in 1903 and was sent to the Chinese missions when still a cleric. Both men were members of the Society of St Francis of Sales, and suffered martyrdom at Li Thau Tseui in their attempt to protect three young Christian women from the improper advances of a band of brigands.

From the Common of Martyrs

### THE OFFICE OF READINGS

#### *Second Reading*

From the writings of Clement of Alexandria: Stromateis, bk. IV, ch. 4: PG VIII.

#### *The martyr gladly gives his life*

A martyr is certainly a witness to himself of sincere faithfulness to God; he also witnesses to his tempter that loyal love nullifies his envious ploys against him; furthermore he witnesses to God how deeply he is convinced by the divine force of his teaching which not even the fear of death can wrest from him; indeed he demonstrates by his actions the truth of what he preaches, revealing the great power of the God who is his goal.

How we marvel at the love he so clearly displays as his death unites him in gratitude to his heavenly family and reproaches the hearts of the unbelievers. He refuses to deny Christ through fear, when ordered to do so; and thus he puts fear to shame.

Nor is the martyr willing to trade his faith in exchange for any rewards: nay, for love of his Lord he willingly lays down his life; he is even grateful to those who take his life and have worked to entrap him, for they are providing him with a legitimate occasion (not of his own making) whereby he is able to show forth his true nature: to his persecutor he displays his willingness to suffer; to his Lord he manifests his love; and indeed through this very love his acceptance of martyrdom was known to God even before he was born.

Thus the martyr comes willingly to meet his friend and Lord for whom he gave his body and, as his judges intended, his soul too; his Saviour (if I may speak poetically and metaphorically) then addresses him as "Beloved brother".

We are wont to call martyrdom a consummation: not in the sense, as some maintain, that a man's life has ended, but that he has achieved a perfect act of love.

Since martyrdom means bearing witness to God, then anyone acknowledging God, living a blameless life and keeping his commandments, is a martyr in word and deed, no matter how he dies: for he has poured out his faith like blood throughout his life and also at death.

*Resp.*

ⲣ. The Lord has crowned you with a crown of righteousness; \* he has robed you in the garment of his glory, and God the Holy One of Israel abides in you (Alleluia).

ⲥ. You have fought the good fight, you have finished the race; there is laid up for you the crown of righteousness; \* he has robed you in the garment of his glory, and God the Holy One of Israel abides in you (Alleluia).

*Alternative Second Reading*

St Cyprian, bishop, to Fortunatus: exhortation to martyrdom (chapter XIII: CSEL III 1, 346-347; PL VI, 701-702).

*The reward for our suffering is greater than its pains*

The blessed apostle Paul's testimony is clear: privileged by God, he was caught up to the third heaven, into paradise; there, he attests, he heard things that cannot be told; he boasts of having seen Jesus Christ with the eyes of faith; and what he thus saw and learned he professed with a factualness that derived from his superior knowledge. He says that the sufferings of this world are not worthy to be compared with the future glory which will be revealed in us. Surely then one would strive in every way to attain this great glory that confers God's friendship, that bestows immediate happiness in the company of Christ, that after earthly sufferings and punishment earns God's generous rewards. If a soldier glories in returning home in triumph after defeating an earthly foe, how much more glorious it is to vanquish the devil and re-enter paradise in triumph; to carry the spoils of victory over the head of that ancient deceiver into the very place from which Adam the sinner had been expelled; how much more glorious to offer the Lord the most acceptable gift of faith unsullied, of solid spiritual strength, of resounding praise and homage; to accompany him who will come to punish the wicked; to stand beside him who will sit in judgement; to become a coheir with Christ; to be on a par with the angels; to rejoice in possessing the heavenly kingdom with the patriarchs, the apostles and the prophets. These are thoughts that will withstand any persecution and overmatch any suffering.

A soul with the firm foundation of these religious reflections will stand resolute and strong; his sure and unassailable faith in the future life will provide an unyielding bulwark against all the terrors and threats of the evil one. In persecution earth is lost but heaven gained; the threats of Antichrist are parried by the protection of the true Christ; death is inflicted but immortality follows; the victim who is killed loses his world but is restored to life and gains paradise; he loses his temporal existence but gains eternity. How seemly and serene it is to leave this world cheerfully, to depart in glory from its pressures and tribulations, to close one's eyes that see the world and its people one moment, and the next moment to open them and behold God and Christ. The journey to heaven is as

happy as it is speedy; the martyr is taken suddenly from earth and is given a place in the kingdom of heaven. We must examine and ponder these truths, meditating on them day and night. If persecution strikes at a soldier of God thus prepared, he will be strong and ready for battle and will not be overcome. If he dies prematurely, his faith which was ready for martyrdom will not go unrewarded; God's judgement is such that the recompense will be bestowed irrespective of the time of death: the crown of glory goes to both the warrior who dies in persecution, and the non-martyr of irreproachable life.

*Resp.*

- ℞. These saintly men shed their blood in glory for the law of the Lord; in life they loved Christ, they imitated him in death: \* and therefore they earned the crown of victory (Alleluia).
- ℣. They had one spirit and one faith; \* and therefore they earned the crown of victory (Alleluia).

## 4. ACTIVITIES OF THE SUPERIOR COUNCIL

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### 4.1 The Rector Major

Fr. Egidio VIGANO'

During the past few months the Rector Major was able to add several other activities to his normal busy schedule.

On 6 February he visited the Figline Oratory in Toscana; and on 12-13 March he journeyed to Sicily at the invitation of the past pupils of Catania.

On 19 March he left for Venezuela to be present at the celebrations of the Salesian Family on the occasion of the golden jubilee of the missions of Upper Orinoco. With the vicar apostolic he joined Fr Sergio Cuevas and the SDB and FMA provincials in visiting the various missionary centres, a journey that revealed a wealth of witness and work that are a credit to the joint apostolic labours of both Salesians and Daughters of Mary Help of Christians in the vicariate.

Fr Viganò returned to Rome on 28 March and left again in the first week of April to meet a youth group from France who were making a pilgrimage to Turin. He then made his annual retreat with the Superior

Council members at Bienno and kept the "Feast of the Rector Major" at Treviglio on the 17th, to mark the 90th anniversary of salesian work in Lombardy.

From 3 to 6 May the Rector Major attended the plenary meeting of cardinals and bishops of the SCRIS (Sacred Congregation for Religious and Secular Institutes), of which he is a member with three other superiors general. The topic to be studied was *Secular Institutes*. It was the first time the theme was treated at this level.

From 10 to 13 May Fr Viganò attended the world convention of some 800 superiors general of women's institutes. The general theme was *Apostolic spirituality and the kingdom of God*; he presented a paper on the ecclesial character of religious apostolic spirituality, and was one of the consultants at the convention.

On Tuesday 10 May the Rector Major was one of the eight members of the USG (Union of Superiors General) who sat in audience with the Pope for three hours and also had a "working lunch" with him. This format was repeated on 24 and

31 May, and at the final meeting the Pope proposed a toast to commemorate the anniversaries of Cardinal Pironio's episcopal consecration and our Rector Major's sacerdotal ordination.

On 13 May Fr Viganò was present with Cardinal Raul Silva at the reception to which the President of Italy (Hon. Sandro Pertini) invited our cardinal.

The 15 May was the wonderful occasion of the beatification ceremony; it was followed by the triduum (20, 21, 22) for priests, religious, young people and the people of God in general.

From 16 to 21 May Fr Viganò was able to be present on three important occasions with our missionaries who had met to assess and plan for *Project Africa*. Then from 25 to 28 May he was at Villa Cavalletti (Frascati) for the annual meeting of the Union of Superiors General (the theme for this year being *Reconciliation and Penitence*).

From 30 June to 2 August Fr Viganò will visit the various provinces in Brazil.

#### 4.2 Plenary session of the Superior Council, January-June 1983

##### MATTERS

##### OF ORDINARY ADMINISTRATION

— Appointments of provincials (Fr

Norbert Tse: Hong Kong; Fr Michele Asurmendi: Valencia);

— 57 confreres elected or confirmed in office for provincial councils;

— 120 confreres approved for appointment as rectors;

— 7 novice-masters approved;

— 43 cases of authorisation re temporal goods: alienations, acquisitions, constructions, reconstructions, etc.;

— 12 cases of canonical opening, transference or closing of houses;

— 34 dispensations within the competency of the Rector Major.

##### OTHER MATTERS

##### OF SPECIAL IMPORTANCE

— Examinations of reports of extraordinary canonical visitations made in following provinces: Austria, Bahia Blanca, Bangalore, Central America, Chile, Hong Kong, La Plata, Novara, Paraguay, Wroclaw;

— Preparation of the Rector Major's general report on the state of the Congregation 1978-1983.

— Transference of Timor communities from Portugal province to Philippines province;

— Constitution of Precapitular Commission;

— Study of *Dossier no. 3, GC22* (v. ASC 305, 3-6);

— Preparation of *Provincial's Manual*.

### 4.3 The Councillor for Youth Apostolate

Fr Juan Edmundo VECCHI

During March Fr Vecchi travelled to Sicily to attend a study week organized by the province for a cultural and pastoral reformulation of the apostolate of the school.

In April Fr Vecchi's presence was also requested in Seville for a study session on the school apostolate.

In May the *Italian Centres for Arts and Trades Formation* were presented with a specially printed edition of the Rector Major's letter on the *Salesian Mission & Workers' World*. The presentation was made by the *National Centre for Salesian Work* (CNOS) for distribution among our lay helpers.

