



# acts

**of the general council**

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**year LXV december 1984**

**N. 311**

**year LXVI january-march 1985**

**N. 312**

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

**Roma  
Direzione Generale  
Opere Don Bosco**





# acts

**of the General Council  
of the Salesian Society  
of St John Bosco**

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

**Nº. 311**

**Year LXV  
december 1984**

## ACTS OF THE 22nd GENERAL CHAPTER

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Casella Postale 9092  
00163 Roma Aurelio

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## **PRESENTATION**

In the booklet: "22nd General Chapter - Documents" (Rome, June 1984) were published the practical directives, deliberations, messages, addresses, letters and chronicle which provided the authentic documentation of the work carried out by the GC22.

It was not possible at that stage to include the texts of the Constitutions and general Regulations (even though these formed the substance of all the chapter's work), because it still remained to obtain the necessary approval of the Apostolic See and the final careful revision of the whole text which the members of the chapter asked should be done by the Rector Major with his council.

Now that we have finally available the revised and approved texts we publish them officially in the Acts whilst awaiting the printing of the more precise and detailed edition for the use of the confreres. Also reproduced are the other texts, few in number and already published in the "Documents of the GC22", which are an expression of the strictly collegial work of the chapter.

May the Lord help us to study, assimilate and render fruitful so many evangelical riches inherited from our Founder: the "Rule of life" is indeed the channel for the transmission of his influence and inspiration.

Rome, 24 November 1984

**Fr Egidio Viganò**  
*Rector Major*

SACRED CONGREGATION  
FOR RELIGIOUS  
AND SECULAR INSTITUTES

Prot. n. T.9 - 1/84

DE C R E E

The Society of St Francis de Sales, whose Generalate is in Rome, has as its particular mission in the Church that of being signs and bearers of the love of God for the young, and especially those who are very poor, according to the teaching of its Founder, St John Bosco.

In obedience to the directives of the Second Vatican Council and other dispositions of the Church, the Society has drawn up a new text of its Constitutions which the Rector Major, in the name of the general Chapter, has submitted to the Holy See for approval.

This Sacred Congregation for Religious and Secular Institutes, having entrusted the text to the study of its Consultors, and noting the positive vote of the Congress held on 9 September 1984, by this present Decree approves and confirms the text with the modifications made by the same Congress, as given in the prototype copy in Italian which is preserved in the Sacred Congregation's archives, in accordance with the requirements of canon law.

Faithful to the spirit of their Institute, let the Sons of St John Bosco continue with generous commitment to fulfil the specific mission entrusted to them by the Church, striving to ensure that their apostolic activity stems always from their intimate union with God.

Rome, 25 November, Solemnity of Christ the King,  
in the year of the Lord 1984

✠ V. Fagiolo  
*Secretary*

✠ fr. J. Hamer, O.P.  
*Pro-Prefect*



## **PROMULGATION OF THE CONSTITUTIONS AND GENERAL REGULATIONS OF THE SOCIETY OF ST FRANCIS DE SALES**

The "Rule of life" which is our precious heritage and constitutes the identity of the salesians of Don Bosco, has now attained its renewed expression in the text of the Constitutions, approved officially by the Apostolic See, and in that of the general Regulations, approved by the general chapter.

The work of re-elaboration has been long and not without difficulty; it has called for intensive and enduring work by every province. The central concern has been to express with the greatest possible fidelity the thought, inspiration and original intuition of Don Bosco. The gift made to the Church in the person of our Father and Founder, a gift received and approved by the Church itself, is offered once again today in all its unalloyed integrity, albeit in different words.

For this specific purpose, after the renewing visitation by the Spirit of the Lord in the Second Vatican Council the Congregation came together in unity, and through its collegial organisms, which nevertheless allowed ample opportunity for the contributions of individual confreres and of communities, submitted proposals, suggestions and desires, which reflected on the one hand the characteristic spirit of adaptation to the changed conditions of the times and the multiplicity of cultures, and on the other the profound desire for a double loyalty: to the doctrine of Vatican II and to the inspiration of the Founder.

Beginning with the GC19, which took place towards the end of the Council, no fewer than eight chapters were held in each province; they were prepared with great care and spread over long periods involving the contribution by every salesian community of time and means, of energy and personnel. Their results coalesced in the various general chapters, from the "special" GC20, through the significant GC21 and ending with the latest GC22, which was able to reap the harvest of so much work so generously carried out.

No small contribution was provided by the critical edition of the Constitutions of St John Bosco, scrupulously compiled and attentively followed so as to discern from the first literary constitutional texts the

genuine spirit which must animate our consecrated life. Other contributions were provided in abundance by the studies and researches of specialists and consultants; these became particularly numerous and of undoubted value in the final period. So too was the salesian experience of effectively five continents, which shed light on the work of the last general chapter with its reflection of the practical experiences, with sensitivity to the needs of poor youngsters, of those who live in their midst, carrying out pastoral work in thickly populated lower-class neighbourhoods to which our vocation directs us.

Redrafted in such circumstances, the text produced by the chapter emerged in an enriched and updated form, as well as appearing with a new and more organic re-ordering of its contents.

And now, after the remaining work of formal revision and refinement that was necessary and explicitly requested, the Apostolic See, by its rescript of 25 November 1984, Solemnity of Christ the King, has approved the rewritten text of the Constitutions. For this we are deeply grateful and we pledge ourselves to make this evident by our daily witness of fidelity.

With the authority inherent in the office which has been entrusted to me by the will of the chapter members, and in conformity with what the Constitutions themselves prescribe, I now promulgate officially on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, 8 December 1984, the renewed text of the Constitutions of the Society of St Francis de Sales.

At the same time and with the same authority I promulgate the renewed text of the general Regulations.

Finally I direct that both Constitutions and general Regulations shall now come into force in accordance with the universal law.

I consider it a special gift of divine Providence that it has been possible to choose the date of this Marian solemnity for the promulgation.

There come spontaneously to our minds those words of Don Bosco: "All our greatest events and enterprises began and reached fulfilment on the feast of Mary Immaculate" (MB XVII, 510). Let us receive with joy our "Rule of life" from the hands of the Virgin Mary. Let us meditate on it with faith and practise it with profit; it is for us, disciples of the Lord, a way that leads to Love.

Given at Rome, 8 December 1984, solemnity of the Immaculate Conception of the Blessed Virgin Mary.

**Fr Egidio Viganò**  
*Rector Major*

The Italian edition of n. 311 of the Acts of the General Chapter carries at this point the authentic approved text of the Constitutions and Regulations, followed by the practical directives and deliberations of the GC22 and the list of the chapter members.

For the authentic approved Italian text, readers are referred to the Italian edition.

For the practical directives and deliberations and for the list of members of the GC22, v. "22nd General Chapter - Documents" pp. 11-16 (directives and deliberations) and pp. 123-128 (chapter members).





# acts

**of the General Council  
of the Salesian Society  
of St John Bosco**

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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**N. 312**

**Year LXVI  
january-march  
1985**

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# 1. LETTER OF THE RECTOR MAJOR

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Father Egidio VIGANÒ

## THE RENEWED TEXT OF OUR RULE OF LIFE

Introduction – 1. The turning point of the Second Vatican Council. – 2. The four general-chapter stages. – 3. New perspectives in the rewritten text: Nature of the Constitutions; Emphasis on the charismatic aspect of our vocation; Reference to the Founder; Adaptation to the new Code of Canon Law; Concrete nature and compass of our Rule of life. – 4. General structure of the Constitutions: Foreword: Don Bosco; 1st Part: Identity; 2nd Part: Commitments made at profession; 3rd Part: Formation; 4th Part: Animation and government; Conclusion: Our particular law and fidelity. – 5. Religious profession at the embryonic stage of a new era. – 6. Some principles providing inspiration for renewal: Apostolic consecration; The oratory criterion; The necessary community aspect; Familiarity with Jesus Christ; Formation to unity in a plurality of cultures; The 'form' of our Society and the guide of the community; Perseverance in the way that leads to Love. – 7. The urgent need for a concrete and methodical plan. Conclusion: The Marian date of the promulgation.

Rome, 29 October 1984

Liturgical commemoration of Bl. Michael Rua

*My dear confreres,*

Cordial greetings from each and every member of the new General Council. May you have joy and plenty of work!

The unexpected death of the late lamented and well-deserving Fr Roger Vanseveren, Regional Councillor for Northern Europe and Central Africa, has been a cause of pain and suffering for all of us. We have prayed for him with affection and gratitude and we trust in his brotherly intercession.

The first act of the present plenary session of the Council was to designate his successor. After an adequate process of discernment and with the consent of the Council,<sup>1</sup> I have entrusted the office to Fr Domenico Britschu, to whom we wish good health and a period of service marked by kindness and generosity.

The new General Council is therefore made up of the following confreres:

Fr Gaetano Scrivo, Vicar General;

Fr Paolo Natali, Councillor for the formation of salesian personnel;

1. cf. C 142

Fr Juan E. Vecchi, Councillor for youth pastoral work;

Fr Sergio Cuevas, Councillor for the salesian family and social communication;

Fr Luc Van Looy, Councillor for the missions;

Fr Omero Paron, Economer general; and of the Regional Councillors: Fr Luigi Bosoni, Fr Domenico Britschu, Fr Martin McPake, Fr Thomas Panakezham, Fr Jose A. Rico, Fr Carlos Techera and Fr Ignacio Velasco.

In addition, with the consent of the Council I have appointed the following:

Fr Francesco Maraccani, Secretary General;

Fr Agostino Dziedziel, Delegate of the Rector Major for Poland;

Fr Luigi Fiora, Procurator General and Postulator General.

### **The renewed text of our "Rule of Life"**

We are beginning a six-year period of service during which the principal goal to be reached is the knowledge, love and practice of the renewed Constitutions and Regulations. We might define it as "the period of the relaunching of our 'Rule of Life'".

The main part of this circular letter is being finished on the day, 29 October, when in the liturgy we commemorate Blessed Michael Rua, Don Bosco's Vicar in the last years of his life, and by divine providence also his first successor. The great Pope Paul VI told us that Don Rua "has been beatified and glorified precisely because he was the successor of Don Bosco in the sense that he was also his continuation as son, disciple and imitator; he made (with others, it is true, but he was first among them) of the example of the Saint a school; of his personal work a widespread institution covering, one might say, the whole world; of his life an epic, of his rule a spirit; of his sanctity an archetype or model; he turned a spring into a stream and then into a river".<sup>2</sup>

2. *Don Rua vivo*, LDC 1973, p. 9

This penetrating description of the Beatus spotlights



our programme for the six years now ahead of us.

We look with gratitude to Don Rua, the faithful witness, the "personification of the Rule", and we entrust with confidence to his intercession our task of getting to know and assimilating the Constitutions and Regulations so as to make of our Rule of Life, as Paul VI suggested, a "spirit".

It is encouraging for us to look at our saints and servants of God and so many confreres who achieved holiness precisely by making of the Rule a "spirit". The salesian Rule has not changed. The text of the present Constitutions has been rewritten so as to present to us in a better and more updated way the same original plan which has already produced such fruits of holiness.<sup>3</sup> It is the "fair copy" of the earlier Constitutions; they have their roots in our living traditions; they keep alive the original Valdocco experience; they preserve its heart and spirit, its genuine charism. The renewed Constitutions will be a spur for us too along the road to holiness!

And now to dispose minds and hearts to a better acquaintance with the rewritten text, I offer you some reflections concerning the vital importance of the Constitutions and general Regulations.

Fundamentally, what has provoked the work of re-elaboration is the turning-point or crossroads that characterizes our present age, and it is from this situation that we must begin if we want a correct and stimulating understanding of our plan of life.

### 1. The turning point of the Second Vatican Council

It all began with the Second Ecumenical Council of the Vatican. The *motu proprio* "Ecclesiae Sanctae"<sup>4</sup> has indicated both the criteria of revision and the aspects and basic points to be given special attention. The work that has been done has an ecclesial stamp, not only in respect of the final approval of the Holy See but from the very beginning and throughout the whole process. It should be noted that a revision that has been so universal (it has involved every religious Institute), so all-embracing (it has extended to every aspect of religious life) and so profound (it has gone to the very

3. cf. C 25

4. ES, II-I, 12-14

roots of religious life), can be truly called unique in the twenty centuries of the Church's history.

Its explanation is to be found in the cataclysmic beginning of a new era which followed the second world war: "Today", the Council has told us, "the human race is passing through a new stage of its history. Profound and rapid changes are spreading by degrees around the whole world... Hence we can already speak of a true social and cultural transformation, one which has repercussions on man's religious life as well. And as happens in any crisis of growth, this transformation has brought serious difficulties in its wake."<sup>5</sup> With good reason a well known modern analyst recently wrote a work with the title: "Two thousand years of a Church in discussion".<sup>6</sup>

5. GS 4

6. Gustav Martelet, ed. du Cerf, Paris 1984

Since the sixties we have been floundering in the upheaval of the Council's aftermath, trying to find the way to enter upon the third millennium.

The signs of the times pose many serious questions for us. Among the most urgent of them, those about which the Council gave practical guidance in its replies and which are of more immediate interest to us, we can number those of 'secularization', 'liberation' and 'inculturation'. It is a question of new ways of looking at things, which have far-reaching and complex implications and which touch in one way or another on just about everything. They find expression in different degrees in different parts of the world, but their influence is in fact felt universally. Vatican II has highlighted their positive qualities, but has drawn attention too to the many dangers inherent in them. The challenge is great. If we are not to lose our sense of direction and become dazed and bewildered it is indispensable that we rethink the fundamentals of the christian identity itself and of religious life.

To the challenge thrown out by the process of 'secularization' the Council replies with the idea of the Church as a "mystery" and in it, for us, of "religious consecration".

To the questions posed by the process of 'liberation' corresponds the deeper understanding of the "mission" of the Church, which has to be translated into new ways of carrying out pastoral work. These new departures

assume special expressions for religious Institutes of active life, in which "consecration" and "mission" interpenetrate in an active unity.

To meet the complex phenomenon of 'inculturation' the Council points out the nature of the People of God (the universal Church) as a communion of "particular Churches" dedicated to the service of men in the plurality of different nations so as to become incarnate in the different cultures and be a source of stimulation for them. A similar idea necessarily applies to religious life, in which it calls not only for the delicate process of decentralization and adaptation but also for the deeper one of inculturation, but lived in the communion of one and the same spirit in an organic Society.

To this end the Council, in relaunching the charismatic dimension of consecrated life, underlined the importance of the spiritual experience of the Founder as a model. In that experience are found the characteristic criteria for the response to the questions posed. "The appropriate renewal of religious life", says Vatican II in this regard, "comprises both a constant return to the sources of the whole of the christian life and to the primitive inspiration of the Institutes, and their adaptation to the changed conditions of our time."<sup>7</sup>

7. PC 2

The redrafting of the text of our Constitutions is part of the great ecclesial upheaval guided by the Spirit of the Lord through the salvific event which was the Council.

## **2. The four general-chapter stages**

The path followed by the Congregation in the past twenty years is marked by four General Chapters:

— The GC19 (which took place between 19 April and 10 June 1965, shortly before the concluding session of Vatican II) carried out, amongst other work, a deeper investigation into the nature and functioning of the general chapter. It served as a first preparation and an indispensable preamble to subsequent chapter work.

— The GC20 (10 June 1971 - 5 January 1972) was the special chapter prescribed by the *motu proprio* "Ecclesiae Sanctae" and it marked the longest and most



laborious stage in the rethinking and rewriting of the text; it remains the fundamental Chapter in all the work that has been done.

— The GC21 (31 October 1977 - 12 February 1978) was a further period of revision and consolidation. It rounded off the explanation of some particular aspects of our identity (e.g. the Preventive System, the role of the Rector, the figure of the Coadjutor Brother) in harmony with the doctrine and directives of Vatican II.