At Rome a meeting was held for salesians from the Italian provinces to study and discuss the appeal and needs of *young people at risk*. While discussions and research were pro-

gressing the members added to the bank of information by each reporting on his own experiences and conclusions; then discussion moved on to the educative aspect of salesian work among youth at risk, the community element in such work, and salesian history of work among youth in need. Fr Vecchi addressed the gathering on the educational aspect.

*Aids.* The Department points out that the UPS *Faculty of Educational Sciences* has issued the first number of a review entitled *Tutto giovani - Notizie*. This is a useful *Aid* for studying the youth situation, and offers reports, informative notes, study résumés, bibliographical information of various language areas as well as a willingness to put readers in touch with the different sources. The Department recommends that the provinces subscribe to this publication and help in its distribution.

## 5. DOCUMENTS & NEWS ITEMS

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### 5.1 Preparations for 22nd General Chapter

#### 1. *Arrival of material*

At the time of writing the contributions of 64 provincial chapters (PC) have arrived at the Generalate. The proposals of individual PCs range numerically from a minimum of 12 to a maximum of 210. The total number of proposals from the PCs so far is 4,611; the total from individual confreres is 803.

Together with the proposals there has been a punctual arrival of the survey-questionnaire, the documents and the minutes of the elections — all compiled in a most satisfactory manner. A few days before the deadline the Moderator made an appeal for the documents of the provinces that were behind schedule. It was pleasing to note a high level of efficiency and accuracy in the teams who prepared the PCs and forwarded the relative documents to the GC22 Moderator.

#### 2. *Information regarding the works of the Congregation*

The General Chapter will be a period for thorough ascertaining of

facts regarding the Congregation, and this will be achieved through the gathering together of salesians from all parts of the world and up-to-date statistics. For this reason the Secretary General forwarded to the provinces last May fifteen forms requesting information regarding our works; they are of a simple nature so that they may be filled in in the provincial office itself. Besides their primary purpose (important though incidental) of providing information for GC22, the forms constitute the first of a regular series of requests for updated information that in these days is required for proper governance, and is also necessary for passing on to other departments whose work overlaps the areas concerned.

#### 3. *The Superior Council and GC22*

The members of the Superior Council have prepared their contributions regarding their own special areas of activity. These are required for the drafting of the *Report on the state of the Congregation* which the Rector Major will draw up and present to the GC22 in accordance with Reg. 106.

At a later date a *modus operandi* will be established whereby the Capitular Assembly will study and analyse this report (Reg. 106).

The Superior Council members have also discussed those aspects of the Constitutions with which they have been very closely concerned and have prepared a number of contributions which will be added to the material supplied to the pre-capitular commission.

#### 4. *The precapitular commission*

The following list of members for the precapitular commission was drawn up in May.

1. Fr VECCHI Juan - (Moderator GC22) *President*
2. Fr AUBRY Joseph
3. Fr BISSOLI Cesare
4. Fr CARRARA Alfredo
5. Fr CHECCHI Sergio
6. Fr COLOMER José
7. Fr FERASIN Egidio
8. Br FRAIRE Teresio
9. Fr FRATTALLONE Raimondo
10. Fr GALLARDO Luis Felipe
11. Fr GIRAUDDO Aldo
12. Fr HOČEVAR Stanislav
13. Fr ISHIKAWA Yoseph
14. Fr LARA Matías
15. Fr MALDONADO Wenceslao
16. Fr MARACCANI Francesco
17. Fr MARCUZZI Pier Giorgio
18. Fr MC PAKE Martin
19. Fr MOTTO Francesco

20. Fr NICOLUSSI José
21. Fr NIHOUL Fernando
22. Fr SALDANHA Chrysanthus
23. Fr SCHMIDT Luis
24. Fr SEMERARO Cosimo
25. Fr SKOPIAK Stanislaw
26. Fr VAN LUYN Adriaan
27. Fr VELIATH Dominic

*Secretaries:* Bro. ROMALDI Renato, Fr AUCELLO Giacinto, Fr FRANZINI Clemente.

#### 5. *Other commissions*

In March the confreres preparing proposals and aids for the liturgical life of the capitulars met for the second and last time; the group comprised Frs Stefano Rosso, Antonio Fant, Valerio Baresi, Raimondo Frattallone, Dusan Stefani and Gianfranco Venturi.

The "logistics" team of the Generalate has also met under the leadership of Fr Omero Paron, and the various responsibilities have been assigned for the different services necessary during the Chapter.

#### 6. *Chapter elections*

As was requested, the provinces have been punctual in sending in by the speediest means available the names of their elected delegates; in fact the list of capitulars was completed in the first week of May and is as follows.

## A) RECTOR MAJOR &amp; SUPERIOR COUNCIL (Const. 156, 1, 2, 3, 4)

1. Fr. Egidio VIGANÒ	Rector Major in office
2. Luigi RICCERI	Rector Major emeritus
3. Fr Gaetano SCRIVO	Vicar of the Rector Major
4. Fr Paolo NATALI	Councillor for Formation
5. Fr Juan E. VECCHI	Councillor for Youth Apostolate & Moderator of GC22 (Const. 156, 5)
6. Fr Giovanni RAINERI	Councillor for Salesian Family & the Media
7. Fr Bernard TOHILL	Councillor for the Missions
8. Fr Omero PARON	Economer General
9. Fr Walter BINI	Regional Councillor
10. Fr Luigi BOSONI	Regional Councillor
11. Fr Sergio CUEVAS-LEÓN	Regional Councillor
12. Fr Thomas PANAKEZHAM	Regional Councillor
13. Fr José Antonio RICO	Regional Councillor
14. Fr Roger VANSEVEREN	Regional Councillor
15. Fr George WILLIAMS	Regional Councillor
16. Fr Luigi FIORA	Procurator General

B) PROVINCIALS, PROVINCE DELEGATES,  
AND DELEGATES OF THE RECTOR MAJOR (Const. 156, 6-7)

## I. ATLANTIC REGION

17. Fr Wenceslao MALDONADO	Provincial	Argentina-Buenos Aires
18. Fr Santiago NEGROTTI	Delegate	Argentina-Buenos Aires
19. Fr Francisco CASSETTA	Provincial	Argentina-Bahía Blanca
20. Fr Rafael RUIZ	Delegate	Argentina-Bahía Blanca
21. Fr Eduardo GIORDA	Provincial	Argentina-Córdoba
22. Fr Armando CONTI	Delegate	Argentina-Córdoba
23. Fr Agustín RADRIZZANI	Provincial	Argentina-La Plata
24. Fr Juan CANTINI	Delegate	Argentina-La Plata
25. Fr Alejandro BUCCOLINI	Provincial	Argentina-Rosario
26. Fr Francisco TESSAROLO	Delegate	Argentina-Rosario
27. Fr João DUQUE DOS REIS	Provincial	Brazil-Belo Horizonte
28. Fr Alfredo CARRARA DE MELO	Delegate	Brazil-Belo Horizonte

29. Fr José WINKLER	Provincial	Brazil-Campo Grande
30. Fr João ZERBINI	Delegate	Brazil-Campo Grande
31. Fr Walter Ivan DE AZEVEDO	Provincial	Brazil-Manaus
32. Fr José Benedito ARAUJO	Delegate	Brazil-Manaus
33. Fr Leonardo ROSSA	Provincial	Brazil-Porto Alegre
34. Fr José Rodolpho HESS	Delegate	Brazil-Porto Alegre
35. Fr Raimundo GURGEL	Provincial	Brazil-Recife
36. Fr José Ivan Teófilo PIMENTA	Delegate	Brazil-Recife
37. Fr Hilario MOSER	Provincial	Brazil-São Paulo
38. Fr Luis GARCÍA DE OLIVEIRA	Delegate	Brazil-São Paulo
39. Fr Carlos GIACOMUZZI	Provincial	Paraguay
40. Fr Zacarías ORTIZ	Delegate	Paraguay
41. Fr Carlos TECHERA	Provincial	Uruguay
42. Fr Luis SCHMIDT	Delegate	Uruguay

## II. PACIFIC REGION

43. Fr Enrique MELLANO	Provincial	Antilles
44. Fr Angel SOTO	Delegate	Antilles
45. Fr José Carmen DI PIETRO	Provincial	Central America
46. Fr Sergio CHECCHI	Delegate	Central America
47. Fr Tito SOLARI	Provincial	Bolivia
48. Fr Orlando ASTORGA	Delegate	Bolivia
49. Fr José NICOLUSSI	Provincial	Chile
50. Fr Ricardo EZZATI	Delegate	Chile
51. Fr Héctor LÓPEZ	Provincial	Colombia-Bogotá
52. Fr Mario PERESSÓN	Delegate	Colombia-Bogotá
53. Fr Darío VANEGAS	Provincial	Colombia-Medellín
54. Fr Juan Bautista CALLE	Delegate	Colombia-Medellín
55. Fr Pedro CREAMER	Provincial	Ecuador
56. Fr Esteban ORTIZ	Delegate	Ecuador
57. Fr José RIVADENEIRA	Delegate	Ecuador
58. Fr Macrino GUZMÁN	Provincial	Mexico-Guadalajara
59. Fr José Luis PLASCENCIA	Delegate	Mexico-Guadalajara

60. Fr Luis Felipe GALLARDO	Provincial	Mexico-Mexico City
61. Fr Guillermo GARCÍA	Delegate	Mexico-Mexico City
62. Fr José GURRUCHAGA	Provincial	Perú
63. Fr Ubaldo CHUECA	Delegate	Perú
64. Fr Luiciano ODORICO	Provincial	Venezuela
65. Fr Ignacio VELASCO	Delegate	Venezuela