— The GC22 (14 January - 12 May 1984) was the final contribution and the last lap which brought to an end the long period of experimentation which lasted for two six-year periods and gave to the Congregation the Constitutions and Regulations in renewed and organic form for presentation to the Apostolic See for approval.

It is interesting to note that the four stages constitute a single continuous and complementary process. This means that the re-worked text transcends not only the efforts of restricted groups of confreres, but also of the four general chapters themselves. In each of them, at six years distance from the previous one, a significant number of the members were new; each time there were new lived and studied experiences; each chapter was able to moderate any former influences which might have been the result of particular consequences. Longer and deeper consideration made it possible to correct any inaccuracies or lack of precision; time made possible a deeper and more mature study of some delicate aspects; a speeding up of change led to a clearer distinction between permanent and transient values, between those stemming from identity and those from merely cultural aspects. And as a result of all this there was a constant growth in the awareness of the ecclesial and worldwide dimension of Don Bosco's gospel project.

The Congregation can well consider this work as an expression of its very soul. Every province has felt itself involved; confreres from different cultures have made their contributions in communion and fidelity, so as to bring Don Bosco to life again by means of a vital updating, conceived not as a 'restoration' but rather as a 'new beginning'.



### 3. New perspectives in the re-elaborated text

These brief references to the lengthy work carried out by the chapters within the wider transition of the Church should arouse in us a clear and lucid awareness of an intervention of the Spirit of the Lord in the life of the Congregation. It has not been a question of caprice or the dictates of fashion, but of growth in fidelity.

It is natural that we should ask what new perspectives are to be found in the reworked text. A full reply to such a question can be given only after detailed study. Here it will be sufficient for us to refer briefly to some of the more significant aspects:

- The first aspect is without doubt a qualitative change in the *manner of understanding the concept of 'Constitutions' itself*. The Constitutions are the authoritative presentation of a project of evangelical life<sup>8</sup>; they indicate the fundamental principles of our way of following Christ, its ecclesial dimension, its charismatic originality enshrining the spirit of the Founder, its healthy traditions and its effective service-structures.

They present a harmonious blending of gospel inspiration with clear-cut practical structures. They are the fundamental document containing the particular law of the Congregation. Rather than laying down as a first priority detailed norms to be followed, they set out chiefly a spiritual and apostolic way of bearing witness in the spirit of the beatitudes. They help in re-reading the mystery of Christ through the eyes of Don Bosco. For this reason it has been necessary to redesign their general structure in an order and style that make their reading become a prayer and a stimulus to a life-commitment. If the one reading them does so "in faith"<sup>9</sup>, or in other words through "new" eyes, he will draw from them light and strength.

- A second novelty is *the emphasis given to the 'charismatic' aspect of our salesian vocation*. In the context of the vision of the Church as 'mystery', the Constitutions disclose the experience of the Holy Spirit lived out in our vocation: if the Church is the "universal sacrament of salvation", in it we are the "signs and

8. cf. C 196

9. C 196

bearers of the love of God for young people, especially those who are very poor".<sup>10</sup>

10. C 2

Evident from the very first article is the presence and initiative of the Spirit of the Lord, as also is the motherly intervention of Mary and the strong emphasis given to the ecclesial aspect which makes us feel inserted in the heart of the Church and at the service of its mission.

This perspective enlightens us and leads us to face up in a salesian manner to the social and cultural transformation it poses.

• A third new aspect is *the explicit and impelling sense of the Founder*. The renewed Constitutions direct our gaze to Don Bosco and lead us to love him in his particular style of sanctification and apostolate: "We study and imitate him, admiring in him a splendid blending of nature and grace. He lived 'like a man who could see the unseen'".<sup>11</sup>

11. C 21

Vatican II urged religious to concentrate their attention on the figure of their Founder, as a concrete and original expression of the many diverse forms of life and sanctity of the Church.<sup>12</sup> From the Church he was born and for the Church he lived.

12. cf. LG 45, 46; PC 2b; AG 40

Constant reference to Don Bosco is thus seen as "an ecclesial necessity". Our way of "being Church" is precisely that of reactivating in time and space the model of the Founder, as though he repeated to us each day: "Take me for your model, as I take Christ".<sup>13</sup>

13. 1 Cor 11,1

Pope Paul VI, in his important Apostolic Exhortation on renewal of religious life (June 1971) emphasized this aspect very clearly: "The Council rightly insists", he wrote, "on the obligation of religious to be faithful to the spirit of their founders, to their evangelical intentions and to the example of their sanctity. In this it finds one of the principles for the present renewal and one of the most secure criteria for judging what each Institute should undertake... For while the call of God renews itself and expresses itself in different ways according to changing circumstances of place and time, it nevertheless requires a certain constancy of orientation."<sup>14</sup>

14. ET 11-12

This "constancy of orientation", drawn from Don

15. *ibid* 12

Bosco, has inspired the redrafting of the Constitutions in order to revive in us the fervour for "pastoral charity". If it is true, as Paul VI says in the document already quoted, that "every human institution is prone to become set in its ways and is threatened by formalism", and that "exterior regularity would not be sufficient in itself to generate the worth of a life and its inherent consistency",<sup>15</sup> it means that contemplation of the Founder should lead us to enter into his heart so as to understand his gospel inspiration as the living and permanent sense of our charism.

Deserving of special mention in this connection is the chapter on "the salesian spirit" found in the 1st Part of the Constitutions as a constituent factor of our identity. It gives shape and life to every aspect of our way of following the Lord.

From the Foreword down to the last article, through every Part and section, the text manifests the living heart of our Father: his charism, his spirit, his mission, his pastoral creativity, his capacity for communion, his religious witness, the manner of his union with God, his formative pedagogy, his brilliance as an organizer, his fatherly style of animation and government, his inborn desire to remain always with us, as though proclaiming from the very first page: "I would like to go with you myself, but since I cannot do so these Constitutions will take my place. Keep them as you would a precious treasure."<sup>16</sup>

16. Constitutions, Foreword

- Still another novelty is *the adaptation of the Constitutions to the new Code of Canon Law*. The fact is that Vatican II set in motion a series of changes so far-reaching as to require a complete redrafting of the Code. This has had a very positive consequence for us.

A constitutional text has no longer to conform to a detailed juridical uniformity which could flatten it out and render it lifeless by a series of detailed norms going into minute details. The Code of Canon Law today wants to see, and it promotes and safeguards, the traits and characteristics proper to each Institute, which constitute its spiritual and apostolic heritage. It does give some general principles concerning religious life but provides, and even requires, that there be the



necessary elbow-room for the expression of each Institute's specific spirit. It lays down, and this is a good thing, that the constitutive principles of a Congregation must be expressed clearly and precisely; that within it are realized co-responsibility and subsidiarity; that the 'form' of the Institute corresponds to the genuine desire of the Founder; that the organization of communities at various levels and the manner of exercise of authority be clearly defined and at the service of its vocational purpose.

In this way the new Code, which can be considered rather as a further Council document, has given incentive to the fundamentals of a correct autonomy by inviting the Congregation to a careful rewriting of its particular law.

We can say that the new text of the Constitutions and general Regulations conforms well to these requirements.

- Finally the text clarifies and defines *the concrete nature and the compass of our 'Rule of Life'*. The so-called particular or proper law of the Congregation "is expressed in the Constitutions, which represent our basic code, the general Regulations, the deliberations of the general chapter, the general and provincial directories, and in other decisions made by competent authorities".<sup>17</sup>

17. C 191

The directives given in these documents together constitute our 'Rule of Life'; they guide our daily practice, define the limits of the exercise of authority and spell out exactly how the gospel path is to be followed.

The GC22 has the special merit of having reorganized all the material in the general Regulations. The rewritten text follows the same structure as the Constitutions (in the 2nd, 3rd and 4th Parts) thus facilitating its use. Various articles have been transferred, some gaps have been filled, and a style more in keeping with their normative nature has been adopted. The result is that the general Regulations now exhibit a quite new perspective; they flow harmoniously from the Constitutions, for the observance of which they give practical directives which provide a concrete method of application.

Don Bosco, with his pedagogical insight, gave real importance to method in behaviour and activity. The sense of an updated "religious discipline" is indispensable. It bears witness and gives vital strength to our sincere membership of the Congregation. There is an urgent need for us to salvage the ascetical, ecclesial and pedagogical significance of our 'Rule of Life'.<sup>18</sup> A proper discipline is necessary, as an expression of the evangelical sense of an ascesis which makes of the Rule a "spirit".

18. cf. GC22, 90, 91

#### **4. General structure of the Constitutions**

The rewritten text of the Constitutions has been divided into four 'Parts'. This general structure is a matter of some importance for an understanding of the contents. The GC22 decided on this arrangement (and it is one of the most significant changes that were introduced) after careful consideration and discussion.

A glance at this structure is useful "for understanding how the individual Parts form an organic whole, mutually balancing and throwing light on each other", to quote the 'aid' prepared by the general chapter.

The Constitutions begin with a 'Foreword' and end with a 'Conclusion'.

##### **• The Foreword**

The first thing that strikes the eye here is an authentic photograph of Don Bosco in the act of handing the Constitutions to Fr John Cagliero, leader of the first missionary expedition to Latin America. The date is 1875, the year of the first Italian edition of the Constitutions. The photograph is accompanied as a commentary by two quotations, one from Don Bosco and the other from Don Rua. It provides a visual introduction with a historical flavour to the meditation of the text.

It gives us an immediate insight into what has always been meant by "staying with Don Bosco", receiving his spiritual testament as a legacy. Don Rua's penetrating comment reveals an intense affectionate communion in a cordial family relationship with a



Father ever present among us; a Father who guides and encourages, who enlightens and intercedes, so that we never cease, wherever we are or whatever work we may be doing, to be tireless and faithful "missionaries of the young".

- *The 1st Part (25 articles)*

This Part describes in a general and rudimentary way the identity of the Salesians of Don Bosco in the Church: the initiative of God who calls us, the specific mission of our vocation, the apostolic consecration which is our characteristic, the 'form' of our Congregation, its animating spirit and the religious profession which guides the fundamental option of our baptism towards the goal of holiness.

This is a part which has been completely redrafted and gives the genuine salesian tone to the entire text. It presents a unified vision of our style of sanctification and apostolate. Its fundamental merit is that it leads us immediately to the Founder as our model, to discover in his heart the secret of the "grace of unity" which is the force that brings to birth pastoral charity.

No longer is there any disharmony between 'consecration' and 'mission', but a mutual and indivisible compenetration which makes us simultaneously and in a salesian sense apostles who are religious and religious who are apostles. Our 'consecration' involves our entire life, and the 'mission' qualifies all the witness we give. Rightly does the title of the third article speak of "apostolic consecration", indicating by this comprehensive and portentous expression one of the more decisive aspects of our identity in the Church.

The term 'consecration' in the text never indicates the offering or donation we make of ourselves to God (where we would be the subject acting; in this sense we were accustomed to say: "*I consecrate myself to thee*"! It refers in the first place to the action of God: of "the Father who consecrates us with the grace of his Spirit"<sup>19</sup>; or in other words, who through the action of the Church<sup>20</sup> blesses us and takes us entirely for himself, pledging himself to protect us and give us his daily help and guidance so that we may move forward

19. C 3

20. cf. C 23

on the gospel path we have professed. The object for the reception of the benefits flowing from the divine action is our own professed person, in so far as in reply to his call we offer ourselves totally to him, so that our whole existence becomes a "consecrated life".

Because of this the term 'consecration' comes to have the secondary and passive meaning of our existence itself as a life which has been "consecrated". In fact the consecrating action of God involves the various commitments made in the donation of ourselves through profession; it proclaims the coming into being of a pact of more radical friendship and of a particular covenant between the Father and ourselves. This is the sense in which the text asserts that our consecration, or our "consecrated life", contains as inseparable elements "our apostolic mission, our fraternal community and the practice of the evangelical counsels"<sup>21</sup>, i.e. all the constitutive aspects of our religious project.

21. C 3

We are concerned in very truth with a new perspective, one that is truer and more encouraging: it is a fine thing to consider our own life-plan as a gift (a charism!) which develops in us with the support and animation of the power of the Holy Spirit.<sup>22</sup>

22. cf. C 3,25,195

In turn, the term 'mission', in the text, does not imply mere activity or external action. It has a biblical connotation which ties in with the trinitarian mystery of the sending by the Father of the Son and the Spirit into the world, plunging us into the very mystery of the Church and its specific task in history. Our mission is to be interpreted in the light of that of Christ and the Church: just as the Father "consecrated" the Son and "sent him into the world",<sup>23</sup> so at our profession he himself "consecrates us and sends us out to be apostles of the young".<sup>24</sup>

23. cf. Jn 10,36

24. C 3

This is why on the one side the mission appears as a constitutive aspect of our consecration, and on the other our consecrated life is defined and specified in detail by our mission, and must be involved and realized in it. In this way there is born in the salesian heart a dynamic manner of belonging with complete availability to God "seen in the act of saving the world". The heart feels itself irresistibly drawn towards pastoral

work, precisely because of this total attachment to a God who is a "saviour".

The expression "apostolic consecration" is therefore dense in meaning and very enlightening; it reaches and clarifies the deepest roots of our identity, there were based that throbbing pastoral charity which produces a mutual and permanent interchange between interior life and external activity. It calls for special interior attitudes (the "salesian spirit") and a religious profession of an original kind.

The committing of oneself to the salesian mission implies an explicit awareness of a bond with two poles in continual and dynamic tension: God the Father who sends us and those to whom we are sent.<sup>25</sup>

25. cf. SGC 24

Rightly the constitutional text places the mission at the centre of our identity; it calls for a contemplative dimension in us each day as we are sent out to work, and asserts that the mission "sets the tenor of our whole life; it specifies the task we have in the Church and our place among other religious families".<sup>26</sup>

26. C 3

The contents of its three chapters render this 1st Part of fundamental importance. It provides us with our identity card.

• *The 2nd Part (70 articles)*

This part unites in an organic manner material which occupied three Parts of the former text of the Constitutions (1972). The purpose of this was to emphasize the unity and mutual relationship between the various basic commitments made at profession: the salesian mission, its community context, the radically evangelical way in which it is lived out, and the indispensable need for prayer which gives life to its every aspect.

One of the great merits of this part is to be found in the way it presents the mutual compenetration of these various aspects of our vocation, and their continual and intimate interrelationship. The pastoral commitment, community dimension and religious vows are always presented in constant correlation with each other, and their very inseparability characterizes in a peculiarly salesian way each individual aspect.

The locating of 'dialogue with the Lord' as a



concluding synthesis to this Part draws attention to both the intimate linkage between prayer and every aspect of our vocation, and the vital importance (as both source and vertex) of prayer itself as a permanent incentive "to celebrate the liturgy of life"<sup>27</sup> in pastoral action, in fraternal community and in the practice of the evangelical counsels.

It should be noted here, as also in the 1st Part and elsewhere, how the text highlights the consoling presence and motherly role of Mary in the birth, growth and realization of our salesian vocation.<sup>28</sup>

• *The 3rd Part (24 articles)*

This part is dedicated to the formation of the confreres. The GC22, following the indications of the GC21<sup>29</sup> and of the provincial chapters which insisted on the nature and urgency of "ongoing formation", was responsible for the organizational and directive ideas contained in the whole Part. We are dealing here with a process of continuous growth, albeit with different phases and a gradual rate of maturing.

Formation is based on grace<sup>30</sup> and looks always to Don Bosco as a model in the following of the Lord: "The religious and apostolic nature of the salesian calling dictates the specific direction our formation must take".<sup>31</sup>

The text emphasizes the personal and community aspects of the obligation which is always exacting, attentive to the difference between the 'lay' and 'clerical' components, and open to the characteristics of different cultures.

The formation process is both complex and delicate, and so only its fundamental aspects appear in the Constitutions; they will be further specified in the Regulations and in another document (the 'Ratio') which provides an authoritative interpretation of the principles and general norms.

This Part draws its inspiration from and refers back to the two previous ones: each confrere in fact matures progressively, "learning by experience the meaning of the salesian vocation" so as to become a "pastor and educator of the young in the lay or priestly state which he has embraced".<sup>32</sup>

27. C 95

28. cf. C 1, 8, 9, 20, 24, 34, 84, 87, 92, 98, 196

29. cf. GC21 308

30. cf. C 96

31. C 97

32. C 98



- *The 4th Part* (71 articles)

This part deals with the service of authority in the Congregation. The nature of the topic requires a certain breadth of treatment and a style of expression which must of necessity be more concise and juridical. In the redrafting of this Part particular attention was given to two special points: the evaluation of the experiments that had been going on for more than twelve years from the time of the SGC, which had made a careful study of the structures problem, and their adaptation to the new Code of Canon Law.

The Part begins with a chapter on "General Principles and criteria", which indicates the nature of the service of authority in the Congregation, "exercised in the name and imitation of Christ", in the style of reasonableness and family spirit characteristic of Don Bosco, and directed to "animating, orientating, making decisions, giving corrections, so that our mission may be accomplished". The priestly aspect of this service "according to our tradition" is also spelled out.<sup>33</sup>

33. cf. C 121

The text also indicates the delicate aspect of "unity" which is inherent in the nature of salesian authority, and the indispensable elements of "participation and shared responsibility" and of "subsidiarity and decentralization", always in the light of the unity and identity of the salesian vocation.

- *Conclusion* (6 articles)

The articles of this concluding part have been enriched by some new content and more penetrating spiritual considerations in a final synthesis. After describing the extent of our "particular law", its binding character and possible separation from the Congregation, the text emphasizes the importance of fidelity and perseverance as "a response which we continually renew to the special covenant that the Lord has entered into with us".<sup>34</sup>

34. C 195

The final article in the renewed text of the Constitutions is one of lofty inspiration, and is a worthy synthesis which crowns everything. Substantially it reproduces the Foreword to the previous edition (1972), which finds here a more fitting and meaningful place.

In it Jesus Christ is proclaimed our supreme living Rule, Mary our guide, Don Bosco our model, and the Constitutions "a way that leads to Love".

We are disciples of "predilection", "called by name", who if we are able to translate the contents of the Constitutions into the way we live our lives, will become in the world "a pledge of hope for the poor and the little ones".<sup>35</sup>

35. cf. C 196

### **5. Religious profession at the embryonic stage of a new era**

The Council has observed that we are at the dawn of a new era in history. The Church is living through a period which is a real new beginning; there is an air of novelty about which calls for clear identity, vital energy, courageous creativity, fidelity in discernment and humility in revision and reassessment. What we are asked to do at the present day is not to praise or criticize the articles of a fine updated text, but rather with the simplicity and enthusiasm of our origins to relaunch a charism in the Church.

The work of redrafting the Constitutions has not been just doctrinal, juridical or literary, though contributions have been made in all these sectors by competent people. The wisdom of the experience of all the salesians, who live in different cultures, has been sought out and brought to bear. In its light we have singled out the permanent values of that "experience of the Holy Spirit" that was lived by Don Bosco and passed on to us for safe keeping and to be deepened and developed "in harmony with the Body of Christ in continual growth".<sup>36</sup> This is why the new Constitutions call especially for the awareness on our part that we are at the beginning of a new era and that we need to pledge ourselves to make a new beginning. We have to relaunch the salesian project of Don Bosco. If we fail to do so we shall be left on the margin of history.

36. MR 11

Sensitivity to this idea of relaunching is based fundamentally on a *revived understanding of the vital significance of religious profession*.

It is the deepest expression of our freedom, an expression which by God's grace has the effect of giving

concrete witness to the fundamental option made at our baptism. It is rooted in our way of following Jesus Christ, and hence becomes the lens through which we read the Gospel and the point of departure for all our choices and commitments.

It is not something extra added to our lives nor is it a secondary or collateral element, but rather the focus and measure of everything. The fact of being authentic salesians in Christ helps us to discern and assess the multiple activities and attitudes we may take up.

Rightly therefore in the text of the Constitutions has the religious profession been given a new location which makes its importance easier to grasp.

Chapter 3 of the 1st Part is dedicated to this topic. It serves as a bridge between the 1st and the other Parts of the Constitutions. Above all it synthesizes and specifies in each confrere the vocation of the "Salesians of Don Bosco in the Church",<sup>37</sup> and then goes on to set out in the profession formula<sup>38</sup> the topics that will be developed in the succeeding Parts as concrete realizations of the choice that has been made.

It is important for us to understand the overall significance of our profession. It cannot be reduced solely to the making of the three vows. The concrete meaning of each of them is intimately bound up with the salesian vocation: "I make the vow", it says in the formula, "to live obedient, poor and chaste, *according to the way of the Gospel set out in the salesian Constitutions.*"<sup>39</sup>

The response we give to the Lord who calls us is to offer ourselves totally to God, *pledging ourselves* to "devote all our strength" especially to needy youth, to live in the Congregation "in communion of spirit and action with our brothers", and in this way to share "in the Church's life and mission". Our obedience, poverty and chastity are not something separate from the concrete and integral sphere of our vocation but are vitally inserted into it so as to become its most radical synthetic expression.

Don Bosco used to speak of "*professing* the Constitutions of the Society of St Francis de Sales", and said that "*by professing them* we intended to promise God to aim at the sanctification" of our soul.<sup>40</sup>

37. cf. Constitutions, 1st Part

38. cf. C 24

39. C 24

40. cf. GC22 92



When we remember too that profession is the diligently fostered and long prepared expression of a mature freedom ("one of the most lofty choices a believer can consciously make"), which has an ecclesial character because "made publicly in the eyes of the Church" to live out its holiness, and that a "mutual commitment" with the Congregation<sup>41</sup> is involved, it can be seen even more clearly why profession is something quite basic and fundamental.

41. cf. C 23

The Constitutions, to which profession refers, describe the model "experience of the Holy Spirit" into which incorporation takes place. They are not a general treatise on religious life useful for spiritual reading. They are a typological description (i.e. the authentic presentation of a 'model') of what the Council called the "distinctive character" of our project of evangelical life approved by the Church. They indicate the spiritual traits and existential activities which must distinguish and characterize us among the People of God. These aspects of course presuppose and require the constituent elements of every christian or consecrated life, which of necessity we have in common with other religious and members of the faithful.

The distinctive character is constituted by existential aspects and shades of difference, set out in detail in the constitutional text and explicitly taken up and accepted in the act of profession as practices in the following of Christ: something indeed which is not insignificant and cannot be ignored by the professed. For us the way of being disciples and living out our baptism is by practising our "Rule of life". To become true christians we must live as good salesians. The SGC already told us that "there are not two levels: that of religious life which is a little higher, and that of christian life which is a little lower. For the religious, testifying to the spirit of the beatitudes by his profession is the only way for him to live out his baptism and to be a disciple of the Lord."<sup>42</sup>

42. SGC 106

In religious profession, finally, we discover the overall and compelling significance of our special Covenant with God. Its intrinsic linkage with the Constitutions guides us to holiness in the course of our daily affairs according to the model of our Founder



proposed by the Church. By means of the Rule, profession serves to provide us with a means of gospel comparison for judging our style of life; it helps to build up the unity of the Congregation, promoting its organic growth beyond the limits of social and cultural differences, and launching Don Bosco's charism in new directions.

At this time of new beginnings a clear awareness of the significance of our religious profession ensures for us vitality in spiritual growth and the daring and supernatural fertility of our origins.

## **6. Some principles providing inspiration for renewal**

I think it opportune at this point to list some productive themes which are found in the Constitutions. I think they are indicative for clarifying the mind and channelling personal and community efforts at renewal in the right direction.

The re-elaboration of the text did not always proceed smoothly, not only because of understandable cultural differences among the capitulars but also because of different lines of approach and a slow and progressive maturing of some of the content. Enriching discussions led to a deeper investigation of some topics, and a better understanding of the contents brought about a convergence into a prized and significant unanimity.

Following the order of the four Parts, let me now dwell briefly on some of the inspirational principles which I think more enlightening for an assimilation of the contents.

- *Apostolic consecration*

We have already given some indication of the fundamental importance of this matter; we will now take it up again from the point of view of the consequences to which it gives rise.

*The 1st Part* gives expression through synthetic and penetrating statements in various articles<sup>43</sup> to the originality of that "grace of unity" which the SGC had already pointed out as the first characteristic we must

43. e.g. C 2, 3, 6, 7, 10, 12, 19, 21, 24, 25

cultivate: "The Holy Spirit", we read in the Acts of the Chapter, "calls the salesian to an option of christian existence which is at the same time apostolic and religious. Thus he gives him the grace of unity to live the dynamism of apostolic action and the fullness of religious life in a single movement of charity to God and to his neighbour. This type of life is not something fixed and prefabricated, but is a 'project' in permanent construction. Its unity is not static but is a unity in tension and in continual need of balance, of revision, of conversion and adaptation."<sup>44</sup>

44. SGC 127

The difference between the concepts of 'consecration' and 'mission' should not lead, among us, to a position of dangerous dualism which emphasizes one aspect at the expense of the other. That would do damage to our identity at its very roots. The rewritten text of the Constitutions overcomes this danger with an intelligence born of faith and offers us, as we have already shown, "a deeper idea of the concept of both 'consecration' and 'mission', one which is both more complete and more in line with experience. In the Constitutions we do not follow any generalized form of either a 'theology of consecration' or a 'theology of mission'; we follow a 'theology of the salesian', based on the concrete spiritual heritage left us by Don Bosco."<sup>45</sup>

45. GC22 40

The 'grace of unity' brings to our minds in an original form the fertile completeness of both our mission and our consecration. They mutually compenetrates in a unified experience of life. Such a synthesis does not derive from the abstract quality of a "concept" but from the evidence of a "model": the life of Don Bosco.

Every religious Institute of active life should be able to probe into and develop the deeply significant content of the famous para. 8 of the conciliar decree "Perfectae caritatis". It concerns an overall and characterizing principle of quite extraordinary importance for every religious and apostolic spirituality.<sup>46</sup>

It remains clear that the "pastoral charity" which is considered the "centre" and "synthesis" of the "salesian spirit"<sup>47</sup> contains in itself and expresses the "grace of unity" which synthesizes our whole life "in a single movement of charity towards God and our brothers".<sup>48</sup>

46. It is not possible here to provide deeper clarification. I have tried to do so in a paper I gave with others to the Union of Women Superiors General: *UISG Bulletin*, special number, n. 62, 1983; the same paper was also published in *Vita Consacrata*, vol. XIX, 1983, pp. 648-673

47. cf. C 10

48. C 3

Our "apostolic consecration" came about on the day of our profession; it was given to us as a "source of grace and a support for the daily efforts to grow towards the perfect love of God and men".<sup>49</sup>

49. C 25

It is really indispensable to reflect on this intimate reality which implies at one and the same time the divine initiative in respect of each one of us, and our free and radical response to God.

To understand properly the great values contained in our way of being and feeling 'consecrated' and translate them into factors in our life, it is not sufficient to stop at considerations of the overall extent of our apostolic consecration. It is certainly a great step forward to have grasped its extension as regards both God's consecrating action and our offering or donation: or in other words, as the text has it, that our consecrated life includes inseparably "our apostolic mission, our fraternal community and the practice of the evangelical counsels".<sup>50</sup> But it is absolutely indispensable to go beyond this and see the spark before the fire of love, the first dazzling indication of everything that is to follow, where passionate friendship explodes and the covenant is ratified, where the electrifying grace of unity galvanizes the heart. I mean that it is necessary to delve ever more deeply into the very soul of the consecration as a meeting of two loves, of two freedoms which fuse and become one: the "Father who consecrates us",<sup>51</sup> and we who "offer ourselves completely to him".<sup>52</sup> In this mutual coalescence of friendship the initiative and even the very possibility of a covenant comes from God, but is confirmed by our free response; he it is who has called us and helped us to respond, but it is we who give ourselves; he it is who consecrates us, who envelops us with his Spirit, who captures us for himself and makes us become entirely his, who floods us with grace so as to bring all our resources to bear on his great design for the salvation of the world, but it is we who centre ourselves on him, listen to him and keep our eyes on him. All this gives rise in us to a very close and characteristic relationship with him, one which fills our psychology or inner being as 'consecrated persons', which becomes the subject of our contemplation, the

50. C 3

51. C 3

52. cf. C 24



object of our affections and the mainspring which unleashes our tireless exertions.

What does the knowledge that I am a 'consecrated person' mean to me? This brings us to the crux of the whole matter, the point where spiritual superficiality can be rooted out (or where unfortunately it can be born!) My awareness of being 'consecrated' turns my heart and mind towards "God, the object of my highest love", to whom I have "made myself over completely" so as to free myself "from hindrances that could hold me back from loving God ardently and worshipping him perfectly".<sup>53</sup> He accepts me, he blesses me, he helps me to become entirely his. I belong to God and no longer to myself; I think of him and gaze on him; with him I commune and make plans; I feel myself caught up in his plan of salvation; I collaborate with all my strength to spread his Kingdom; in my innermost depths, even before I have set my hand to anything external, I have the feeling that I am already active and busy; I discover an interior element in all I do, and I foster it continually because it constitutes the permanent point of departure for all salesian activity. And I come to see that the entirely gratuitous initiative of the Father is responsible not only for the birth of the Congregation in history and the holiness of Don Bosco,<sup>54</sup> but also for my own vocation and my sanctification; and I see as well that the covenant and the communion that stems from it, not only nourishes my continuous dialogue as an attentive son, but guides and animates my way of life and the intensity of my actions.

In the light of this blinding revelation one can understand the extraordinary importance that a permanent attitude of union with God has for every consecrated person. It is an attitude which enables the salesian "to enjoy an experience of God's fatherhood". He is always engaged in "a simple heart-to-heart colloquy with the living Christ and with the Father to whom he feels close. He is attentive to the power of the Spirit and doing everything for God's love he becomes, like Don Bosco, a contemplative in action."<sup>55</sup> He is contemplating not a God whom we might describe as generic and well-nigh shapeless, but a God with a well-

53. LG 44

54. cf. C 1

55. cf. C 12



defined physiognomy in a very concrete historical perspective. The salesian contemplates God not to escape from reality but to imbue reality with biblical depth. That is why in our solemn Act of Entrustment to Mary Help of Christians we proclaimed: the salesian adores God who is infinite Love and who created and redeemed the world; a God who is a Father historically "rich in mercy"; who is the Son, made incarnate among us and our "Redeemer"; who is the Spirit inserted into our human affairs and fortunes as the powerful "sanctifier"; a God in fact truly immersed in all of man's reality. The ceaseless practice of this contemplation and union will lead the salesian in his work and in his whole existence "to celebrate the liturgy of life".<sup>56</sup>

56. C 95

It is not a matter of unattainable ideals or slick slogans. The consecrating initiative of God — as the Constitutions assure us — gives us strength and lovingly guides us by his providence.<sup>57</sup> It is a fine and consoling thing to know that our apostolic consecration is sustained and made fruitful from its very beginning by the "power" of the Holy Spirit; indeed the Lord grants us, as the Apostle says, "to be strengthened with might through his Spirit in the inner man".<sup>58</sup>

57. cf. C 3, 25, 195

58. Eph 3,16

The pastoral charity of the salesian charism therefore implies something deeply original with a "novelty of vision" and a "novelty of consecration" fruitfully linked in an "apostolic consecration" which bears with it the grace of unity.

Evidently the renewal of our daily contact and practice will require an urgent daily commitment to adoration and listening, eliminating that spiritual superficiality which corrodes our identity. The apostolic consecration prompts us to ensure the presence of the contemplative dimension in such a way that salesian activity appears always as a vital expression of inner depth; and to carry out our apostolic work in such a way that it transforms our religious life objectively into an uninterrupted liturgical offering.