### III. ENGLISH-SPEAKING REGION

66. Fr Ferruccio BERTAGNOLLI	Provincial	Australia
67. Fr Norman FORD	Delegate	Australia
68. Fr Cyril KENNEDY	Provincial	Great Britain
69. Fr Martin McPAKE	Delegate	Great Britain
70. Fr Joseph HARRINGTON	Provincial	Ireland
71. Fr John FINNEGAN	Delegate	Ireland
72. Fr Dominic DE BLASE	Provincial	USA East
73. Fr Timothy PLOCH	Delegate	USA East
74. Fr Romeo TROTTIER	Delegate	USA East
75. Fr Carmine VAIRO	Provincial	USA West
76. Fr John MALLOY	Delegate	USA West

### IV. ASIAN REGION

77. Fr Norbert TSE	Provincial	China
78. Fr Joseph ZEN	Delegate	China
79. Fr Lázaro REVILLA	Provincial	Philippines
80. Fr Leo DRONA	Delegate	Philippines
81. Fr Francesco PANFILO	Delegate	Philippines
82. Fr Bernard YAMAMOTO	Provincial	Japan
83. Fr Bautista MASSA	Delegate	Japan
84. Fr Chrysanthus SALDANHA	Provincial	India-Bombay
85. Fr Longinus NAZARETH	Delegate	India-Bombay
86. Fr Joseph KEZHAKKAKARA	Provincial	India-Calcutta
87. Fr Nicholas LO GROI	Delegate	India-Calcutta
88. Fr Joseph PUNCHEKUNNEL	Delegate	India-Calcutta

89. Fr Matthew PULINGATHIL	Provincial	India-Dimapur
90. Fr Joseph PUTHENPURAICAL	Delegate	India-Dimapur
91. Fr Matthew KOCHUPARAMPIL	Provincial	India-Gauhati
92. Fr John KALAPURAPUTHENPURA	Delegate	India-Gauhati
93. Fr Thomas THAYIL	Provincial	India-Bangalore
94. Fr Paul PUTHANANGADY	Delegate	India-Bangalore
95. Fr John Peter SATHIARAJ	Provincial	India-Madras
96. Fr Rosario KRISHNARAJ	Delegate	India-Madras
97. Fr Ittyachen MANJIL	Delegate	India-Madras
98. Fr Luc VAN LOOY	Delegate	Korea Delegation
99. Fr Raimundo GARCÍA	Provincial	Thailand Delegation
100. Fr Michael PRAPHON	Delegate	Thailand Delegation

## V. CENTRAL AFRICA-EUROPE

101. Fr Albert SABBE	Provincial	Centra Africa
102. Fr Pietro GAVIOLI	Delegate	Central Africa
103. Fr Ludwig SCHWARZ	Provincial	Austria
104. Fr Bernhard MAIER	Delegate	Austria
105. Fr Hendrik BIESMANS	Provincial	Belgium North
106. Fr Lucien POTTIE	Delegate	Belgium North
107. Fr Michel DOUTRELUIGNE	Provincial	Belgium South
108. Fr Fernand NIHOUL	Delegate	Belgium South
109. Fr Edmond KLENCK	Provincial	France South
110. Fr Francis DESRAMAUT	Delegate	France South
111. Fr Yves LE CARRÈRES	Provincial	France North
112. Fr Julien GOURIOU	Delegate	France North
113. Fr Georges LORRIAUX	Delegate	France North
114. Fr Josef OPPER	Provincial	Germany North
115. Fr Otto WILESCHEK	Delegate	Germany North
116. Fr August BRECHEISEN	Provincial	Germany South
117. Fr Georg SÖLL	Delegate	Germany South
118. Fr Josef GRÜNNER	Delegate	Germany South

119. Fr Anton KOŠIR	Provincial	Jugoslavia-Ljubljana
120. Fr Stanislav HOČEVAR	Delegate	Jugoslavia-Ljubljana
121. Fr Ambrozije MATUŠIČ	Provincial	Jugoslavia-Zagreb
122. Fr Marko PRANJČ	Delegate	Jugoslavia-Zagreb
123. Fr Nico MEIJER	Provincial	Holland
124. Fr Wim VAN LUYN	Delegate	Holland

## VI. IBERIAN REGION

125. Fr José PACHECO SILVA	Provincial	Portugal
126. Fr José Maria RIBEIRO	Delegate	Portugal
127. Fr Carlos ZAMORA	Provincial	Spain-Barcelona
128. Fr Alfredo ROCA	Delegate	Spain-Barcelona
129. Fr José COLOMER	Delegate	Spain-Barcelona
130. Fr Matías LARA	Provincial	Spain-Bilbao
131. Fr Federico HERNANDO	Delegate	Spain-Bilbao
132. Fr Arcadio CUADRADO	Delegate	Spain-Bilbao
133. Fr Domingo GONZÁLEZ	Provincial	Spain-Córdoba
134. Fr Antonio RODRÍGUEZ TALLÓN	Delegate	Spain-Córdoba
135. Fr Alfonso MILÁN	Provincial	Spain-León
136. Fr Joaquín EGOZCUE	Delegate	Spain-León
137. Fr Antonio GONZÁLEZ	Delegate	Spain-León
138. Fr Cosme ROBREDO	Provincial	Spain-Madrid
139. Fr Eugenio ALBURQUERQUE	Delegate	Spain-Madrid
140. Fr Pedro LÓPEZ	Delegate	Spain-Madrid
141. Fr Celestino RIVERA	Provincial	Spain-Seville
142. Fr Antonio CALERO	Delegate	Spain-Seville
143. Fr Miguel ASURMENDI	Provincial	Spain-Valencia
144. Fr Ismael MENDIZÁBAL	Delegate	Spain-Valencia

## VII. ITALY-MIDDLE EAST REGION

145. Fr Vincenzo DI MEO	Provincial	Italy-Adriatic
146. Fr Arturo MORLUPI	Delegate	Italy-Adriatic

147. Fr Mario COLOMBO	Provincial	Italy-Central
148. Fr Egidio FERASIN	Delegate	Italy-Central
149. Br Luigi ZONTA	Delegate	Italy-Central
150. Fr Giovanni Battista BOSCO	Provincial	Italy-Milan
151. Fr Angelo VIGANÒ	Delegate	Italy-Milan
152. Br Mario MIGLINO	Delegate	Italy-Milan
153. Fr Elio TORRIGIANI	Provincial	Italy-Genoa
154. Fr Giulio BARCHIELLI	Delegate	Italy-Genoa
155. Fr Alfonso ALFANO	Provincial	Italy-Naples
156. Fr Pasquale LIBERATORE	Delegate	Italy-Naples
157. Fr Nicola PALMISANO	Delegate	Italy-Naples
158. Fr Piero SCALABRINO	Provincial	Italy-Novara
159. Fr Remigio BERTAPELLE	Delegate	Italy-Novara
160. Fr Mario PRINA	Provincial	Italy-Rome
161. Fr Ilario SPERA	Delegate	Italy-Rome
162. Fr Carlo FILIPPINI	Delegate	Italy-Rome
163. Fr Calogero MONTANTI	Provincial	Italy-Sicily
164. Fr Rosario SALERNO	Delegate	Italy-Sicily
165. Fr Raimondo FRATTALLONE	Delegate	Italy-Sicily
166. Fr Luigi TESTA	Provincial	Italy-Subalpine
167. Fr Gianni SANGALLI	Delegate	Italy-Subalpine
168. Br Teresio FRAIRE	Delegate	Italy-Subalpine
169. Fr Luigi ZUPPINI	Provincial	Italy-St Mark's
170. Fr Nivardo CASTENETTO	Delegate	Italy-St Mark's
171. Fr Severino DE PIERI	Delegate	Italy-St Mark's
172. Fr Francesco MARACCANI	Provincial	Italy-Verona
173. Fr Giovanni FEDRIGOTTI	Delegate	Italy-Verona
174. Br Luigi FUMANELLI	Delegate	Italy-Verona
175. Fr Angelo BIANCO	Delegate	Delegation Rome Generalate
176. Fr Adrian VAN LUYN	Delegate	Delegation Opera PAS
177. Fr Francesco VARESE	Delegate	Delegation Italy-Sardinia
178. Fr Vittorio POZZO	Provincial	Middle East
179. Fr Giovanni LACONI	Delegate	Middle East

## VIII. REGIONAL DELEGATION - POLAND

180. Fr Wojciech SZULCZYNSKI	Provincial	Poland East
181. Fr Stefan PRŪS	Delegate	Poland East
182. Fr Andrzej STRUŠ	Delegate	Poland East
183. Fr Henryk JACENCIUK	Provincial	Poland North
184. Fr Stanisław STYRNA	Delegate	Poland North
185. Fr Stanisław SKOPIAK	Delegate	Poland North
186. Fr Mieczysław PILAT	Provincial	Poland West
187. Fr Józef WILK (WAS)	Delegate	Poland West
188. Fr Józef KUROWSKI	Provincial	Poland South
189. Fr Adam ŚMIGIELSKI	Delegate	Poland South

The total numbers of capitulars, then, is 189; 90 participate by law; 16 by title of general governance; 74 are provincials; 99 are delegates (the four Delegations elected their respective superiors as delegates — v. Const. 156, 6 & 7). The following 21 provinces have two delegates because their confreres number 250 or more: Barcelona, Bilbao, Calcutta, Central, Ecuador, France North, Germany South, León, Madras, Madrid, Milan, Naples, Philippines, Poland East, Poland North, Rome, Venice, Sicily, Subalpine, USA East, Verona.