- *The oratory criterion*

In the 2nd Part three inspirational factors are deserving of emphasis: the oratory criterion, the

necessary community aspect, and familiarity with Jesus Christ.

The first is found in condensed form in the new art. 40: "Don Bosco's Oratory a permanent criterion".

The original Oratory is considered an apostolic model for reference. It is a model which is not identified with a particular structure or institution, but which at the same time excludes nothing that the concrete situation might suggest. First and foremost it calls for a specific pastoral manner for assessing our various works, be they new or in need of renewal. This way of looking at things was characteristic of the heart of Don Bosco from the first appearance of this charism, and all through his existence.

At the centre of this 'oratorian heart' there is the predilection for the young which gives meaning to our whole life.<sup>59</sup> It is a "gift of God" which springs from a "pastoral charity" realistically attentive to the urgent needs of society, so that we can meet them by means of our apostolate for the young and working classes.

The inspiration provided by such a criterion throws light on the ecclesial tasks in which Don Bosco wanted the Congregation to be engaged.<sup>60</sup> They are: the evangelization of the young, especially the poorer ones and young workers;<sup>61</sup> the care of vocations;<sup>62</sup> apostolic initiatives in working-class areas,<sup>63</sup> "especially by means of social communication";<sup>64</sup> and the missions.<sup>65</sup>

To acquire a faithful understanding of the extent of this criterion it is well to keep in mind some constitutional requirements at three different and complementary levels:

- the choice of those to whom our mission is directed by preference, the young who are poor, and at the same time those who show signs of a vocation;

- the spiritual and educative experience of the Preventive System;

- the ability to gather together numerous people to share responsibility for our mission, chosen from the laity and the young people themselves.

It is therefore a question of a complex but concrete criterion which invites us to transcend the material nature of the works and enter into Don Bosco's heart so

59. cf. C 14

60. cf. C 6

61. cf. C 26,27

62. cf. C 28

63. cf. C 29

64. C 6; cf. 43

65. cf. C 30



that we can make judgements and programmes from the specific aspect of his pastoral charity.

Our times and the great variety of situations in which we work demand of us a new kind of presence, both where we already are and where we shall be asked to go. Revision is necessary, with replanning and new ideas, if we are to be truly in harmony with the inspiration of our origins.

Fidelity to the 'oratory criterion' in our mission is an impelling task with ever new beginnings. We cannot look upon our present works as a fixed and definitive answer; every day, and especially at a time marked by so many changes, new problems are coming to light; there are new situations calling for ecclesial options. In our process of discernment and decision-making our blueprint is the first Oratory, "which was for the youngsters a home that welcomed, a parish that evangelized, a school that prepared them for life and a playground where friends could meet and enjoy themselves".<sup>66</sup>

66. cf. C 40

• *The necessary community aspect*

Another inspirational principle that we find in the 2nd Part is that of the community dimension, proper to the salesian style of life and pastoral work: "To live and work together is for us salesians a fundamental requirement and a sure way of fulfilling our vocation".<sup>67</sup>

67. C 49

The salesian 'house' was born with a genuine and intense family spirit, even among confreres of different nationalities and mentalities. This is one of our traditional and genial characteristics: "In an atmosphere of mutual trust and daily forgiveness, one experiences the need and joy of sharing everything, and relationships are governed not so much by recourse to rules as by faith and the promptings of the heart."<sup>68</sup> If the conciliar directives have reminded Religious that they must be "specialists in communion" among the People of God, we can rejoice at the knowledge that this is precisely a quality inbuilt into a salesian community which has grown in the spirit of Don Bosco.

68. C 16

But the community aspect goes beyond brotherhood and a family style of life. A particular concrete requirement of the constitutional text is that there shall



be shared responsibility with regard to pastoral activity: "the apostolic mandate which the Church entrusts to us is taken up and put into effect in the first instance by the provincial and local communities";<sup>69</sup> "each of us is responsible for the common mission, and participates in it with the richness of his personal gifts";<sup>70</sup> "pastoral objectives are achieved through unity and joint brotherly responsibility".<sup>71</sup>

Our pastoral and educative project is a community endeavour in its formulation, in its realization and in its revision. Every member has his own personal task, not as an expression of individualism or apostolic independence, but as part of a general undertaking: "The provincial and the rector, as promoters of dialogue and teamwork, guide the community in pastoral discernment, so that it may accomplish its apostolic plan in unity and fidelity."<sup>72</sup>

In addition the community requirement broadens salesian brotherhood and shared responsibility and cultivates in the confreres a lively sense of belonging to the whole Congregation by both vocational identity and unity in communion: "Religious profession incorporates the salesian in the Society, making him a participant in the communion of spirit, witness and service that is its life within the universal Church".<sup>73</sup>

From this inspirational principle many practical consequences must be drawn for our renewal.

#### • *Familiarity with Jesus Christ*

Another principle of this kind, developed especially in the 2nd Part (but not only there, as we have seen), is that of our friendship with Christ: a daily familiar relationship which consists in the desire "to know Christ and the power of his resurrection".<sup>74</sup> "The salesian spirit finds its model and source in the very heart of Christ, apostle of the Father".<sup>75</sup> Our religious profession is a response "to the love of the Lord Jesus who calls us to follow him more closely",<sup>76</sup> and the union with God which permeates the whole of salesian life is rooted in a "simple heart-to-heart colloquy with the living Christ".<sup>77</sup> This productive theme is evidently tied in with what we have already said about apostolic consecration.

The constitutional text treats with particular care

69. cf. C 44

70. C 45

71. C 44

72. C 44

73. C 59

74. Phil 3,10

75. C 11

76. cf. C 24

77. C 12

two vital aspects of this familiar relationship with the Lord: the following of Christ in the practice of the evangelical counsels, and the easy and sincere meeting with him as an individual and in the praying community.

• It is of interest to emphasize in the first place that the salesian way of following Christ, as expressed in the Constitutions, gives pride of place among the vows (as did Don Bosco) to the attitude of obedience:<sup>78</sup> our life of mission tends first and foremost to make us sharers in the obedience of him<sup>79</sup> who offered himself to the Father for the salvation of mankind. The gospel sense of religious obedience is accompanied by that of poverty<sup>80</sup> and the oblation of oneself in consecrated chastity for the Kingdom.<sup>81</sup>

It is a question therefore of living a friendship with Christ by a practical witness which carries the fundamental baptismal option to its radical consequences: "I make the vow for ever to live obedient, poor and chaste according to the way of the Gospel set out in the salesian Constitutions".<sup>82</sup> It is our deepest expression of friendship.<sup>83</sup>

• Secondly, the meeting with Christ is centred in the articles of the Constitutions on prayer,<sup>84</sup> the eucharist,<sup>85</sup> reconciliation and penance<sup>86</sup> and discernment.<sup>87</sup> These are concrete and compelling topics which help us to avoid the great danger of spiritual superficiality.<sup>88</sup> And here is revived the first spark of the "grace of unity".

The daily attitude of dialogue with Christ nourishes friendship and familiarity with him to such an extent that we appear among men as "signs and bearers" of his love. The problems arising at the present day from secularization, liberation and inculturation call for extraordinary care of our familiarity with Christ. We have an urgent need to revise and deepen our knowledge of what the Constitutions say about the practice of the evangelical counsels and about prayer, the eucharist, reconciliation and discernment. The stimulating fire of this "grace of unity" which is the secret of our apostolic consecration springs from these sources.

78. cf. C 64 ff

79. cf. Heb 5,8

80. cf. C 72 ff

81. cf. C 80 ff

82. C 24

83. cf. commentary on the dream of the ten diamonds: ASC 300; also *Un progetto evangelico di vita attiva*, LDC 1982

84. cf. C 85-87, 89, 93, 95

85. cf. C 88

86. cf. C 90

87. C 90,91

88. cf. GC22 66

Let every province, every local community, every confrere, meditate with willingness and attention on the pertinent articles of the Constitutions; let him get his priorities in proper order so as to meet his most urgent needs; let him live each day "through Christ, with Christ, in Christ".

• *Formation to unity in a plurality of cultures*

In the 3rd Part there is an inspirational principle which penetrates all the contents: the careful formation to unity of our personnel.

It is important to be able to incarnate salesian identity in local culture by means of a versatile methodology. We strive everywhere to bring to life and render incarnate the spirit of our Father and Founder Don Bosco, the one model for all: identity of vocation "dictates the specific direction our formation must take, a direction necessary for the life and unity of the Congregation".<sup>89</sup>

89. C 97

It is an arduous task, and is particularly intense in the period of initial formation, though it is always pressing and relevant all through life.<sup>90</sup>

90. cf. C 118,119

"Pluralistic contexts", "rapid transformations", the "evolutionary character" of each person, the "quality and fruitfulness of our life" call for a continual renewal of our membership of the Congregation and of our witness to the genuine spirit of Don Bosco.<sup>91</sup>

91. cf. C 118

The process of inculturation requires at one and the same time both that the values to be embodied are clear and well understood and that an accurate and just discernment can be made of the demands of local cultures. An effective correlation between cultural incarnation and unity of salesian identity is indispensable.

Evaluation of cultures need to be permeated by a clear transcendent vision. The way in which the manifestation of the "signs of the times" has grown in the last ten years, and the near-universal interchange between different cultures, puts the spotlight on each one of them. The truths too of the mystery of Christ and the creative vitality of the charisms of his Spirit, bring an agitation for revision, for purification, for a new



drive that can benefit the cultures themselves. Without an objective sense of transcendence the danger can arise of a harmful provincialism or nationalism.

Fr Voillaume has made the pertinent comment: "Today we are witnessing a tendency to call into question the unity of a Congregation under the pretext of developing the regional or national characteristics of its foundations. Such a tendency is ambiguous. It is lawful in so far as it is a reaction against the uniform commitment to a universal expression of religious life too dependent on a single mentality, but at the same time it risks calling into question one of the characteristics of the Kingdom of God, which is its location above or beyond every culture, in the fraternal unity of the People of God which should know neither race nor frontier."<sup>92</sup>

A charism which is not open and adaptable to the values of different cultures will become fossilized; it can have no future. But any culture closed against the challenge of the signs of the times, interchange with other cultures and the transcendence of Christ and his Spirit, risks becoming nothing more than a museum piece or a watered-down interpretation of universality. This makes it clear just how delicate and exacting is formation activity in the Congregation.

The new Constitutions give us guidance in discerning and realizing a proper correlation between our vocation and cultural diversities: "The principle of unity in the Congregation", they tell us, "is the charism of our Founder, which of its richness gives rise to different ways of living the one salesian vocation. Formation is therefore one in its essential content and diversified in its concrete expressions: it accepts and develops whatever is contained in the various cultures that is true, noble and just."<sup>93</sup>

The most valuable contribution of the Constitutions as a whole is that they provide an authoritative description of the "one salesian vocation" which in every province must inspire and guide the initiatives of initial and ongoing formation. Let us make of them a launching pad for the unity and future of the Congregation.

92. R. Voillaume: "La vita religiosa nelle conversioni di Benis Abbès", ed. Città Nuova 1973, p. 95

93. C 100

• *The "form" of our Society and the guide of the community*

In the 4th Part the Constitutions deal with the service of authority; this is an important theme which belongs to the very 'form' of the Society.

94. cf. C 4

This 'form'<sup>94</sup> includes constituent traits which express and ensure, even from a juridical point of view, its own distinctive characteristics among religious Institutes in the Church. For this reason it is given adequate definition in various articles of the Constitutions starting from art. 4. In recent years "some rethinking has taken place about the basic points regarding the category of 'form' and brought to light the amplitude of its theological and spiritual grandeur. A charism in fact is manifested and reinforced in specific services and institutionalized aspects which sustain it and guarantee the permanence of its spiritual heritage."<sup>95</sup> The constitutional text in fact suggests to us the manner in which all the members form in the community "one heart and one soul", and how the service of authority which promotes and shapes its identity must operate among us.

95. GC22 84

"According to our tradition", asserts the text, "communities are guided by a member who is a priest, and who by the grace of his priestly ministry and pastoral experience sustains and directs the spirit and activity of his brothers".<sup>96</sup> This characteristic element of our community tradition ensures the pastoral originality which distinguishes us from others.

96. C 121

Strictly speaking our Congregation is not "priestly", nor is it simply "lay", and neither is it properly "unclassified". The members are "clerics" and "laymen" who "complement each other as brothers in living the same vocation";<sup>97</sup> each one is aware that he is a member who shares responsibility for "everything", before thinking of himself as clerical or lay. The clerical and lay components "do not imply the extrinsic summation of two dimensions each running on parallel lines and eventually putting together the efforts of each group, but rather a single community which is the true recipient (as we have seen) of the one salesian mission. This requires a particular formation of the personality of each confrere, so that in the heart of each 'clerical

97. C 4; cf. 45



salesian' there is an intimate feeling of being linked to and coinvolved with the "lay" dimension of the community, and in the heart of each 'lay salesian' there is in turn the same feeling in respect of the community's "clerical" dimension.<sup>98</sup> Hence it is of great importance for us to promote at one and the same time an awareness of the need for harmonious growth of clerical and lay members in the spirit of our salesian traditions.<sup>99</sup>

98. GC22 80

99. cf. *ibid* 8,9

And so the service of authority in the Congregation is tied in with this originality of 'form'. It fulfils a delicate function of ensuring identity in spirit and unity in apostolic action. Its specific role is that of promoting and directing that "pastoral charity" which is the centre and synthesis of the salesian spirit and the soul of all our activity. The grace of priestly ordination (which is "the sacrament of pastoral charity") enriches it and strengthens the capacity of service; it ensures that an authentic 'pastoral' criterion shall guide all our participation in the evangelizing mission of the Church.

It is a question of a contribution that is useful to every member because it is intimately connected with the oratory criterion. It promotes the apostolic participation and shared responsibility of all,<sup>100</sup> in the manner appropriate to each one's vocation, role and capacity; it gives a pastoral qualification to the principle of subsidiarity and decentralization<sup>101</sup> and guarantees its proper use "in communion with the Rector Major"; it ensures the apostolic nature of every salesian presence; it gives a particular tone to the lay and priestly dimensions of the community which mutually complement each other in a proportion adequate to the requirements of different situations.

100. cf. C 123

101. cf. C 124

This inspirational principle calls all of us to a profound change of mentality in our understanding of the peculiar concept of our community, and requires an urgent strengthening of its lay component as well as a deep renewal of priestly animation and direction.

• *Perseverance in the way that leads to Love*

In the Conclusion (and also in the Foreword) to the Constitutions we find another inspirational principle



which must permeate the whole of salesian life: that of fidelity and perseverance.

In his spiritual testament which Don Bosco left us in writing, he says: "If you have loved me in the past, continue to love me in the future by the exact observance of our Constitutions".<sup>102</sup> At our religious profession each of us offered himself "completely", i.e. without reserve or compromise, trusting despite his weakness in the grace of God, in the intercession of Mary, of the Protectors of the Congregation, and in the daily life he shares with his confreres who "help him to be faithful".<sup>103</sup> Considering then the consecrating action of God at profession, the Constitutions rightly assure us that "our perseverance is founded entirely on the fidelity of God who loved us first, and is nourished by the grace of his consecration".<sup>104</sup> It is worth emphasizing also that "it is sustained too by love for the young to whom we are sent".<sup>105</sup>

Between 'fidelity' and 'perseverance' there is a cross-reference: they are mutually supplementary elements which together make up the full significance and meaning in life of our "response which we continually renew to the spiritual covenant that the Lord has entered into with us".<sup>106</sup>

'Fidelity' emphasizes rather the truthfulness with which we conform to Christ by following with our full correspondence the gospel path we have professed.

'Perseverance' on the other hand highlights the tenacity and constancy with which we firmly persist in the covenant pledge we have freely taken upon ourselves.