Numerically the regions are represented as follows: Atlantic 26, Asian 24, Pacific 23, English-speaking 11, Europe & Central African 24, Iberian 20, Italian & Middle East 35 (Delegations being counted in the their respective territories), and the Regional Delegation of Poland 10.

The following differences from

the three preceding chapters are noted:

— GC21 had 184 capitulars, GC20 202, GC19 151.

— Of the 189 GC22 capitulars, 11 attended GC19, 40 GC20, and 65 GC21.

— 76 of the GC22 capitulars have had capitular experience; 8 have attended the last three chapters; 30 GC20 and GC21; 2 GC19 and GC20.

— 4 capitulars link GC22 with GC18 (1958: 119 members); one with GC17 (1958: 113 members) and GC16 (1947: 112 members).

— 113 members will have their first experience of a general chapter.

The secretariate has been divided into three sections: secretariate for technical matters, secretariate for the Moderator, and secretariate for the Assembly.

With the collaboration of the regions a team of eight persons is being sought for translation into English, German and Spanish.

**5.2 Pope's Homily at mass  
of beatification of salesian  
martyrs on Sunday, 15 May**

*(The following was printed  
in the Osservatore Romano,  
English edition, 23 May 1983)*

**The blood of two missionary martyrs  
the foundation of Church in China**

*Since the morning of Sunday, 15 May, the Church has venerated two new Beati: Bishop Luigi Versiglia and Father Callisto Caravario, both Salesian missionaries who were martyred in China in 1930. John Paul II proclaimed the new Beati during the course of the solemn Liturgy celebrated in St Peter's Square in the presence of thousands of the faithful, a large number of whom were Salesians from every part of the world. John Paul II delivered the following homily at the Liturgy of the Word, which followed the rite of beatification.*

Dear Brothers, and Sisters,

1. The Gospel of this Sunday, between Christ's Ascension into heaven and the coming of the Holy Spirit, in its most profound content is well suited to the solemn beatification of the two new martyrs

whom the Church presents today for the veneration of the faithful. And the first reading of the Mass, which recalls the sacrifice of the Protomartyr Stephen, is also well in harmony. Bishop Luigi Versiglia and the young priest Don Callisto Caravario, in fact, are the "protomartyrs" of the Salesian Congregation, gathered here around the Lord's altar on this joyful occasion. The Congregation's exuberance is that of all the Church, but it is understood that it has an altogether special nature for the Salesian Institute, since this solemn ceremony in some way eloquently seals more than a century's work in the missions on every continent, beginning with Patagonia and the lands of Magellan. Thus there is realized a prophetic view of the founder, St John Bosco, who, dreaming fondly of the Far East for his sons, foretold marvellous fruits and spoke of "chalices brimming with blood".

Whoever receives the Word of God and keeps it in his heart inevitably becomes the object of the world's hatred (cf. Jn 17:14). Martyrs are those who, in order to remain faithful to this word of eternal life, allow the world's hatred to reach even to the point of taking their earthly lives. They give a particularly living witness to the Lord's saying, according to which he who "loses" his life for him finds it again (cf. Mt 10:39).

### *Giving their lives for the faith*

2. Martyrdom — it is traditionally said — presumes in the murderers “hatred against the faith”. It is because of this that the martyr is killed. And it is true. This hatred against the faith can however be objectively manifested in two different ways: either because of the very proclamation of the Word of God, or because of a certain moral action which finds its principle and *raison d'être* in faith.

It is always for his witness of faith that the martyr is killed. In the first case, because of an explicit and direct witness; in the second, because of an implicit and indirect, but no less real, witness, but rather more complete in a certain sense, inasmuch as it is given in the very fruits of faith, which works of charity are. In this sense, the Apostle James can very properly say: “With my works I will show you my faith” (Jas 2:18).

It therefore follows that murderers demonstrate their hatred for the faith not only when their violence is directed against the explicit proclamation of the faith, as in the case of Stephen, who declares that he “sees an opening in the sky, and the Son of Man standing at God’s right hand” (Acts 7:56), but also when that violence is hurled against works of charity towards one’s neighbour, which objectively and truly have their justification and their motive

in the faith. They hate whatever flows from faith, showing that they hate that faith which is its source. This is the case of the two Salesian martyrs. The acts of the canonical process arrived at this conclusion.

### *Transformed into Christ’s image*

3. According to the teaching and the example of the Divine Master, martyrdom with which one gives one’s life for one’s own friends is the sign of the greatest love (cf. Jn 15:13). The words of the Second Vatican Council echo this, inasmuch as they affirm: “By martyrdom a disciple is transformed into an image of his Master, who freely accepted death on behalf of the world’s salvation; he perfects that image even to the shedding of blood. The Church therefore considers martyrdom the highest proof of love” (*Lumen Gentium*, no. 42). And this because, as St Thomas explains (*Sum. Theol.*, II-II, q. 124, a 3), with martyrdom one demonstrates that he renounces what we hold most precious, namely, our life, and he accepts what is most repugnant, namely, death, especially if preceded by the pain of torture.

The two Salesian martyrs *gave their lives for the salvation and the moral integrity of their neighbour*. In fact, they placed themselves as shields in defence of three young mission students whom they were

accompanying home or in the field of the catechetical apostolate.

At the price of their blood they defended the responsible choice of chastity made by those young girls, in danger of falling into the hands of those who would not have respected them. A heroic witness therefore in favour of chastity, which still reminds today's society of the very high value and price of this virtue, whose safeguarding, coupled with respect for and the promotion of human life well merits placing one's life in danger, as we can see and admire in other shining examples in Christian history, from St Agnes to St Maria Goretti.

*Blood of martyrs a seed*

4. The two martyrs' act of supreme love finds its broader significance in the framework of that evangelical ministry which the Church carries out on behalf of the great and noble Chinese people, beginning from the times of Father Matteo Ricci. In fact, in every age and in every place martyrdom is an offering of love for the brethren and especially for the people for whose benefit the martyr offers himself. The blood of the two Beati is therefore at the foundation of the Chinese Church, as the blood of Peter is at the foundation of the Church of Rome. We must therefore understand the witness of their

love and their service as a sign of the profound harmony between the Gospel and the highest values of the culture and spirituality of China. In this witness, the sacrifice offered to God and the gift of self made to the people and to the Church of China cannot be separated.

Christianity, as its millenary history demonstrates right up to the present time, is at ease in all cultures and all civilizations, without identifying itself with any. It finds a spontaneous consonance with all that is valid in them, since both the one and the other have the same divine origin, without the risk of confusion or competition, since they are placed on two different levels: respectively, the level of grace and the level of nature.

The joyful occasion of this rite of beatification arouses and strengthens in us the hope for progress in establishing structures and dialogue, destined to foster this need for harmonization in the Christian people of China between the dimension of social commitment and national conscience, and that of communion with the universal Church: a requirement intrinsic to Christ's message and in conformity with the most profound needs of nations and cultures. Culture, every culture, rises towards Christ, and Christ descends towards every culture. May China too, like every other nation on earth,

always better understand this meeting point.

### *Two concepts of woman*

5. But another thought calls our attention. Clearly placed against the background of this tragic and grand episode are two concepts of woman which are irreconcilable: either woman as a person, responsibly striving for the realization of her moral dignity and appropriately aided and protected in this by the human and social environment: and this is the choice of the two martyrs and of the three young women entrusted to them; or woman as an object and instrument of the pleasure and purposes of others. Here, then, is the murderer's choice.

In the Christian Scriptures and Tradition, these two opposing concepts of woman are closely related to the figure of Mary Most Holy, who is respectively the faithful embodiment and the total refusal of these two concepts. For some time the two martyrs had shaped their concept of woman and her dignity in the light of the Marian model. Their clash with the aggressors, as sudden and unexpected as it was, therefore found them ready. They died in the light of Mary, whom they had filially honoured and preached their whole lives.

The journey which brings them to sacrifice begins with the blessing

and under the auspices of Our Lady Help of Christians, Patroness of the Salesian Congregation. The fatal aggression takes place at noon, after the group had greeted the Mother of God with the recitation of the *Angelus*. This sweet prayer prepares the victorious battle against the snares of evil. The names of Jesus Mary and Joseph ring out loudly from the mouths of the shepherds and the sheep of the flock as soon as the bitter battle presents itself with the enemies of faith and purity, who have no intention of allowing their prey to escape, not even in the face of a crime.

### *Message relevant today*

6. Mons. Versiglia and Don Caravario, following Christ's example, have perfectly embodied the ideal of the evangelical shepherd: a shepherd who is at once a "lamb" (cf. Rev 7:17) who lays down his life for his flock (Jn 10:11), expression of the Father's mercy and tenderness but at the same time the lamb "who sits on the throne" (Rev 7:17); victorious "lion" (cf. Rev 5:5), courageous fighter for the cause of truth and justice, defender of the weak and the poor, victor over the evil of sin and death.

Therefore today little more than half a century from their slaughter, the message of the new Beati is clear and relevant. When the Church

proposes some life model for the faithful, it does so also in consideration of the particular pastoral needs of the time in which such proclamation takes place.

Therefore it is our duty to thank above all the Lord who, with the intercession of the new Beati, gives us a new light and a new comfort in our journey toward sanctity, but also at the same time the proposal to meditate on their example and to imitate it, in proportion to our strength and in relation to our various responsibilities and circumstances. Above all, I am thinking of the Salesian confrères, but a saint's example is always valid for all of the Church. May Christ give us this Spirit that we may succeed in this: May the Most Holy Virgin, Our Lady Help of Christians, maternally help us in these holy resolutions.

*The following is also taken from the same English edition of the Osservatore Romano*

*After the beatification Mass in St Peter's Square the Holy Father went to the window of his study to lead the vast crowd in the recitation of the Regina Caeli and offered the following reflections.*

Before concluding this ceremony I invite you to raise your thoughts

to the Virgin Mary with the recitation of the *Regina Caeli*, meditating on the profound devotion the two newly beatified had for Our Lady.

Bishop Versiglia was accustomed to say, "Without Mary Help of Christians we salesians are nothing". That goes not only for the salesians but for all of us. Without Mary's intercession we cannot be saved.

The holy bishop knew well then the great power Mary has in converting hearts. He saw Our Lady as the Queen of China. We entrust to her Immaculate Heart the grave problems of evangelisation and conversion: today may her powerful protection still sustain the Gospel workers sent to a scattered harvest awaiting salvation.

And Father Caravario? How much love he had for the "month of Our Lady", as he used to call May! It was in May that he was ordained a priest, and writing to his dear mother, the confidante of his spiritual journey, he commented on that great event in these words: "Is it not a sign of true delicacy that Our Lady is using me?"

Sent as a missionary to China, the young cleric Caravario very zealously applied himself to learning the language of the place and after a short time, the first talk he had to deliver in Chinese was dedicated to Our Lady. In the name of the Virgin he opened up the proclama-

tion of the Gospel to the great people of China. The invocation of the Virgin, with the recitation of the Angelus ended the work of the two heroic missionaries in the testimony of blood. May they teach us also to end the course of our life here below with the holy name of Mary on our lips.

**5.3 Offerings of the Salesian Congregation to the Holy Father on the occasion of the beatification of the two martyrs in China**

a) *Letter of the Rector Major*  
(83.655)

Vatican City, 15 May 1983

*Most Holy Father,*

This offering of the Salesians of Don Bosco is a token of our deep and convinced attachment to the ministry of Peter, our recognition and gratitude for the kindness and fatherly understanding of Your Holiness shown to our spiritual family, and our humble collaboration in the vast and urgent charitable undertakings that inspire your pastoral concern.

We beg the two new Blessed Martyrs Bishop Luigi Versiglia and Father Callisto Caravario to make intercession that during your pontifi-

cate the saving truth of the Gospel may be proclaimed with increased cogency to the vast numbers of the Chinese nation.

With devout homage, in the name of all my salesian confreres,

Father EGIDIO VIGANÒ

*To His Holiness John Paul II,  
Vatican City*

b) *First reply to the Rector Major*

No. 109.368/A

*Secretary of State*

*Vatican City, 26 May 1983*

*Very Rev. Father,*

On the occasion of the solemn beatification of the two salesian missionary martyrs in China, Bishop Luigi Versiglia and Father Callisto Caravario, you offered the generous sum of two hundred million Italian lire to the Sovereign Pontiff to be used for the numerous works of charity that are part of his ministry as Universal Pastor.

The Holy Father wishes to thank you for this thoughtful gesture and for the attachment to the Vicar of Christ and the love for the Church that motivated this generous offering. He hopes the sons of Don Bosco will reap the reward of numerous vocations and abundant blessings for their dedicated pastoral service bequeathed to them by their Founder;

and he imparts his Apostolic Blessing to you.

With sentiments of deepest esteem,  
Devotedly yours in the Lord,

✠ Archbishop  
EDUARDO MARTINEZ,  
*Sostituto*

*To Very Rev. Father Egidio Viganò  
Rector Major of the Salesian Society  
of St John Bosco  
Rome*

c) *Second reply to the Rector Major*

No. 112.411  
*Secretary of State  
Vatican City, 30 May 1983*

*Very Rev. Father,*

On the occasion of the beatification of the two salesian martyrs Bishop Luigi Versiglia and Father Callisto Caravario, the members of your Institute, and in particular the *Mamma Margaret Group of the Salesian Cooperators* have offered the Holy Father many precious gifts — including the sum of a million Italian lire, as a token of filial devotion to the Vicar of Christ and for the purpose of helping the missions.

The Holy Father is grateful for your offerings and is deeply appreciative of the respect paid to his person and your concern for the problems of the Universal Church.

He hopes that the many good works of your religious congregation, especially in the mission fields, will bear abundant fruit. He willingly imparts to you, to the donors and to all Don Bosco's followers, his Apostolic Blessing.

With sentiments of deepest esteem,

✠ Archbishop  
EDUARDO MARTINEZ,  
*Sostituto*

*To Very Rev. Father Egidio Viganò  
Rector Major of the Salesian Society  
of St John Bosco  
Rome*

#### **5.4 Telegram from the Holy Father on the occasion of the death of Fr Renato Ziggio**

*(No attempt has been made to preserve the telegraphic style of the original Italian)*

*Very Rev. Father Egidio Viganò  
Rector Major Salesian Society  
of St John Bosco  
Via della Pisana, 1111 - 00163 Roma*

The Holy Father has received the sad news of the death of Fr Renato Ziggio, your highly esteemed superior, exemplary religious, zealous priest and Rector Major emeritus of the Salesian Society.

The Supreme Pontiff shares your grief and joins with you, your con-

freres and your Family in mourning the dear departed, mindful of his generous and fruitful service to the Church. He prays to the good Lord to grant Fr Ziggotti his eternal reward and sends you his Apostolic Blessing, which he extends also to the relatives of the departed.

✠ Cardinal CASAROLI

### **5.5 Requests received that the Cause for Beatification of Father Giuseppe Quadrio be initiated**

*On 18 March 1983 the Superior Council considered the following requests and charged the Postulator Father Luigi Fiora to promote the Cause for Beatification of our dear confrere Father Giuseppe Quadrio. Previous requests have also been received. Father Eugenio Valentini and Father Egidio Ferasin will be assistant postulators to Father Fiora.*

No. 83//145-1411

*Salesian Pontifical University  
Rome*

*12 March 1983*

*Dear Father Viganò,*

On 2 March I presented the Academic Senate of our University with the proposal to forward to you a formal request to initiate the Cause for Beatification of Father Giuseppe Quadrio, quondam Dean of

our Theological Faculty. The Academic Senate pronounced itself unanimously and enthusiastically in favour of such a request.

I have much joy in passing on to you this request; but I confess I do so with some trepidation that I find hard to explain. I too have been Dean of the Faculty of Theology and I am on the point of concluding my mandate as Rector, to rejoin the teaching body of the Theology faculty. Father Quadrio is for me and all the lecturers at the UPS a symbol and a goal, a yardstick for our ideals. I have been urged to make this request mainly by the thought of having a model and protector for our university. The UPS has reached a decisive moment regarding its future development and service to the Salesian Congregation and the Church, and its needs holiness! Father Quadrio would be a fine model for all of us engaged in lecturing and research and would enlighten and guide us in our thinking and our labours.

Our university family suggests further reasons, now that word has got round regarding our Academic Senate's resolution. It is twenty years since our saintly confrere died, and a Cause must be initiated within thirty years of death. His past pupils who can give testimony regarding his life, his works and his thoughts, are scattered throughout the world, and so we need to get in

touch with them promptly before their memories of him become dim.

Dear Father Viganò, I know that you will be very pleased to have this request. The founding of the Salesian Pontifical University is above all a matter of holiness, salesian holiness: joyous serenity in one's work, witness to simplicity of spirit and richness of virtue, union with God and apostolic drive.

Please accept, Father, my sincere respects to you and your ministry and my affection and prayers.

Sincerely yours,

RAFFAELE FARINA

*Superior General FMA  
Rome  
25 March 1983*

*Very Rev. Father,*

We have learned with much joy and gratitude to the Lord that the Academic Senate of the Salesian Pontifical University has made a formal request to you that the Cause for Beatification of Father Giuseppe Quadrio be introduced.

This is an occasion of great joy for us because it is evident that the Congregation that today still gives saints to the Church must be full of vitality; and we have the lively hope that the new Cause of Beatification will be a stimulus for the holiness of our sisters, especially those more directly engaged in teaching.

In his short life, Father Quadrio was not able to have much contact with our communities, but he is well known, studied and admired by many of our sisters through his biography and the documents of his spiritual life published by Father Eugenio Valentini.

Together with my General Council, therefore, I second the request of the Academic Senate of the UPS and ask you, Rev. Father, that the Cause of Beatification of Father Giuseppe Quadrio be introduced.

It is my confident belief that as he desired to be called "docile to the Holy Spirit", he will obtain from God for our Institute the grace to render permanent and fruitful the consecration all of us have made to the Divine Spirit.

With deepest respect and renewed good wishes for the Holy Year,

Sincerely yours,

Sister ROSETTA MARCHESE

*To Very Rev. Father Egidio Viganò  
Rector Major  
Via della Pisana, 1111 - 00163 Roma*

*Salesian Pontifical University  
Faculty of Theology  
19 March 1983*

*Very Rev. Father Viganò,*

On the afternoon of Friday 11 March 1983, whilst the Council of the Faculty of Sacred Theology was in session, I thought it well to in-

form the members of the generally supported proposal to seek the introduction of the Cause for Beatification and Canonisation of Father Quadrio, one-time Dean of our Faculty. He died twenty years ago after an exemplary religious and priestly life and after having endured with heroism his long illness.

The councillors pronounced themselves unanimously in favour and the great majority of them were openly enthusiastic. Encouraged then by this full support, in the name of the UPS Faculty of Theology, and as Dean and successor of Father Quadrio in my office and teaching, I too present this petition that the competent authorities of our Society make a timely start with the necessary work. In fact the matter is urgent, for the personal witnesses of the life and virtues of Father Quadrio are growing fewer with the passage of the years.