The two terms taken together are an invitation to every confrere to a due and constant consistency in respect of the obligations assumed at profession.<sup>107</sup> They remind us as well that such correspondence is firmly anchored in the faithful and unchangeable love of God who with the gift of consecration has made it possible for the salesian to begin "a new life lived out in a service of permanent dedication to the young".<sup>108</sup>

And there in a nutshell you have the true key to our future: absorb the Constitutions and practise them with fidelity and perseverance, because they are for us "a way that leads to Love".

102. Constitutions, Foreword

103. cf. C 24

104. C 195; cf. 25

105. C 195

106. C 195

107. cf. C 193

108. C 23

## 7. The urgent need for a concrete and methodical plan

Now that the postconciliar period of research and clarification is over, there is now beginning in the life of religious Institutes a stage which should be characterized by a striving for realization and practical application. With the renewed Constitutions and Regulations the Congregation is on the threshold of a period of more clear-cut practice.

"From now on our vital and meaningful energies will be directed to a more concrete and genuine practical life and a greater and more trenchantly creative pastoral activity."<sup>109</sup>

109. GC22 59

We are asked to be practical and to testify to the values, guidelines and norms of our Rule of life.

- The first practical step to be taken is to get to know well, at both personal and community level, the new text of the Constitutions and Regulations.<sup>110</sup> And here it is important to emphasize once again the fine work done by the GC22 on the Regulations; it revised their structure completely and made of them a practical channel for the application of the Constitutions to life.

110. cf. *ibid* 1, 2, 3

This is a commitment to be promoted immediately in every province. Without knowledge, without appreciation, esteem and love of what is contained in the text, one cannot reach an adequate realization of the spiritual experience described. The kind of study to favour is one that will be spontaneously translated into meditation and prayer.<sup>111</sup>

111. cf. C 196

In fact it is not a question of merely intellectual knowledge, but of an involvement of one's whole interior being which can enlighten and guide the energetic drive of one who has made his profession. The purpose of the study is the relaunching in each of us individually and in all our communities of the spiritual patrimony of Don Bosco.

In addition, since in accordance with the criteria which distinguish between the various parts of the text of the Rule of life, the normative items have been placed as far as possible in the Regulations, it follows that the requisite knowledge of the Constitutions will not be complete and genuine without an adequate study of the Regulations as well. The difference in

nature of the two texts does not imply any disparity of importance, but rather the need for mutual integration. How could one assign any methodical force to the Constitutions if one misunderstood or disregarded the Regulations and the other prescriptions of our particular law?

– A second obligation we have is that of singling out some priorities which must be given pride of place because of the more urgent needs and particular situations of some Regions and provinces. These priorities will concern our spirit, our mission and the pastoral quality of our activity, our religious identity, formation, and a healthy and indispensable discipline of life. Light can be thrown on the choice to be made by applying the inspirational principles already indicated.

Each province therefore should feel an obligation to concentrate its attention on particular themes which will lead to its growth and change of mentality. There is an urgent need for willing adaptation to the great work realized by the Congregation in the past twenty years. Preparation for the approaching centenary of the death of Don Bosco in 1988 should be an incentive to us to profit as much as possible by these intervening years: to live our Rule with integrity is to continue to love Don Bosco.<sup>112</sup>

112. cf. Constitutions, Foreword

In this way we shall celebrate the anniversary of the 'death' of our dear Father by showing that he is 'alive' among young people of the present day: may there continue to live in us his union with God, his apostolic enthusiasm, his Preventive System, his preferential options, his tireless energy and spirit of initiative, his flexibility and down to earth approach.

### **Conclusion. The Marian date of the promulgation**

And now, a month later, I can finally bring this letter to a close.

The Apostolic See approved the new text of the Constitutions on 25 November 1984, Solemnity of Christ the King. It had previously requested some modifications to the text prepared by the General Chapter, as is explained elsewhere in this addition of



the Acts by Fr Juan Vecchi, the diligent and self-sacrificing moderator of the GC22.

In fulfilment of what the Constitutions prescribe, I have thought it well to chose as the date for the promulgation of the renewed text of our 'Rule of life' the Feast of the Immaculate Conception, 8 December 1984.

This feast of Our Lady, so full of meaning for every salesian heart, is a date that was very dear to Don Bosco; it was the date that he said marked the official birth of our charism in the Church. It may be indicative to recall some events associated with this date: in the first place the meeting with Bartholomew Garelli (1841) and the Hail Mary that began that prophetic catechism lesson;<sup>113</sup> the opening of the Oratory of St Aloysius at Portanuova;<sup>114</sup> the announcement in 1859 of the meeting which would launch the Congregation;<sup>115</sup> the consigning in 1878 of the first printed Rule to the Daughters of Mary Help of Christians;<sup>116</sup> the first appointment of one of our confreres as a Bishop;<sup>117</sup> and in 1885 the important announcement of the designation of Don Rua as Vicar of the Founder.<sup>118</sup> On that same 8 December 1885 our Father declared that "we owe everything to Mary", and that "all our greatest enterprises and events began and reached fulfilment on the Feast of the Immacolata". And at the end of his traditional conference in the choir of the Basilica he added that the Congregation was "destined for very great things and would spread throughout the world, if the salesians were always faithful to the Rule given them by Mary most holy".<sup>119</sup>

And so the date of the promulgation of the revised Rule is an indication that this is one of "our greatest events" and is meant to emphasize the motherly intervention and uninterrupted protection of Mary<sup>120</sup> to whom we solemnly entrusted ourselves precisely at the beginning of the work of the GC22.

Let us open our hearts in hope as we repeat once again to the Virgin Help of Christians: "To you we entrust the precious treasure of our Constitutions, the pledge of our fidelity and unity in the Congregation, the sanctification of its members, the work of each one of them offered in a spirit of living worship, the pledge too

113. MB II, 70 ff

114. *ibid* III, 281ff

115. *ibid* VI, 333

116. *ibid* XIII, 120

117. Mgr Cagliero - cf. MB XVII, 285ff

118. MB XVII, 510

119. *ibid* XVII, 510-511

120. cf. C 1, 8, 20, 34, 92, 196

121. Formula of act of entrustment

of vocational fruitfulness, of serious commitment in the work of formation, of boldness and generosity in our missionary endeavour, of our animation of the salesian Family, but most of all our tireless work of predilection for the young.”<sup>121</sup>

Before concluding, dear confreres, I would like to invite each of you to study the photograph that you will find at the beginning of the new booklet of the Constitutions and Regulations. Let us imagine ourselves in the place of Don Cagliero, about to set out to carry the salesian charism to the world, and let us receive from Don Bosco himself our Rule of life. The best expression of our love for him will be to translate it always and everywhere into a life of fidelity and perseverance.

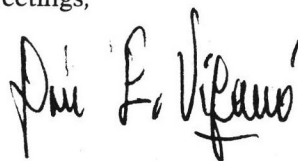
We can imagine him saying also to us: “You will cross the seas, you will reach unknown lands, you will deal with people of different languages and customs, maybe you will be exposed to great dangers. I would like to go with you myself, to comfort and strengthen you, to protect you. But what I cannot do myself this little book will do. Keep it as you would a precious treasure.”<sup>122</sup>

122. Don Rua, circular of 1 December 1909, *Lettere Circolari di Don Michele Rua ai Salesiani*, Dir. Gen. Opere D. Bosco, 1965, p. 498

Let us express our love to Don Bosco by the study, esteem and practice of the ‘Rule of life’ to which we joyfully committed ourselves on the day of our profession, a pledge that we shall renew with special fervour on the day we receive the new text. Let us draw strength for fidelity and perseverance from the heart of Christ, the Good Shepherd, the source of new life and the model of self-dedication to his brethren in his filial obedience to the Father.

Let us all try to be joyful and convinced “newly-professed”!

With my affectionate greetings,



## 2. GUIDELINES & POLICIES

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### 2.1 GUIDELINES FOR THE PRACTICE OF THE DIACONATE IN PREPARATION FOR THE PRIESTLY MINISTRY

Fr. Paolo NATALI

The purpose of this brief 'aid', which is meant to supplement the indications given regarding the "tempus congruum" for the practice of the diaconate (cf. AGC, 312 : 3.2) by salesians who are candidates for the priesthood, is to draw attention to some points of greater importance during this period without pretending to repeat what is said in the FSDB in a fuller and more complete form (cf. FSDB 364-398).

1. It will be useful first of all to place these remarks in their proper context and point out some of their significant aspects.

1.1 The identity of the salesian priest has to be understood in an ecclesial context, bearing in mind that "the specific salesian vocation engraves on him characteristics proper to his priestly ministry" (FSDB 365). The salesian priest is consecrated to have a share in the Church in the ministry of Christ, the eternal high priest, for the service of God and men. This service commits him to the mission of evangelizing, celebrating the Eucharist, administering the sacraments and bringing together the people of God. The harmony between this charism and the spirit of his own institute, which is concerned above all with the overall human and christian formation of the young and especially those who are very poor, is characteristic of his priesthood and distinguishes it from that of others.

Every salesian, say the Constitutions, is responsible for the common mission and participates in it with the richness of his own personal gifts: "The salesian priest or deacon brings to the common work of promoting human development and of educating to the faith the specific quality of his ministry, which makes him a sign of Christ the Good Shepherd, especially by preaching the Gospel and administering the sacraments" (C 45).

"The specific formation of a candidate for the priestly ministry follows the norms and directives laid down by the Church and the Congregation, and has for its scope the preparation of a priest who will be a genuinely salesian pastor and educator" (C 116). The FSDB develops what is stated in the constitutional text and, when speaking of "the formation of the salesian priest", specifies the identity and clarifies the nature, objectives and more important dimensions of the formative experience, among which a prominent place is given to the gradual practice of ministerial activity. (cf. FSDB 364-398)



What the FSDB says of the priesthood can rightly be applied also to the diaconate which, even though it has its own specific significance, is pedagogically directed to the priestly ministry. The diaconate is in fact a period of particular importance in the process of salesian priestly formation, and the exercise of this order is of help in the maturing of some aspects which are specifically priestly in character.

1.2 The diaconate is a time of initiation but also a time of deepening understanding and synthesis. The preparation for the priesthood is the final part of a long process of formation aimed at the maturing of an educator who is also a pastor; on the other hand the fields offered to the deacon for the exercise of his order are those in which he has already matured to some extent by both study and practice.

1.3 The experience that a salesian deacon can gain is limited as regards both duration and concrete opportunities; study still takes up much of his life. These facts emphasize the urgent need for providing a guided programme which will integrate the riches of cultural formation with the pastoral, community and personal setting.

1.4 This aid is meant merely to make suggestions. It does not lay down norms but offers points of reference based on general pedagogical criteria. Each point is followed by a brief commentary, which opens up perspectives and emphasizes some requirements. It is then up to each community, in the context of its own general setting and its concrete possibilities and personal situations, to accept these values and prerequisites and make them effective by insertion into an organic programme.

2. With these criteria and aspects in mind, and starting from can. 1032, § 2 which foresees for deacons an "appropriate time" for the exercise of their ministry, we point out the sectors to be given priority in the drawing up of the programme.

## 2.1 Priestly spirituality

The diaconate is a period of vocational synthesis. The salesian, aided by his formation guides and by the community, verifies the authenticity of his personal calling in view of the approaching priesthood, strengthens his awareness of the obligations he will shortly assume and of the attitudes proper to ministerial spirituality, and clarifies his basic motivations.

In his ministry he must conform himself to Christ the Good Shepherd who is his model, and will set about expressing this in concrete terms. We are not referring here to the conformity with Christ which is a gift of the Father and is effected by the Holy Spirit at the moment of ordination, but

rather to the spontaneous reply that each one must give by growth in the virtues linked with and called for by his very priestly existence.

The future salesian priest must therefore be helped:

21.1 to understand that his apostolate as a pastor and educator of the young must pass especially through love of Christ and the Father, because in the last analysis there is one only Apostle and Saviour, one only who has been sent by the Father: Jesus Christ. And the salesian is called to work among youth in Christ's name, so that they meet him through the education of their faith;

21.2 to work within the community, animated by the will to collaborate with others, at the service of the common plan which he makes his own and which responds to the various pastoral and missionary situations;

21.3 to cultivate a greater availability and spiritual competence in his educational work among the young, providing a living testimony to human and christian values;

21.4 to become convinced that he is not a religious *and* an educator, a salesian *and* an apostle, but he is always *both* of these at the same time. His life is unified, though always in process of construction: interior life and apostolate, proclamation and witness, attention to God and attention to men, liturgy and life.

## **2.2 Proclamation of the Word of God**

We are referring here to the Word of God in its concrete dimension of the announcement of the Good News to the man of the present day. In this connection the following lines of deeper study and preparation are important:

22.1 promotion of an understanding of the particular historical and saving perspective proclaimed and celebrated in the present-day Church through the Lectionary for feasts and ferias;

22.2 the bringing about of a realization in theory and practice of the intimate connection between the proclamation of the Word of God and the concrete circumstances of the people and community to whom it is announced;

22.3 introduction to the preaching of homilies with opportunities for personal practice, so that the future priest may learn the right way to pass on the living message of salvation to different categories: children, adolescents, adults.

What all this amounts to in concrete terms is the drawing up together of a good and updated preparation of a commentary on the Word of God in its



liturgical context, which will lead to a practical application by those to whom it is proclaimed; the preparation will need attention to the following points:

- a deep understanding of the biblical text concerned (exegesis), so as to get a grasp of its elements and principal aspects;
- the choice of those elements best suited to the particular circumstances in which the homily is to be given, in the light of the liturgical context and the kinds of people present, and this especially when working in places not yet reached by the Gospel where special attention must be given to a suitable pedagogical approach;
- the preparation of a concrete plan for the homily with precise indications for the manner of developing the content;
- a discussion to assess the value and motivations of the plan and choices made;
- the listening to some homilies with a critical frame of mind, followed by a community discussion and evaluation to highlight their good and possibly weak points, and to put forward alternative proposals.

### 2.3 Liturgical animation

We draw attention to two complementary aspects, one regarding the theory and the other its practical application:

23.1 The deacons should be helped to deepen their knowledge of the theological, liturgical and pastoral indications given in the prefaces to the Lectionary, Missal and Liturgy of the Hours, so as to complete their formation as regards the particular structure of the different Lectionaries of the Roman liturgy (the Eucharist and other sacraments, the Liturgy of the Hours, various blessings, etc.), and the dynamic approach they call for in celebrations.

23.2 The ministerial exercise of their diaconate should be encouraged in the liturgical field both in their own community and elsewhere, and in other pastoral activities especially on feastdays.

In particular, in accordance with the mind of the Church the deacons can very conveniently:

- preside at the celebration of the Office of Readings and of Lauds, when these form a separate liturgical action, which can be celebrated in different ways;
- preside at the celebration of Vespers, with a brief homily to illustrate the mystery being commemorated;
- preside at penitential celebrations, especially during Advent and Lent;
- preside at Baptisms and Marriages;



- take communion to the sick;
- preside at adoration and Benediction of the Blessed Sacrament;
- organize and preside at celebrations of the Word as part and culmination of catechism classes so as to help children and young people to better understand the truths of faith and celebrate them in the liturgy, and thus live them in their daily lives.

#### **2.4 Catechesis and Youth Pastoral Work**

These are two characteristic aspects of the salesian mission which receive particular attention throughout the formation process.

During the diaconate period it is important to extend, in the light of past experience and with the help of those skilled in catechetical and pastoral work, one's knowledge of everything pertaining to the teaching of catechism and the education to the faith of the young and of people in general, and of all that is implied by involvement in the organization and animation of pastoral work for the young and of youth groups.

The sector is a wide one. It would be necessary to recall the basic elements needed for drawing up an educational plan (a description of the situation, goals to be achieved, educative interventions related to individual objectives and to all of them together, periodic assessment of results); the formative programme and the steps necessary for its realization; the place for evangelization and catechesis in the project; the plan of religious and moral teaching for pre-adolescents, adolescents and older youngsters in a Catholic school or some other salesian and ecclesial setting; a methodical programme for the realization of an educational plan, and within it the specific programme for religious teaching and catechism.