I should like to add that the period our University is going through in its efforts to "re-found itself" according to your behest, demands from all its executives a genuine increase in holiness. I fully believe that Father Quadrio is a singularly fitting example to urge us on in this vital need, for he was a shining model who lived our kind of life in a time not far removed from the present and in circumstances substantially identical with ours. He presents us with a meas-

uring rod for our own holiness, and Divine Providence seems to have prepared him expressly for us today.

I feel confident that our support and our request, together with the contributions of those among us who lived with Father Quadrio and can give their testimony, will be a help in the development of this Cause that is so close to our hearts.

In the name of all, I assure you of our assiduous efforts to work and pray together in true communion.

With filial respect and every good wish,

Affectionately yours in Don Bosco,

ANGELO AMATO SDB  
*Dean*

### **5.6 The Salesian Biblical Association, a promising venture**

*Letter of the Rector Major  
regarding the erection  
of the Salesian Biblical Association*

I am most pleased to announce to you the approval of a venture that hopefully will be of great use to our Congregation: the Salesian Biblical Association (SBA). This project has been in preparation for some time and has now been realised after discussion by some fifty confreres, qualified biblical scholars, during their first international con-

vention held at Cremona, Israel, from 20 August to 11 Sept. 1982.

Following this announcement you will find the *decree of erection* of the SBA and also its *Statutes*. The latter give the broad lines of the SBA's aims, structure, bonds of unity and practical directives.

In the name of all, I tender sincerest congratulations and good wishes for the future to Fr Cesare Bissoli for having so generously accepted the office of president of the SBA, thereby rendering operative this project of the Association for the service of the whole Salesian Family.

It was actually during the Cremona convention (under the presidency of Fr Paolo Natali) that the participants examined the important relationship between the word of God and our salesian life: what contribution was to be expected from our biblical scholars; what work was being done in this field in the various provinces; what spiritual and structural conditions were demanded; what level of communication could be established between our scripturally qualified confreres and the whole Salesian Family, and especially our young confreres in formation; what the aims of a Salesian Biblical Association should be.

I am convinced that discussions of this kind bear much fruit. The Congregation and the individual

provinces have need of scripture scholars who are competent in both the researching and pastoral/catechetical field. In the past our truly eminent scripture scholars such as Frs Mezzacasa, Gallizia and others have made a very positive impact on the formation of our confreres.

The contribution of the SBA in its specific task of assisting in the threefold activity of catechesis, liturgy and spiritual animation will give a strong impetus to our salesian mission in favour of the young. To interest ourselves in this area is no luxury but a necessary part of our service to the word of God and the Church.

The Dogmatic Constitution *Dei Verbum* strongly emphasises the fact that pastoral action is the goal of biblical scholarship (ch. IV).

Furthermore, the recent salesian documents, whilst not dealing with the scriptural apostolate in a specific way, speak of it in terms of pastoral animation (v. *Ratio* 105 et seq.).

Thus the best foundation for this Association is the evangelizing vocation of our Congregation and also the enriched spiritual biblical animation of our houses. These days the request is practically universal (and also in our Congregation) for further use of the Bible for retreats, days of recollection, scripture groups and movements, etc. Certainly the Bible is much more at home in our com-

munities now than in the past, being very much in evidence at spiritual reading, retreats, recollection-day talks and study groups. Nevertheless it would be relevant to ask the following questions: How many communities are thus involved? How does the Bible really impinge on our lives? More radical is the question: Can we say that the word of God increases our zeal in that pastoral charity inspired by Don Bosco's preventive system that characterises our mission?

You can see how such reflections open up unexplored areas of hermeneutics and salesian practise of the word of God that are capable of abundant fruit if they are wisely followed through.

But enough of these reflections: the SBA itself will have plenty of creative contributions in the regard.

I invite all provincials, rectors and animators to welcome and support this venture founded for the good of our salesian mission.

May Mary Help of Christians give her special protection and enlightenment to these good confreres.

Affectionately in Don Bosco,

Fr Egidio Viganò

*Statutes of the Salesian  
Biblical Association*

I. - 1. The Salesian Biblical Association (SBA) is a permanent body

for promoting, combining and coordinating scholars of biblical studies and activities in the Salesian Congregation of St John Bosco for the good of confreres and especially at the service of the Salesian Family.

2. The SBA was erected by decree of the Rector Major on 19 March 1983.

II. The SBA has the following aims:

*a)* to promote updating and collaboration among salesians engaged in lecturing or pastoral and catechetical work in the scriptural area;

*b)* to assist in biblical animation in the Congregation and the interchange of experiences in the Salesian Family;

*c)* to offer its biblical services to the Church according to the salesian charisma.

III. The SBA will pursue its aims through various activities that will include periodical meetings, scholarly contributions, exchange of information, organisation of courses and participation in services of biblical animation.

IV. The SBA headquarters is in Rome at the Salesian Pontifical University.

V. Liaison between the SBA and the Salesian Congregation will be effected by the Councillor for Salesian

Formation representing the Rector Major.

VI. The SBA has a distinctive link with the UPS. Plans and activities as detailed in article II will proceed in agreement with the Faculty of Theology.

VII. - 1. The activities of the SBA will be linked in a special way to the Theological Studentate of Cremisan on account of its ideal location in the Holy Land; thus the Association intends to further the value and development of this cultural centre.

2. The link between the SBA and the Cremisan Studentate will be regulated by a suitable agreement.

VIII. - 1. Ordinary members of the SBA are salesians qualified in biblical studies and engaged in various levels of research and application and who request membership or are coopted by the SBA committee.

2. The committee may admit as affiliated members others belonging to the Salesian Family.

IX. - 1. The SBA is governed by a committee appointed by the Rector Major, who is presented with three names for each office by SBA members after due consultation.

2. The committee is composed of the president, the secretary, three

members representing the geographical/linguistic zones, and the dean of the UPS Faculty of Theology.

3. The committee's duties will include the coordination of the SBA's activities, the coopting and admission of members, the annual examination of the financial balance sheet.

4. Committee members remain in office for five years.

X. Contact between SBA members will be maintained mainly by means of a bulletin of information issued by the secretariate at least once a year.

XI. The financial direction of the SBA is entrusted to the SBA committee under the responsibility of the Councillor for Salesian Formation.

XII. The present SBA Statutes are approved *ad experimentum* for five years by the Rector Major of the Salesians, by whose authority the SBA itself is erected and entrusted to the directing bodies as established in these Statutes.

Historical note. *The proposal to found the SBA was studied, discussed and accepted during the First International Convention of Salesian Biblical Scholars held at Cremisan near Bethlehem from 20 August to 11 September 1982.*

### *Approval of the Salesian Biblical Association*

On receipt of the vote in favour of the erection of a Salesian Biblical Association as formulated by the First International Congress of the scripture scholars themselves held at Cremisan near Bethlehem from 20 August to 11 September 1982, on the initiative of the Faculty of Sacred Theology of the Salesian Pontifical University, and with my complete support, in virtue of the powers inherent in my ministry, I approve the erection of THE SALESIAN BIBLICAL ASSOCIATION with headquarters in Rome in the care of the Faculty of Sacred Theology at the Salesian Pontifical University; and I entrust the responsibility of the Association to the Councillor General for Salesian Formation, and the direction of the Association to a committee appointed by me according to the Statutes of the same Association.

Herewith I also approve the attached provisional STATUTES OF THE SBA *ad experimentum* for five years.

Given at Rome at the Salesian Generalate on 19 March 1983,

Father EGIDIO VIGANÒ

## 5.7 Appointments

### *Pontifical appointments*

1. The Holy Father has raised the Prelature of Vila Rondonia

(Brazil) to the status of a diocese and has appointed FR ANTONIO POSSAMAI (of the province of Porto Alegre) as Bishop of the new Diocese of Ji Paraná.

The bishop elect was born at Acurra, Santa Caterina, Brazil, on 5 April 1929 and entered the Salesian Congregation on 31 January 1948. He was ordained at São Paulo in 1957 by Bishop Camillo Faresin, taught and assisted in a number of salesian houses, was parish priest at Joinvil, became vice-provincial of Porto Alegre in 1972, coordinator of the provincial formation centre, initiator of the centre for the local cooperators, and was provincial of Recife from 1976 to 1982. He is the 15th salesian bishop in Brazil.

2. On 12 March 1983 the *Osservatore Romano* announced that the Holy Father had appointed FR CARLOS FELIPE XIMENES BELO of the salesian Portuguese province as Administrator Apostolic (*ad nutum Sanctae Sedis*) of the diocese of Dili, Timor.

The new appointee was born at Bacau in the island of Timor, Indonesia, on 3 February 1948, entered the Salesian Congregation in 1973, was ordained at Lisbon in 1980, studied spiritual theology at the UPS Rome, and up to the present appointment was stationed at the novitiate house in Fatumaca as rector and master of novices.

### 3. *New provincials*

The Superior Chapter has appointed two new provincials:

FR NORBERT TSE for the Chinese province; and

FR MIGUEL ASURMENDI for the Valencia province.

Fr Norbert Tse was born 44 years ago at Shiu-hang in Kwantung, China, was an aspirant in Macau, novice in Hong Kong (where he made his vows in 1958), studied theology in Italy, was appointed rector in Hong Kong in 1976 and was for some years vice-provincial of the Hong Kong province.

Fr Miguel Asurmendi was born at Pamplona, Navarre, Spain, in 1957, was ordained at Barcelona in 1967, obtained his licentiate of philosophy at the Salamanca university, became rector first at Saragoza then at S. Vicente Valencia, and from 1978 was a member of the provincial council, Valencia.

### 4. *New Rector for UPS*

On 28 May 1983, at the proposal of the Rector Major, the Sacred Congregation for Catholic Education appointed Very Rev. Roberto Gianatelli as Rector of the Salesian Pontifical University (rescript no. 547/83). He will remain in office for three years. We offer the new

Rector our best wishes for a fruitful apostolate that will lead to an ever more flourishing development of our University.

### 5.8 **News of the missions**

\* In March the Rector Major visited the vicariate of Puerto Ayacucho in Venezuela, for the golden jubilee of the salesians' arrival in the heights of Orinoco where much fine missionary progress has been made.

1983 also marks the centenary of salesian work in Brazil, and the Rector Major will attend the celebrations to be held there in July.

\* A very successful missionary gathering to discuss *Project Africa* was held at the Generalate from 16 to 21 May. Missionaries from a score of African nations met to assess the new works in Africa. The scope of the meeting was explained in ASC 308 (pp. 56 et seq.). Besides the missionaries there were also present eight provincials, two provincial delegates, Mother Carmen Martin Moreno (Councillor for FMA Missions), the Mother Provincial of the province of Zaire, and a salesian sister from Gabon. Cardinal Bernardin Gantin, *President of the Pontifical Commission for Justice and Peace* visited the gathering to address the 33 participants.

\* A number of confreres are preparing to go to the help of certain Latin American provinces who are in particular need of outside help.

\* In an effort to find and train personnel for the missions in Kenya, Sudan and Tanzania, the salesian delegate for East Africa organized a second *Karibuni* at Bangalore (v. ASC 306, p. 63); seven salesians and four sisters of a local congregation attended. The delegate (Fr Tony D'Souza) then went with the sisters to our mission at Korr in Kenya, where they are now preparing to work in collaboration with our confreres in that vast and difficult mission of semi-nomads.

\* The Sicilian province is to send a priest and a coadjutor to Tulear in Madagascar to open up a second mission in that diocese.

\* St Mark's province has decided to send two coadjutors to Majunga in Madagascar to establish a technical school there, where about 60 young apprentices will be taught mechanics and electromechanics in two laboratories.

\* The Central province is also preparing two coadjutors for Kenya.

\* Spain is continuing to send further personnel to its African commitments. Three priests will leave

Bilbao for Benin for a projected third mission at Parakou. León is sending two priests to Senegal, and Seville one to Togo.

\* Poland has already chosen a further four priests and two clerics to be prepared for Zambia by 1984. Another six priests, a cleric and a coadjutor are booked for later years.

\* In the second half of September a group of new missionaries who will form part of the 1983 expedition will take part in the traditional preparatory course at the Generalate. As in past years the official farewell to the missionaries will be held at the basilica of Mary Help of Christians at Valdocco on the first Sunday of October.

\* The recent beatification of our two salesian missionary protomartyrs Bishop Luigi Versiglia and Father Callisto Caravario was an occasion of authoritative recognition by the Holy Father of the extensive missionary work achieved by our Congregation since 1875. It is hoped that the great event will serve to encourage the Congregation to increase its concern for the missionary work of the Church. Let us ask the Lord that the honours of the altar may also be accorded to the beneficiaries of our missionary endeavours — beginning with the Venerable Zephyrinus Namuncurá.

**5.9 Brotherly Solidarity****(43rd report)**

## a) PROVINCES THAT HAVE CONTRIBUTED

*North America*

	Italian lire
Canada: Provincial Delegation of SUE	5,700.000
USA: San Francisco	8,906.250

## SOUTH AMERICA

Argentina: Rosario	3,000.000
Brazil: Campo Grande	2,000.000

## EUROPE

Austria	2,455.500
Italy: Naples	3,000.000
Anonymous province	10,420.000
Middle East (Cremsan) for Makalé	1,450.000
Middle East (Cremsan) for scholarships	13,050.000

## b) DISTRIBUTION OF MONIES RECEIVED

## AFRICA

AFC - for Zaire and Rwanda	1,000.000
Angola - for Dondo, Luanda, Lwena	1,000.000
FPA - for African missions	2,000.000
GBR - for Liberia	500.000
INB - for Marsabit, Nairobi, Korr (Isiolo), Kenya	3,000.000
INB - for Juba & Tonj in Sudan	2,000.000
INB - for Dar-es-Salaam,	

Dodoma, Iringa, Mafinga in Tanzania	4,000.000
IRL - for Lesotho, Ngwane	1,000.000
ICE - for Siakago, Kenya	500.000
ILE - for Dilla, Ethiopia	500.000
ILT - Sangmélima, Cameroon	500.000
IME - Bemaneviky (Ambanja), Madagascar	500.000
INE - for Ondo, Nigeria	500.000
IRO - for Ijely, Madagascar	500.000
ISI - for Tulear, Madagascar	500.000
ISU - for Akure, Nigeria	500.000
IVE - for Majunga, Madagascar	500.000
PLE - for Chingola, Kazembe, Lwingu, Meheba (Zambia)	2,000.000
MOR - for aspirantate in Makalé, Ethiopia	1,000.000
MOR - (Cremsan) for refugees in Makalé, Ethiopia	1,450.000
POR - for Cape Verde and Mozambique	1,000.000
SBA - for Duekoué & Korhogo, Ivory Coast	700.000
SBI - for Come & Novo, Benin	700.000
SLE - for St Louis & Tambacounda, Senegal	700.000
SMA - for Bata & Malabo, Equatorial Guinea	1,000.000
SVA - for Sikasso & Touba, Mali	700.000
LATIN AMERICA	
Antiles, Cuba - sundry needs	2,574.000
Mexico, Guadalajara - books for novitiate	600.000

## ASIA

India: Calcutta, Jokbahla - for a new mission building	1,000.000
Dimapur - for library of new philosophate	5,700.000
Gauhati: Sonaiguli - for building a well	500.000

## EUROPE

Poland: Lodz - for scholar- ship to Cremisan	4,350.000
Wroclaw - for scholarship to Cremisan	4,350.000
Krakow - for scholarship to Cremisan	4,350.000

## 5.10 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 <b>AGLIANO José</b> (ALP) aged 57	* Siracuse, Italy	20.03.26
	Morón, Argentina	31.01.45
	Córdoba, Argentina	20.11.55
	† La Plata, Argentina	18.01.83
L <b>AGUILERA Luis</b> (SSE) aged 71	* Granada, Spain	15.06.10
	S. José del Valle, Spain	16.08.50
	† Campano, Spain	23.03.82
L <b>ALMEIDA Paulo</b> (BRE) aged 67	* Quixadá, Brazil	19.01.14
	Jaboatão, Brazil	28.01.35
	† Fortaleza, Brazil	23.10.81
P <b>ANAN Paul</b> (THA) aged 43	* Vat Phleng, Thailand	12.02.40
	Hua Hin, Thailand	25.03.60
	Bangalore, India	17.12.70
	† Udon Thani, Thailand	10.02.83
L <b>ANGLADA Antonio</b> (SBA) aged 77	* Ciudadela, Spain	4.03.06
	Gerona, Spain	20.01.31
	† Barcelona, Spain	30.01.83
P <b>AZZOLA Mario</b> (ILT) aged 68	* Albino, Italy	3.03.15
	Estoril, Portugal	24.09.37
	Mogofores, Portugal	6.07.47
	† Pisa, Italy	4.02.83
P <b>BALOCCO Luigi</b> (ISU) aged 57	* Monesiglio, Italy	16.04.25
	Morzano, Italy	16.08.44
	Bollengo, Italy	1.07.54
	† Turin, Italy	9.08.82

P <b>BARDELLI Galdino</b> (CIN) aged 99	* Angera, Italy Schio, Italy Pinerolo, Italy † Hong Kong	28.10.83 10.09.05 20.09.13 10.11.82
E <b>BAROI Matthew</b> aged 57	* Narikelbari, India Shillong, India Shillong, India † Krishnagar, India <i>10 years Bishop of Krishnagar</i>	31.08.25 6.01.48 8.12.57 4.04.83
P <b>BECKERS Henri</b> (BEN) aged 85	* Eksel, Belgium Groot Bijgaarden, Belgium Messaney, Belgium † Hoboken, Belgium	11.01.98 29.08.26 24.02.34 4.05.83
P <b>BOSSO Felice</b> (INE) aged 84	* Lu Monferrato, Italy Chieri, Italy Casale Monferrato, Italy † Borgo S. Martino, Italy	28.06.99 13.09.28 10.11.23 9.05.83
P <b>BREGOLATO Antonio</b> (SUE) aged 81	* Torreglia, Italy Foglizzo, Italy Tampa, USA † Elisabeth, USA	20.05.01 19.09.19 ?.11.29 3.02.83
P <b>BÜHL Erico</b> (IVO) aged 82	* Cologne, Germany Emsdorf, Germany Benediktbeuern, Germany † Belluno, Italy	24.12.00 15.08.29 4.07.37 22.02.83
P <b>BURKEY Charles</b> (GBR) aged 79	* Birkenhead, England Cowley, England Turin, Italy † Perivale, England	6.03.04 12.09.25 9.07.33 17.03.83
P <b>CLAVEL Ernesto</b> (IRO) aged 65	* Ayas, Italy Tirupattur, India Bombay, India † Issime, Italy	13.05.17 8.12.39 7.12.49 3.04.83
L <b>CORREA João</b> (BSP) aged 55	* Rio Grande, Brazil Pindamonhangaba, Brazil † São Paulo, Brazil	20.08.27 31.01.60 25.02.83
L <b>da COSTA Adelino</b> (POR) aged 66	* Cruzeiro, Portugal Mogofores, Portugal † Manique, Portugal	2.04.16 16.08.51 6.01.83
P <b>D'AGORD Giuseppe</b> (INE) aged 74	* Fonzaso, Italy Chieri, Italy Borgo S. Martino, Italy † Biella, Italy	13.09.08 25.09.26 6.06.36 4.05.83