It may be useful to concentrate attention on some of the more important points, and we suggest the following three:

- the figure and function of the animator in ecclesial youth groups;
- a programme for education to the faith which underlies the animation;
- an understanding of the spirituality of the educator, stemming from his redefinition of what is meant by "animator" and "educator of the faith" in connection with animation.

These three topics can be developed in the light of practical experience gained.



## 2.5 Pastoral application of the Sacrament of Reconciliation

One of the specific tasks during the diaconate period is the immediate preparation for the exercise of the ministry of the sacrament of Reconciliation.

As well as a solid moral foundation and an adequate knowledge of the structure and content of the Ritual, the deacon needs a gradual introduction to the art of hearing confessions and guiding souls. His salesian sensitivity in the matter of education will help him to remember that personal development is a gradual process and help him to avoid an attitude of moral rigidity and to present values in the context of the Good News without any moralizing.

Attention to the concrete situation, clarity about the criteria to be applied and educational ability are all necessary if the goal is to be achieved.

Doctrinal synthesis and the practical preparation for the ministry of Reconciliation can be furthered by the analysis of practical cases, and by the formulation of criteria and directives under the guidance of a moral theologian and by discussions with confessors of proved knowledge and prudence. This aspect should be the subject of verification too during the early years of priestly ministry.

In the non-sacramental sector, though in strict relationship with the ministry of Reconciliation, is the service of the formation and education of moral consciences, i.e. the analysis of personal situations, the discernment of a path to be followed, the pointing out of that path, the provision of continual support, and spiritual direction. All of this presupposes a certain sensitivity and the ability to read between the lines in human realities and to evaluate them according to the criteria of faith.

## Conclusion

These seem the most practical sectors for the exercise of the diaconate and for the preparation for the priestly ministry of a salesian who is also a pastor and educator of the young.

The indications given, and many others besides, should always be chosen, followed up and evaluated by competent people in suitable ways; above all, the deacons should always live them motivated by their inherent values, which will contribute to their own holiness and the effectiveness of their ministry as they are passed on to as many as are open to the gifts of grace.

### 3. RULINGS & DIRECTIVES

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#### **3.1 MANNER OF MAKING THE CONSULTATION FOR THE APPOINTMENT OF PROVINCIAL COUNCILLORS**

In accordance with art. 194 of the Regulations "the manner in which the consultation preceding the appointment of provincial councillors is to be made shall be laid down by the Rector Major with the consent of his council".

In obedience to this directive the Rector Major and the general council have carefully examined the question. Against the background of the articles of the Constitutions which refer to the role of the provincial council and the choice of its members (Const. 161, 164-169), they have discussed and evaluated the manner in which the process has been carried out in the past, and have come to the conclusion that it is desirable that the Rector Major and his council should have available the result of the consultation and the motives underlying the provincial's proposals, so as to be able to make responsible decisions based on adequate information.

To this end the Rector Major, with the consent of his council, has laid down the following procedure:

##### **1. The consultation**

1.1 All the confreres of the province must be consulted. Because of the task of animation which is peculiarly his, the provincial should aim at promoting a sense of participation and shared responsibility (C 123) and at overcoming any possible lack of confidence in the process.

1.2 Every confrere shall be invited to indicate on an appropriate personal form three names (in order of preference and with opportune motivations) for vice-provincial, three names for provincial economist and three for every councillor who is finishing his term of office. It should be kept in mind that in accordance with art. 167 of the Constitutions the members of the council who are finishing a three-year term can be confirmed in office and so can be indicated again.

1.3 The consultation is to be made by the provincial at least every three years, and it will be valid for the three-year period following. This implies the need to be aware and to inform the confreres of the councillors who will complete their terms of office during the same period, and the specific duties they may have had in the council.

1.4 The consultation should be made in good time, so that the provincial's proposals may reach the Rector Major in time for them to be



examined in one of the two plenary sessions of the general council; they should therefore be received in the months of May and November respectively.

## **2. Examination and evaluation of the results of the consultation**

2.1 The sorting and scrutiny of the confreres' replies belongs to the provincial. He will maintain a due reserve concerning both the replies of individuals and the overall results, which cannot therefore be published.

2.2 The provincial will examine and analyse the indications given by the confreres, so as to be able to complete with accuracy the appropriate forms which the secretary general will send to all provincial offices. The provincial will then send to the Rector Major a copy of each form.

2.3 The provincial, in the light of the results of the consultation and after careful reflection and discernment, will make mature proposals. He may naturally seek advice from responsible persons, but the nature of the matter is such that it cannot be examined and voted on in the provincial council.

2.4 Before the end of the term of office of a provincial councillor or councillors, the provincial will send his proposals to the Rector Major on the appropriate forms, keeping in mind what is said in 1.4 above.

This process will come into force on 15 April 1985.

## **3.2 ADMISSION TO THE DIACONATE AND PRIESTHOOD AND THE EXERCISE OF THE DIACONATE**

### **1. Reason for this communication**

Towards the end of the GC22 the general council received a request signed by more than 50 capitulars who asked for a clear, unambiguous interpretation of the norms of the CIC which regulate the duration of the curriculum of priestly formation, admission to the diaconate and priesthood, and the exercise of the diaconate, with special reference to salesian formation.

### **2. Process followed**

In its first session, immediately after the GC22, the general council collected and studied some conclusions which were supported by the

weighty opinions of consultants and those with much experience in pastoral practice. These were passed on by the Regionals in the meetings they had with the provincials.

This gave rise in turn to further questions, suggestions and interpretations. The same experts as before, with some further additions to their number, studied the question again in the light of these further requests and incentives, and there was a patient re-examination of all the opinions expressed, in a common desire to reach an agreed conclusion which would both respect the norms of canon law and at the same time promote an efficacious formation through the exercise of the diaconate.

### **3. Perspective**

Formational concern, which gives sense and value to the times and manner of exercising the diaconate, carried most weight in the decisions of the general council. These times and practices had not in the past been well programmed, followed up and subsequently evaluated. On the other hand the problem of deacons who abandon their vocation remains a serious and painful reality for us. This communication and the accompanying small document which will soon be sent to provincials, provincial formation commissions and formation communities concerned, is meant to be read, understood and put into practice by confreres who are aware that they share a common responsibility in the same spirit and with the same intentions and desires. The document is entitled: "Guidelines for the practice of the diaconate in preparation for the priestly ministry".

### **4. Dispositions**

#### **4.1 *Duration of the curriculum for priestly formation***

The formation curriculum for the philosophical and theological studies must extend over six full years, of which two full years are to be devoted to philosophy and four to theology. According to the CIC this curriculum can be continuous or carried out in parts. The FSDB made the choice, in line with our tradition, that it should be in two parts with the insertion between the philosophical and theological studies of the period of pastoral experience we know as practical training.

#### **4.2 *Admission to the diaconate***

Ordination to the diaconate may take place only after the third year of theological studies has been concluded. This holds good for every kind of studentate, for formation communities, for faculties and for institutes aggregated or affiliated to them.



#### 4.3 *Exercise of the diaconate*

After his ordination every deacon will already exercise his order during the summer vacation period in liturgical and pastoral functions which offer specific scope for it. During the fourth year of theology (in the case of normal studentates, whether affiliated or not), or during the first year of specialization (in the case of those taking the two-year course for the licentiate or equivalent degree courses), the deacon will continue such exercise, without interrupting his prescribed studies.

It is important and indeed crucial that the exercise of the diaconate shall in every case be carried out systematically and under guidance, with opportune evaluation on the part of those in charge of formation.

The "appropriate time" referred to in can. 1032, § 2 is to be measured with respect to both the individual candidate and the characteristics of our religious Institute, which has already provided for a previous solid pastoral preparation. For us the "appropriate time" will be that indicated above.

To facilitate the implementing of these obligations some brief guidelines will be drawn up and distributed, which may serve as points of reference for formation communities and commissions in drawing up their own local programmes. The priestly spirituality of Don Bosco will be the criterion which determines the objectives and suitable means to achieve them, in those areas to which we know we must give priority: the Word of God, Liturgy, Catechesis and pastoral work in general, the pastoral use of Reconciliation and the other sacraments, spiritual discernment, and various techniques particularly related to parish work.

#### 4.4 *Admission to the priesthood*

After the fourth year of theology or the first year of studies for the licentiate, priestly ordination may be conferred.

#### 4.5 *Exceptional cases*

If it should happen that a deacon, by way of exception, asks for a longer time before seeking priestly ordination:

- his motives, objectives and if possible also the length of time envisaged should be clarified;
- he should be placed in the best conditions for continuing his formation and reaching a mature decision;
- his ministerial experience should be followed not only by the community in which it is carried out, but also by the provincial council; and it should be evaluated during the period concerned and not only at its conclusion;
- the members of the community to which he belongs shall be asked



for their opinion in his regard, and the local council will accompany its judgement with detailed motivations;

— the provincial council, when considering the admission of the deacon to the priesthood, will take note of the remarks made in the scrutinies preceding admissions during the entire formation period.

#### 4.6 *The Ratio*

All these norms and motivations will be included in the text of the FSDB, of which the revision is already in hand, so as to bring it up to date with respect to the new CIC and our own particular law.

The general council considers these norms important and calls upon all provincials to see that the practice in the field of formation in their own province conforms completely to them. We are certain that, taken together and because of the values they enshrine, they will help in the maturing of vocational motivations and lay the foundations for an efficacious ministry and for perseverance when vocational difficulties may arise.

### 3.3 CONCERNING THE INDULT FOR LEAVING THE INSTITUTE

Art. 23 of the Constitutions expresses efficaciously the meaning of salesian profession, and highlights its fundamental aspects:

— “a sign of a loving encounter between the Lord who calls and the disciple who responds by giving himself totally to God and to his brothers and sisters”;

— “one of the most lofty choices a believer can consciously make”;

— an obligation made “by publicly binding himself in the eyes of the Church, through whose ministry he is more intimately consecrated to the service of God”;

— “a mutual commitment between the professed member and the Society which receives him with joy”.

This total donation in complete liberty is made from the time of temporary profession with the intention, explicitly indicated in the profession formula, of offering himself to God for the whole of his life. It reaches its culmination and takes on a special irrevocable aspect at perpetual profession, which is made when the member “has reached the level of salesian spiritual maturity commensurate with the importance of such a step” (C 117).

It is easy to understand therefore why can. 691, § 1 of the CIC requires that “a perpetually professed religious is not to seek an indult to leave the Institute, except for very grave reasons, weighed before the Lord”.

Against this background the general council has studied the question of requests for dispensation from perpetual vows, a problem which proposes a serious challenge to every confrere on the significance of fidelity and perseverance, and to the superiors and those in charge of formation as regards their responsibilities during the phases of preparation and of admission to temporary and, more particularly, perpetual profession.

The analysis made by the general council has served to emphasize the fact that the granting of an indult to leave the Institute by lawful dispensation from the vows and from the obligations assumed by religious profession is a procedure of particular consequence. It involves the conscience of the Rector Major and his council, who must therefore have available all the necessary information to enable them to judge whether the really grave causes which would justify the granting of such a concession are in fact verified.

In the light of these considerations the Rector Major lays down the following, concerning the process to be followed in respect of dispensation from perpetual vows:

1. The request for the indult is to be addressed to the Rector Major who, with the consent of his council, can grant dispensation from perpetual vows in virtue of a privilege given by the Holy See.

The request should be drawn up in a style and form that shows that the writer is asking for a favour and not for something to which he has a right.

It must be clear from the content that the request is based on very serious motives weighed before God, and therefore evaluated with a serious and responsible discernment carried out in dialogue with the Lord in prayer and with the aid of adequate spiritual direction.

2. The provincial will provide documentation such as will enable the Rector Major and his council to decide in conscience whether motives exist to justify the granting of the dispensation. This documentation must include:

- a) the request of the confrere;
- b) complete personal data;
- c) the curriculum of formation from admission to the novitiate to perpetual profession, and beyond, in the case of those on the way to the priesthood, together with the observations and voting of the local and provincial councils at each admission;
- d) a detailed report from the provincial on the origin and causes of the vocational crisis, its development, the dialogue between the applicant and the provincial and/or other superiors preceding the decision to ask for a dispensation;

e) the final evaluation and opinion of the provincial and his council concerning the granting of the dispensation.

3. It should be remembered that after making the request for dispensation the confrere is still subject to all the obligations of religious life, until the indult to leave the Institute is lawfully granted and he is notified of it and accepts it.

The provincial therefore, after sending on the documentation, should continue to follow the confrere with brotherly concern, placing him in the situation best suited to the concrete circumstances while a reply is awaited to the request for an indult.

### 3.4 NEW JURIDICAL CIRCUMSCRIPTIONS

#### 3.4.1 Generalate, Rome

##### a) DECREE

Fr Egidio VIGANÒ  
RECTOR MAJOR

of the Society of St Francis de Sales

— after carefully considering the function entrusted to the Salesian House "Blessed Michael Rua", situated at Via della Pisana 1111, Rome, commonly called the Generalate, in providing various forms of service for the help of the Rector Major and his Council in their mission of unity and animation in the Congregation and in the Salesian Family,

— in the light of article 156, para. 3, of the Constitutions,

— with the consent of the General Council given in the meeting of 4 December 1984, in accordance with article 132,1 of the Constitutions,

#### DECREES AS FOLLOWS:

1. The salesian house "Blessed Michael Rua", commonly called the Generalate, is directly dependent on him.

2. The right of the Generalate is recognized, in accordance with art. 156, para. 3, of the Constitutions and art. 114 of the Regulations, of sending a representative to the General Chapter.

3. The present decree comes into effect immediately.

Further details are specified in the STATUTE annexed to this Decree.

Rome, 12 December 1984

Fr Dominic BRITSCHU  
*Secretary General*

Fr Egidio VIGANÒ  
*Rector Major*

##### b) STATUTE

#### OF THE GENERALATE HOUSE

1. The Major Superior of the Generalate is the Rector Major who, by that very fact, assumes directly all the duties, rights and faculties of a provincial as regards a salesian house depending on him.

2. For the ordinary exercise of these duties, rights and faculties, the Rector Major gives a special mandate to his Vicar.



3. The Generalate has a Rector who exercises authority in it in accordance with the Constitutions.

4. In the animation and government of the community the Rector is assisted by a Council made up in accordance with the Constitutions (art. 178).

The members of the Council are:

- the vice-rector and the economist;
- the confrere in charge of the "Salesianum";
- one confrere appointed by the Rector Major from the general services sector;
- three members elected annually by the Assembly of the confreres.

5. The confreres juridically assigned to the Generalate cease to be part of their province of origin for the entire period of their assignment, but retain their radical membership of the province from which they came.

6. For the election of a delegate to the general chapter, for the study of themes and the formulation of proposals to be submitted to the general chapter, the Assembly of the confreres will elect a number of delegates in the proportion of 1 for every 6 or fraction of 6 confreres, who with the local council and under the presidency of the Rector will attend to these tasks.

Opportune information will be given to the confreres about the progress of their work.

7. Other extraordinary assemblies may be convoked for purposes specified by the Rector Major.

Rome, 12 December 1984

Fr Dominic BRITSCHU  
Secretary General

Fr Egidio VIGANÒ  
Rector Major

### 3.4.2 Vice-Province of the Salesian Pontifical University of Rome

#### a) DECREE

Fr Egidio VIGANÒ  
RECTOR MAJOR

of the Society of St Francis de Sales

— after careful consideration of the situation of the Communities forming part of Opera P.A.S. (Salesian Pontifical University),

— in the light of articles 156 and 158 of the Constitutions,

— with the consent of the General Council given in the meeting of 4 December 1984, in accordance with articles 132 and 156 of the Constitutions,

#### DECREES AS FOLLOWS:

1. The decree of 29 June 1975 (Prot. N. 246/75), by which the Delegation "Mary, Seat of Wisdom" was erected in Rome is abrogated.

2. The VICE-PROVINCE of "Mary, Seat of Wisdom" is erected in Rome.

3. To the Vice-Province of "Mary, Seat of Wisdom" belong those confreres who until now were members of the Delegation Opera P.A.S.

4. The present decree comes into effect immediately.

Further details are specified in the STATUTE annexed to this Decree.

Rome, 20 December 1984

Fr Dominic BRITSCHU  
Secretary General

Fr Egidio VIGANÒ  
Rector Major

**b) STATUTE OF THE VICE-PROVINCE  
OF THE SALESIAN  
PONTIFICAL UNIVERSITY**

**I. Nature and objective**

1. The Vice-Province is erected for the purpose of fulfilling the mission of the Congregation through the Salesian Pontifical University.

The Vice-Province embraces the salesian communities situated within the property and buildings, and the academic, technical and logistic services, existing at Piazza Ateneo Salesiano 1 in Rome.

It assumes the administration of the above-mentioned complexus of goods and services, as also for services juridically dependent on them.

2. The basic principle underlying the following norms and which must be kept in mind in their interpretation, is the uniform and salesian realization of the university commitment that has been taken on.

Not only therefore is the administration of the property and buildings of the Vice-Province with the relevant technical and logistic services carried out with a view to realizing the activities of the UPS, but also the salesian communities which belong to the Vice-Province aim, through their specific activity, at the attainment in an adequate manner of the particular objectives of the UPS.

These objectives are laid down in the Statutes of the Salesian Pontifical University, approved by the Holy See and promulgated by the Grand Chancellor, the Rector Major of the Salesian Society, 8 December 1982.

3. The confreres who belong in a stable fashion to the Vice-Province preserve their radical attachment to their province of origin (cf. communication of the Rector Major, 19 June 1972).

**II. Service of authority**

*In the Community of the Vice-Province*

4. Without prejudice to the shared responsibility of all the confreres residing in the communities of the Vice-Province, the structures are so arranged that the major responsibility for the government of the Vice-Province is assumed by the Superior of the Vice-Province, with the help of his Council and the participation of those confreres who are stably united to the circumscription.

5. At the head of the Vice-Province is a Superior appointed by the Rector Major in accordance with art. 158 of the Constitutions; in respect of all the communities, members and the complexus of goods and services belonging to the Vice-Province he exercises ordinary vicarious power in both the internal and external forum, in accordance with the Constitutions and Canon Law (cf. Const. 158 and 162).

6. In the government of the Vice-Province the Superior is assisted by a Council with faculties analogous to those of a Provincial Council. This Council is composed of the Vicar of the Superior; the Rector of the UPS; the Economist of the Vice-Province; two councillors chosen one from the rectors of the communities of UPS personnel and the other from the rectors of the students' communities; three deans of Faculties (of whom two must be from the more numerous Faculties and one chosen in the normal way); one or two councillors appointed from the confreres stably incorporated in the Vice-Province, in such a way that the total number of members is uneven (cf. Const. 164).

7. The Vicar is the first collaborator of the Superior in everything that concerns the ordinary government of the Vice-Province, and takes his place according to the norm of Const. 168.

8. The ordinary general management of the complexus of goods and services administered by the Vice-Province is entrusted to the Economist of the Vice-Province in dependence on the Superior with his Council. He is assisted by an economic commission over which he presides and which is composed of the Economist of the UPS and three confreres of the Vice-Province judged by the Superior with his Council to be particularly competent. The tasks of this commission and the duration in office of its members are laid down in an appropriate regulation.

9. The Chapter of the Vice-Province will have a competence analogous to that of a Provincial Chapter (cf. Const. 170-171).

By analogy with what is laid down in the Constitutions and General Regulations (cf. C 173 and R 165), it will be made up of the Superior and members of the Council of the Vice-Province, the rector and a delegate from each community, and the delegates elected in accordance with art. R 165 from the confreres belonging stably to the Vice-Province.

10. The Superior of the Vice-Province and a delegate elected in accordance with art. 151,8 of the Constitutions will participate in the General Chapter.

#### *In the local communities*

11. Each of the communities forming part of the Vice-Province will have its own rector and council in accordance with articles 176 and 178-179 of the Constitutions.

Community life will follow the norms of the Constitutions and Regulations, with due attention to the specific mission of the communities and the deliberations of the Chapters of the Vice-Province.

12. The Superior with his Council will see to the drawing up and periodic

updating of internal regulations which will cover:

- the localities allocated by the Vice-Province to the individual communities and the use to be made of them;

- their respective responsibilities for the maintenance of and possible repairs to their own areas;

- the responsibilities for community services of the department of the Economist of the Vice-Province;

- the relationships between the different communities as regards timetables, meetings and other activities in common.

13. Occasions will be decided on during the year when the salesian unity existing among the confreres of the Vice-Province will be celebrated in Eucharistic celebrations and fraternal gatherings.

14. For the coordination of community life and the application of the regulations referred to in n. 12 of this Statute, there will be periodic meetings of the rectors presided over by the Superior and attended also by a councillor of each community chosen according to the nature of the questions to be discussed, and by the Economist of the Vice-Province when administrative problems are involved.

#### *Administration of temporal goods*

15. Every year the Economist of the Vice-Province will draw up the balance-sheet and financial estimates of the Vice-Province, which will include also those of the general services and individual communities, for approval according to the Regulations (cf. art. 156, 10).

The Superior of the Vice-Province and the Rector of the UPS will agree on the respective financial reports and send them to the Rector Major.

16. The overall economic management of both the Vice-Province and the UPS depends finally on the supreme control



of the General Council of the Salesian Society through a Superior Administrative Council made up of the Economist General (who presides), the General Councillor for Formation, the Superior of the Vice-Province, the Rector of the UPS, the Economist of the Vice-Province, the Economist of the UPS, and a representative of the Council of the Vice-Province and of the academic body elected by the Senate of the University.

17. The income of the Vice-Province is made up of:

- 1) University fees;
- 2) income from scientific, didactic and technical initiatives programmed by the UPS;
- 3) income from services of priestly ministry;
- 4) contributions from the General Council;
- 5) extraordinary subsidies, legacies and donations;
- 6) donations from the "Friends of the UPS";
- 7) pensions and legacies of the confreres;
- 8) fees and contributions of the student confreres;
- 9) various contributions from paying guests, hire of rooms and buildings, etc.

The academic sector receives all the income accruing from nn. 1, 2 and 6 above, within the limits of the approved financial estimates. The Superior of the Vice-Province or his representative is a member of the management committee of the Association: "Friends of the UPS".

Contributions from the General Council (n. 4) will be transferred directly either to the Vice-Province or to the UPS, according to the purpose for which they are intended.

Income under n. 5 will be assigned according to the intentions of the donors or financing bodies, with the written

authorization of the Superior Administrative Council.

Income under nn. 3 and 7 will be allotted to the communities to which the confreres concerned belong.

Fees for board and lodging of the student confreres will be paid to the Vice-Province, except for a specific quota to be allotted to their respective communities to cover community expenses.

Income under item 9 goes to the Vice-Province.

18. Each community has its own economic administration and will present its annual balance sheet and financial estimates to the Superior of the Vice-Province. Any eventual surplus each year will be transferred to the Economist of the Vice-Province (cf. R 197, 201).

19. The Superior of the Vice-Province with his Council, after consulting the academic Authorities, may make modifications to the distribution of localities among the various academic Faculties, when necessity or the fuller use of those localities requires it, but always with due regard to the particular objectives of the Vice-Province and the growth of the UPS. Analogous principles apply to modifications in the areas of the religious communities.

### III. Relationship with the UPS

20. Direct responsibility for the management of the academic sector rests with the Rector of the UPS, who governs the University in accordance with its Statutes and Ordinances.

21. The component areas of the academic sector are those of the Rector, the Faculties, the Secretary General, the General Library, the specialized libraries connected with academic activities, the reviews "Salesianum" and "Orientamenti Pedagogici", the LAS publishing



organization, the "Friends of the UPS", and all the structures and activities which may come into existence in the UPS for specific didactic and technical purposes.

22. For its economic management the academic sector has its own Economist, who depends on the Rector and the various Councils defined in the Statutes of the UPS, under the supervision of the Superior Administration Council referred to in art. 16 above in respect of powers deriving from regulations and the Statute.

23. In fulfilling their various responsibilities, the Superior of the Vice-Province, the Rector of the UPS and their respective Councils will take care to proceed with the greatest possible mutual agreement, always seeking a brotherly understanding both in what concerns the religious life and activity of the confreres, and in everything that concerns the general functioning of the Vice-Province and of the UPS.

24. To facilitate collaboration and opportune understanding between the Vice-Province and the UPS:

— the Superior of the Vice-Province will be present at meetings of the academic Senate, with the right to speak;

— the Economist of the Vice-Province will be present at meetings of the Administrative Council of the UPS;

— at least once a year there shall be a combined meeting of all the rectors of communities and deans of Faculties with the Superior of the Vice-Province to deal with problems of common interest.

### 3.4.3 Vice-Province of Korea

Fr Egidio VIGANÒ  
RECTOR MAJOR

of the Society of St Francis de Sales

— after careful consideration of the

situation of salesian work in South Korea,

— in the light of articles 156 and 158 of the Constitutions,

— with the consent of the General Council given in the meeting of 12 December 1984, in accordance with articles 132 and 156 of the Constitutions,

### DECREES AS FOLLOWS:

1. The Decree of 8 June 1972 by which the Delegation "The Blessed Korean Martyrs" of South Korea was erected is abrogated.

2. The VICE-PROVINCE of "The Canonized Martyrs of Korea" is erected in Korea.

3. To the Vice-Province of "The Canonized Martyrs of Korea" belong those confreres who until now were members of the Korean Delegation.

4. The present decree comes into effect immediately.

Rome, 12 December 1984

Fr Dominic BRITSCHU  
*Secretary General*

Fr Egidio VIGANÒ  
*Rector Major*

### 3.3.3 Vice-Province of Sardinia

Fr Egidio VIGANÒ  
RECTOR MAJOR

of the Society of St Francis de Sales

— after careful consideration of the situation of salesian work in Sardinia,

— in the light of articles 156 and 158 of the Constitutions,

— with the consent of the General Council given in the meeting of 12 December 1984, in accordance with articles 132 and 156 of the Constitutions,

## DECREES AS FOLLOWS:

1. The Decree Prot. n. 244/81 of 3 July 1981 by which the Delegation "Madonna di Bonaria" was erected in Sardinia is abrogated.

2. The VICE-PROVINCE of "Madonna di Bonaria" is erected in Sardinia.

3. To the Vice-Province of "Madonna di Bonaria" belong those confreres who until now were members of the Sardinian Delegation.

4. The present decree comes into effect immediately.

Rome, 12 December 1984

Fr Dominic BRITSCHU  
*Secretary General*

Fr Egidio VIGANÒ  
*Rector Major*

## 3.4.5 Vice-Province of Vietnam

Fr Egidio VIGANÒ  
RECTOR MAJOR  
of the Society of St Francis de Sales

— after careful consideration of the situation of salesian work in Vietnam,

— in the light of articles 156 and 158 of the Constitutions,

— with the consent of the General Council given in the meeting of 12 December 1984, in accordance with articles 132 and 156 of the Constitutions,

## DECREES AS FOLLOWS:

1. The decree of 12 July 1974 by which the Delegation "St John Bosco" was erected in Vietnam is abrogated.

2. The VICE-PROVINCE of "St John Bosco" is erected in Vietnam.

3. To the Vice-Province of "St John Bosco" belong those confreres who until now were members of the Vietnamese Delegation.

4. The present decree comes into effect immediately.

Rome, 12 December 1984

Fr Dominic BRITSCHU  
*Secretary General*

Fr Egidio VIGANÒ  
*Rector Major*



## 4. ACTIVITIES OF THE GENERAL COUNCIL

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### 4.1 Chronicle of the Rector Major

After the closure of the GC22 on 12 May 1984, the Rector Major was able to begin a dialogue with the SCRIS leading to the approval of the renewed Constitutions. On May 20 he was with the confreres who welcomed John Paul II when he visited our parish of Mary Help of Christians, Rome, and from May 20-23 presided over the first of the two annual meetings of Superiors General which took place at Villa Cavalletti, just outside Rome.

In June he made visits to various groups of the Salesian Family in Italy. July found him in Uruguay, Argentina and Chile. He left on July 7, accompanied by the Regional Councillor (Fr Charles Techera), spent a short time in Chile; he returned to Rome on the 21st for the funeral of the late lamented Fr Vanseveren.

On August 24 he was present at the opening of the GC18 of the Daughters of Mary Help of Christians, which he continued to follow periodically until its closure on September 29. Also in August he was at Catania for celebrations to mark the tenth anniversary of our youth movements in Sicily, and he took part in the big youth meeting at Rimini on the subject of America and the Americas.

Other journeys took him to Andria (30 September, for the 50th anniversary of the work there); to Turin and Lanzo (6-8 October, at Lanzo for the festival in connection with the beatification of Fr Frederick Albert, and at Valdocco for the presentation of crucifixes to the departing missionaries); to Sondrio (10-11 November, for a meeting on 'liberation theology' and the inauguration of an oratory and youth centre and a

nursery school dedicated to the memory of his mother, Maria Henrietta Viganò).

In between these journeys he was occupied in meetings with the General Council from 9 October, and was with the members for their retreat at Loreto from 19-24 November.

The retreat was followed by the celebration of the Feast of the Rector Major which had been organized by the Provinces and Salesian Family of Italy at Macerata.

Immediately afterwards there was the second meeting of the Superiors General at Villa Cavalletti from 28 November to 1 December. Finally on 8 December he had the satisfaction of making the official promulgation for the whole Congregation of the renewed text of the Constitutions and general Regulations.

### 4.2 Activities of the General Council

The plenary session took place between October and December 1984 with a particularly heavy agenda, because of the fact that the new general council considered it imperative to carry out in the light of the Constitutions and of past experience a detailed examination of the constitutional duties of the council as a whole and of the roles of the councillors in charge of special departments and of the regional councillors. This preliminary study proved very useful in subsequent discussions to decide on the programme to be followed in the next six years. This was worked out from a triple point of view.

Firstly the general content was laid down around the two main items which characterize the six-year period: the



promulgation of the new Constitutions and the centenary of the death of Don Bosco. This led to the adopting of a basic programme to meet the request of the GC22: "The study, assimilation and putting into practice of the Constitutions and General Regulations", with four priorities:

1. a vital deepening of the sense of salesian religious life, aiming at greater spiritual depth;
2. pastoral qualification of salesian activity;
3. rendering the Congregation sensitive to the grave problem of the salesian brother;
4. project Africa.

For each of these priorities the objectives have been defined and the most efficacious ways to attain them sought out.

The second aspect of the six-year plan concerned the programmes of the individual departments and the concrete needs considered urgent at regional level.

This led naturally to the third aspect: the drawing up of a calendar for plenary sessions of the council, for extraordinary visitations, and for the combined visits of the Rector Major and councillors to various parts.

And now a brief reference to some other problems considered by the council:

1. The appointment of the Regional Councillor for Central Africa and Northern Europe, and of the Secretary General.
2. The appointment of 11 new provincials.
3. The fulfilment of tasks concerning the Constitutions which were left to the Rector Major and his council; (these are referred to in more detail in the contributions of the councillors for formation and for youth pastoral work

under the heading "Rulings and directions").

4. Erection of the vice-provinces of UPS, Korea, Vietnam and Sardinia, with the appointment of their respective superiors and councils (cf. under the heading: "New provincials").

5. The centenary of the death of Don Bosco: a first study of the criteria for commemorations at various levels, with the examination of various initiatives and proposals.

6. The computerization of some sectors of the Generalate.

### 4.3 Activities of the Councillors

#### The Councillor for Formation

Fr Paolo Natali has been engaged during this period primarily in a work of reflection and organization in view of the forthcoming obligations of his Department. He also provided assistance for various formation communities and for the FMA. He made only one journey of any considerable length, this too with the purpose of promoting and improving the formation initiatives of the Department itself.