L <b>DAVILA Ricardo</b> (COM) aged 46	* Guadalupe, Colombia La Ceja, Colombia † La Ceja, Colombia	16.03.37 29.01.58 26.01.83
L <b>DI GIOVANNI Mario</b> (ISU) aged 42	* Sparanise, Italy Pinerolo, Italy † Fossano, Italy	25.02.41 16.08.60 28.02.83
P <b>FATO Michelangelo</b> (IAD) aged 76	* Triggiano, Italy Genzano, Italy Frascati, Italy † L'Aquila, Italy	15.01.07 14.09.24 29.06.35 11.04.83
L <b>FRANCONE Antonio</b> (POR) aged 76	* Milan, Italy Chiari, Italy † Lisbon, Portugal	8.09.05 2.10.27 18.01.82
P <b>GALLEGO Maximino</b> (SSE) aged 82	* Cabeza de Framontanos, Spain S. José del Valle, Spain Turin, Italy † Seville, Spain	14.05.900 8.09.17 11.07.26 12.07.82
P <b>GATTI Arturo</b> (MOR) aged 80	* Ponzate, Italy Cremisan, Israel Bethlehem, Israel † Cairo, Egypt	19.10.02 8.11.29 10.07.38 14.01.83
P <b>GENTILE Angelo</b> (IRO) aged 73	* Rignano Garganico, Italy Genzano, Italy Frascati, Italy † Rignano Garganico, Italy	9.03.10 16.09.26 8.09.34 27.04.83
L <b>GIUNTA Salvatore</b> (ISI) aged 76	* San Cataldo, Italy San Gregorio, Italy † Messina, Italy	8.01.07 14.09.34 18.02.83
P <b>GREGORI Mario</b> (ICE) aged 58	* Arsiero, Italy Chieri, Italy Bollengo, Italy † Lanzo Torinese, Italy	15.04.25 16.08.45 1.07.54 13.03.83
P <b>HANNIFFY Michael</b> (IRL) aged 62	* Ballinasloe, Ireland Beckford, England Blaisdon, England † Mullingar, Ireland	23.09.20 31.08.40 16.07.50 20.04.83
P <b>KRISTIC Zvonko</b> (JUJ) aged 39	* Borcani, Jugoslavia Rijeka, Jugoslavia Zagreb, Jugoslavia † Zagreb, Jugoslavia	26.09.43 16.08.62 27.06.71 28.09.82
L <b>KUKUCZKA Antoni</b> (PLO) aged 69	* Istebna, Poland Czerwinsk, Poland † Wrocław, Poland	1.06.13 3.07.37 25.03.83

L <b>LEONE Giovenale</b> (ICE) aged 64	* Trinità, Italy Pinerolo, Italy † Rome, Italy	10.02.19 8.09.37 7.03.83
P <b>MAILÄNDER Hermann</b> (GEM) aged 76	* Dattenhausen, Germany Ensdorf, Germany Benediktbeuern, Germany Regensburg, Germany	15.12.06 7.08.32 29.06.47 13.12.82
L <b>MAZARIEGOS Ezequiel</b> (CAM) aged 74	* Tegucigalpa, Honduras Ayagualo, El Salvador † Tegucigalpa, Honduras	16.12.09 7.12.28 3.03.83
P <b>McGLINCHEY Hugh</b> (IRL) aged 66	* Belfast, Ireland Cowley, England Dibrugarh, India † Dublin, Ireland	13.10.16 7.09.35 29.07.45 27.04.83
P <b>MELO José</b> (ALP) aged 59	* Ujck-Irek, Czechoslovakia Los Córdobes, Argentina Córdoba, Argentina † Del Valle, Argentina	9.02.24 31.01.44 20.11.55 19.01.83
P <b>MERCADER Rafael</b> (ANT) aged 92	* Barcelona, Spain Barcelona, Spain Huesca, Spain † Santurce, Puerto Rico	8.04.90 23.05.06 20.09.13 19.11.82
P <b>MERLO Carlo</b> (ISU) aged 72	* Turin, Italy Chieri, Italy Turin, Italy † Turin, Italy	5.02.10 13.10.28 4.07.37 29.12.82
P <b>MOSSER Paul</b> (FLY) aged 67	* Kaltenhouse, France La Crau, France Lyons, France † Haguenau, France	29.08.15 14.09.36 28.06.47 2.02.83
P <b>NECEK Jozef</b> (PLS) aged 79	* Jelen, Poland Klecza Dolna, Poland Kraków, Poland † Kopiec, Poland <i>6 years provincial</i>	24.07.03 28.07.21 3.08.30 16.07.82
L <b>NEGRETTI Lorenzo</b> (IAD) aged 79	* Porretta Terme, Italy Lanuvio, Italy † Forlì, Italy	25.05.03 16.08.56 25.01.83
L <b>NICHER Nicanor</b> (URU) aged 84	* Isla de Arguello, Uruguay Montevideo, Uruguay † Montevideo, Uruguay	19.01.99 7.02.18 3.04.83

S O'SULLIVAN Thomas (IRL) aged 64	* Minard, Ireland	11.09.18
	Ballinakill, Ireland	12.09.45
	† Blanchardstown, Ireland	26.11.82
P PADUREK Józef (PLN) aged 80	* Gelsenkirchen, Germany	12.03.03
	Klecza Dolna, Poland	1.10.21
	Turin, Italy	5.07.31
	† Szczecin, Poland	15.02.83
L PRESTI Pietro (ISU) aged 68	* Endine, Italy	29.12.14
	Pinerolo, Italy	8.09.37
	† Turin, Italy	6.04.83
P PRETO Manuel (POR) aged 68	* Miranda de Douro, Portugal	26.12.14
	Poiares da Régua, Portugal	16.09.33
	Estoril, Portugal	25.03.43
	† Lisbon, Portugal	10.01.83
L PROMETTI Giov. Battista (MOR) aged 75	* Cogozzo, Italy	20.11.07
	Cremsan, Israel	27.10.28
	Beitgemal, Israel	5.03.83
P RANDAZZO Leonardo (ISI) aged 90	* Campofranco, Italy	2.08.92
	San Gregorio, Italy	8.12.19
	Palermo, Italy	6.12.25
	† San Gregorio, Italy	18.12.82
P RIGAZIO Pietro (ISU) aged 70	* Cigliano, Italy	18.02.12
	Pinerolo, Italy	16.08.40
	Turin, Italy	3.07.49
	† Peveragno, Italy	21.09.82
P RUBIO Ignatius (ING) aged 62	* Barcelona, Spain	8.04.21
	Sant Vicent dels Horts, Spain	21.08.42
	Mylapore, India	13.08.50
	† Shillong, India	15.04.83
P SKLENAR AUGUSTINE (SUE) aged 78	* Cifer, Czechoslovakia	4.08.04
	New Rochelle, USA	5.08.26
	New York, USA	10.06.33
	† West Haverstraw, USA	13.03.83
P SMYTH Patrick (IRL) aged 70	* Bailieborough, Ireland	4.09.12
	Cowley, England	10.09.32
	Blaisdon, England	20.07.41
	† Dublin, Ireland	1.03.83
P TIRABOSCHI Américo (URU) aged 68	* Montevideo, Uruguay	3.09.14
	Montevideo, Uruguay	29.01.54
	Córdoba, Argentina	26.11.61
	† Montevideo, Uruguay	6.02.83

P <b>TÖRNAR Anton</b> (JUL) aged 79	* Črenšovci, Jugoslavia 10.06.03 Klecza Dolna, Poland 29.08.25 Zagreb, Jugoslavia 25.06.33 † Trstenik, Jugoslavia 5.10.82
L <b>van WAIJENBURGH Henk</b> (BEN) aged 76	* Amsterdam, Holland 12.12.06 Groot Bijgaarden, Belgium 25.08.32 † Ghent, Belgium 10.04.83
L <b>WALLA SYLWESTER</b> (PLN) aged 73	* Jastrzebie Gorne, Poland 28.12.09 Czerwinski, Poland 23.07.32 † Debno Lubuskie, Poland 1.03.83
P <b>WEBER Josef</b> (AUS) aged 80	* Baden-Württemberg, Germany 9.04.03 Ensdorf, Germany 15.08.26 Benediktbeuern, Germany 7.07.35 † Johnsdorf, Austria 24.03.83
P <b>WEIDEMANN Enrique</b> (VEN) aged 85	* Essen, Germany 16.02.98 Ensdorf, Germany 15.08.27 Caracas, Venezuela 26.08.34 † Valencia, Venezuela 23.01.83
P <b>ZACHAR Stefano</b> (IRO) aged 60	* Žilkovce, Czechoslovakia 18.11.22 Svaty Benedik, Czechoslovakia 24.08.40 Turin, Italy 2.07.50 † Rome, Italy 23.03.83
P <b>ZIGGIOTTI Renato</b> (IVO) aged 92	* Bevadoro, Italy 9.10.92 Foglizzo, Italy 15.09.09 Padua, Italy 8.12.20 † Albarè, Italy 19.04.83

*7 years provincial*

*15 years member of superior council*

*13 years rector major*