Following the observations made by the SCRIS he collaborated with the Moderator of the GC22 in making some minor changes that had been requested in the Constitutions and general Regulations.

He sent letters to provincials and those in charge of provincial formation commissions to ask for their observations on the publications: "Directives and norms for salesian vocation discernment", and "Formation of Salesians of Don Bosco". In this connection too he also sought the contribution of specialists and together with his collaborators evaluated and indexed all the observations received, with a view to the preparation



of revised editions of the same texts.

As delegate of the Rector Major for the UPS and Opera-PAS, he lent his assistance in the revision of the Statute in view of the possible erection of the Delegation as a Vice-province; he was present at meetings of the University council and was involved in individual colloquies and the movement of personnel. Other commitments included a conference to the GC18 of the FMA, the profession of the novices at Monte Oliveto, the inauguration of the academic year at the Crocetta studentate, and finally a journey with one of his collaborators to Fribourg and Paris to update, through a comparison and suggestions received from specialist organizations, the Department's initiatives in the field of ongoing formation, with special reference to the courses at the Salesianum.

Most recently he contributed a conference on "Salesian formation in the Constitutions of the Society of St Francis de Sales" to the Rectors of Italy, meeting in three separate groups.

At present the Department is preparing a course of ongoing formation for all the novice-masters of the Congregation on: "Knowledge and assimilation of the renewed Constitutions, and the seeking of suitable methods for communicating them to novices".

#### **The Councillor for Youth Pastoral Work**

Fr Juan Vecchi has been engaged in the work that remained to be done after the GC22: the publication of documents, the drawing up of the results of the evaluation questionnaire, the final revision of the text of the Constitutions and Regulations and its modification in accordance with the indications of the SCRIS, and the ordering in the archives of all the material relating to the Chapter.

In September he represented the

Rector Major at some of the sessions of the GC18 of the FMA which dealt with the topic of "the educating community and animation".

In October he went to the Province of Munich (South Germany) to take part in the annual meeting of those in charge of youth pastoral work and the meeting of parish priests. The first meeting concentrated on the theme of the presence and formation of lay people in our works and the possibility of the educative community. The second went more deeply into the pastoral aspects which should characterize any parish entrusted to the salesians. Of great value too was an exchange of ideas with the directive personnel of the Youth Pastoral Centre at Benediktbeuern.

In the same month the CISI organized a meeting of the salesian parish priests of Italy. Fr Vecchi was present and gave a conference in which he developed the theme: "Characteristics of the salesian parish and indications for their realization".

In November he collaborated in the three meetings of the Rectors of the houses of Italy, held at the Generalate to deepen a knowledge of the new text of the Constitutions, and spoke on the topic: "Apostolic mission in the Constitutions".

He was also able to share some days of reflection on the subject: "Life as a vocation" with young people of the three Piedmont provinces gathered at Turin for their meeting re salesian youth spirituality.

Meanwhile the following operations were concluded in the Department itself: a study of the documentation emerging from the GC22 and of the data concerning the Congregation's problems; a setting out of the chief contributions to be made by the Department in the coming six years after the relevant study and approval by the general council;



linkage and relationship with groups which are stable collaborators in the work of the Department.

#### **The Councillor for the Salesian Family and Social Communication**

In July and August Fr Cuevas visited some provincial centres and activities relevant to his Department. Next he made contact in New Rochelle (New York) with those responsible for the Don Bosco Multimedia Centre so as to get to know how this publishing centre was developing and what the future plans are, and also to prepare for the international meeting of salesian publishers to be held in New York in 1985.

At the beginning of August he visited the provincial centre of Quito (Ecuador) and held meetings with the provincial and provincial council; he next took part in a meeting of the presidential council of the past-pupils to obtain the latest information about the preparation of their national congress, and more especially to get to know the problems concerning the next Latin-American Congress to be held in Ecuador in 1986. He was also able to visit the publishing centre at Quito.

In Peru he had a meeting with the provincial and his council to consider problems relating to his sector. He also met the salesian cooperators, and the delegates for the various groups of the salesian family and for social communication. He was present too at a meeting of the national presidency of the past-pupils.

In Chile he had meetings with the provincial and provincial council, with the coordinators and delegates of the cooperators, as well as making contact with those responsible for social communication.

#### **The Councillor for the Missions**

In these first months of his mandate Fr Luc Van Looy started on his plan of meeting the confreres in their mission centres. He was able also to visit some communities in Europe to see the kind of missionary animation existing in them and to bring them his own contribution.

In Africa between 13 July and 9 August he made brief visits to South Africa, Mozambique, Zambia, Kenya, Rwanda, Burundi and Zaire, thus making a first contact with 'Project Africa', and saw for himself the importance of our commitment in that continent and the urgency of our mission there, and in particular he obtained first-hand knowledge of the conditions in which our confreres are working and of their dynamic energy.

In Asia, he travelled to Korea on 16 August to preach a retreat to the confreres of the Delegation. On his way back he passed first through Hong Kong, where he spent some days so as to obtain as much news as possible about the situation of our confreres in Vietnam, and then passed on to the Philippines where he wanted to visit our houses of formation.

In the Pacific area, between 3 and 12 September, he visited our foundation at Araimiri in Papua New Guinea, spending much of his time with the youngsters there.

In Europe he was in Poland from 22 September to 1 October for the presentation of the missionary crucifix to a number of Polish confreres soon to leave for the missions. He took the opportunity of visiting all the houses of formation in the country and of speaking to the young confreres about our missions and the missionary spirit.

From 4-7 October he gathered together at Valdocco 17 confreres about to leave for the missions, to give them the

possibility of getting to know Don Bosco better through visits to Valdocco, Colle Don Bosco and the LDC at Leumann.

#### **The Councillor for the English-speaking Region**

Fr McPake was able to visit all the provinces of the Region except Australia. The longest visit was to Southern Africa (Lesotho, Swaziland and the Republic of South Africa), after which he went to USA and Canada. Because of the enormous extent of these countries he was not able to remain long in the individual communities.

The purpose of these first visits was simply to enable the new Councillor to present himself to the confreres and bring them the fraternal greetings of the Rector Major. Everywhere therefore the order of the day was a cordial and informal meeting in a salesian atmosphere.

In the African countries (from mid-July to the beginning of August) he spoke to the confreres about the new Constitutions, while in USA and Canada he took the opportunity to launch the consultation in view of the appointment of the new provincials who will take office in 1985.

Other occasions worthy of note were the welcoming of the new novices to the novitiate at Newton, the receiving of temporary and perpetual professions, a brief participation in the course of ongoing formation taking place at San Francisco, and a visit to the new novitiate in French-speaking Canada.

#### **The Councillor for the Atlantic Region of Latin America**

After accompanying the Rector Major on his brief visits to Montevideo, Buenos Aires and La Plata (8-11 July), Fr Techera went to Recife to begin a first contact

with the confreres of the six provinces of Brazil. He gave time in particular to hearing comments of the provincials and provincial councils, and to visiting nearly all the formation communities.

He spent extra time in the provinces of Belo Horizonte and Porto Alegre, so as to carry out personally the consultations for the appointment of new provincials.

On 21 August he travelled to Angola where he first took part with the confreres in a spiritual retreat and presented the renewed Constitutions and Regulations, and then had a meeting with the missionaries (SDB and FMA) to evaluate the first three years of salesian presence in Angola, a meeting at which the Apostolic Delegate was also present.

He returned to São Paulo on 30 August to preside at a meeting of the provincial conference of Brazil, after which he went to the provinces of Rosario and Bahía Blanca for the consultation preceding the appointment of new provincials.

From 14-16 September he was at Montevideo to preside at a meeting of the Plata provincial conference.

As well as all the above he was able to meet almost every FMA provincial of the Region, to take part in some provincial congresses in Brazil on the topic of the salesian coadjutor brother, and meet various groups from other branches of the salesian family: Cooperators, Don Bosco Volunteers, and Past Pupils.

#### **The Regional Councillor for Asia**

At the end of May Fr Panakezham went to Nairobi (Kenya), where he made a very satisfactory visit to the new building housing the Missions Office of the area, which will also be a reception centre for all the missionaries. The house includes also a small church dedicated to Mary Help of Christians and intended to be a centre for radiating Marian devotion.

In July, after a brief visit to the salesian communities of Bombay, he took part in the symposium on salesian spirituality held at Bangalore, 15-21 July. Present too were the Archbishop of Shillong (Mgr D'Rosario), the Bishop of Kohima (Mgr Alangimattathil), the Bishop of Diphu (Mgr Kochuparambil), members of the salesian family of India and of Thailand, and two salesians from Japan: about 120 participants in all. Amongst other important topics studied were: Don Bosco in the history of spirituality; salesian spirituality and contemporary spiritual movements; salesian spirituality in the Indian setting.

After the symposium he visited nearly all the communities of the Bangalore and Calcutta provinces in connection with the consultation for the appointment of new provincials.

In August and September he visited the houses of formation of the provinces of Madras, Dimapur and Gauhati, and found young people from no fewer than twelve tribes of North-East India in the new studentate at Dimapur. He also met the confreres and novices in Burma and visited some of the houses of formation of Thailand, the Philippines and Hong Kong. In the first week of October he was able to visit all the houses of Japan for the consultation for the appointment of the new provincial.

#### **The Councillor for the Pacific-Caribbean Region of Latin America**

Between 15 July and 5 October Fr Velasco visited all the provinces of the Region except Peru, Chile and Bolivia, for the purpose of making a first contact.

He had meetings with the respective provincial councils and made rapid visits to the formation communities. Where possible he also met the various formation commissions, particularly at Guadalajara and in Ecuador.

In Ecuador he met all the confreres of the province gathered in three groups at Quito, Cuenca and Guayaquil. In Central America he had a meeting with the Rectors at Ayagualo for a deeper study of the new Constitutions.

He gave particular importance to his visit to the confreres of Nicaragua, Cuba and Haiti. With the delegations of Cuba and Haiti, and with the group of confreres of Nicaragua he had a meeting to study the particular local situations.

On 16 August he presided at the religious profession of nine young confreres at Pinar Quemado in the Dominican Republic.

Between 15 and 26 September he made the consultation for the appointment of the new provincial, making contact with all the confreres in the different islands.

The final item of importance was a meeting with the provincials of the Region to study the problems of formation, and specifically the reorganization and programming of the regional centre for ongoing formation.

#### **The Councillor for Italy, Switzerland and the Middle East**

After the GC22 Fr Bosoni was first involved in the organization of the consultations for the appointment of new provincials for Bethlehem, Genoa and Naples.

As the experimental period of Sardinia as a Delegation depending directly on the Rector Major and the mandate of the Delegate himself were coming to an end, he visited all the houses of the Island.

He was present at the conclusion of the updating courses at national level for those engaged in secondary and middle schools, and at Loreto for the introduction of the confreres of the Adriatic Province to the new Constitutions.

Subsequently he took part in a meeting



of the presidency of the Italian provincial conference, and inaugurated the summer course in ongoing formation.

In the period 8-18 August he was with the new Rectors of Italy for a course arranged specifically for them.

At Pacognano di Vico Equense (Naples) he met with the National Council of the Past Pupils. At Rome, San Tarcisio, he joined the confreres preparing for perpetual profession. He then began the extraordinary visitation of the Central Province, which he will continue after the plenary session of the general council.

From 12-14 October he took part in a meeting of the National Office for Salesian Schools, after which he followed the proceedings of meetings of all the rectors of Italy, held in three successive groups at the Generalate, to study the new Constitutions.

#### **The Regional Councillor for Spain and Portugal**

Fr Rico preached the retreat for the members of the GC18 of the FMA (17-23 August).

Immediately afterwards he passed through all eight provinces of Spain and Portugal, holding meetings with the provincial councils and visiting the formation communities. With the provincial councils he reflected on the role of the Regional Councillor, on the duties and manner of functioning of a provincial council, on the letter of the Rector Major sent to each province at the end of the extraordinary visitation which had taken place in the last six years, on the priority objectives of each province in the coming year and the coming triennium, and on other specific problems of each province.

In Portugal he had a two-day meeting with formation personnel and a one-day meeting with the rectors.

At Madrid he installed the new provincial, Fr Aureliano Laguna, directed a retreat for the provincial council, and took part in a meeting of rectors, vice-rectors and those in charge of pastoral work.

He was subsequently with the provincial of Leon at Santiago de Compostela, where the formators of all the students of theology of Spain were gathered.

In the Salesian Catechetical Centre of Madrid he had a meeting with the Board of Administration to study plans for the year 1985, and finally he presided over a meeting of the Iberian provincial conference on 4-5 October.

#### **The Delegate of the Rector Major for Poland**

After the GC22 and the subsequent session of the general council, Fr Dziędziel was at Czerwinski on 2 August for the installation of the new provincial of Lodz.

Between 5-7 September he presided at a meeting of the consultant group of the Polish provincial conference at Lutomiersk. Subsequently he accompanied the Councillor for the Missions on his visit to Poland and took part in the function at Lodz when 5 FMAs, 8 salesians and 1 cooperator received the missionary crucifix.

From 25-27 September he visited Hungary to take part in festivities to mark the 50th anniversary of the canonization of Don Bosco.

On 29 September he attended the funeral of Fr Stanislaus Rokita, the well-deserving former Delegate of the Rector Major for Poland, who died at Lodz on 26 September.

In October he took part in the meeting of the provincial delegates for the cooperators, and then visited six formation communities and various

others to speak of the GC22 and present the new Constitutions.

On October 14 he accompanied the first group of four FMAs from Poland to Zambia, where he was also able to welcome another group of seven confreres and a cooperator who had also

arrived from Poland, and saw to the arrangements for their accommodation. He availed himself at the same time of the opportunity to visit the three mission stations entrusted to Polish confreres which have now been in existence for a year.



## 5. DOCUMENTS & NEWS ITEMS

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### 5.1 The Constitutions and General Regulations SDB from the GC22 to the promulgation

Fr Juan E. VECCHI

1. The Constitutions and general Regulations approved by the GC22 were at once translated into different languages and offered to the confreres in a provisional edition to enable a first study to be made of them.

After the work of the Chapter two tasks remained to be accomplished: the final literary revision of the text and its presentation to the Sacred Congregation for Religious and Secular Institutes (SCRIS) for definitive approval.

With regard to the literary revision the GC22 had voted positively (177 placet, 2 non placet) to a question of the kind: "Is it the wish of the assembly to entrust to the Rector Major with his Council a final literary revision of the text and sources?"

The general council embarked at once on the work entrusted to it, approving every correction in the terms laid down by the GC22. The revision of the general Regulations involved more numerous emendations, always with scrupulous respect for the content. This was due to the fact that this part had received less attention and care during the GC22 itself.

2. Once this work had been completed, the Rector Major submitted five copies of the text to the SCRIS at the end of May. On 24 June we received separate reports from the three consultants to whom the SCRIS had entrusted the work of examination.

The observations suggested a greater precision in the formulation of some articles, like those which defined the direct and proper object of each of the evangelical counsels; the form of the

Congregation; some obligations of authority; norms for resolving irregular situations. They also drew attention to omissions that should be remedied and above all advised that practical norms concerning poverty, prayer and community life should be transferred from the general Regulations to the Constitutions.

Between 24 June and 6 July, after a careful preliminary study of the observations by specialists of our own Faculty of Canon Law, the general council examined them and voted one by one on the modifications which it seemed well to introduce, following these criteria: preservation of anything that had been the subject of an explicit vote by the GC assembly; maintenance of the style proper to the Constitutions as regards the inclusion of detailed norms; improvement of the parts lacking in precision; and the filling of gaps revealed by a comparison with the CIC.

Before presenting the amended text to Abp. Jerome Hamer and Abp. Vincenzo Fagiolo, the two chief officials of the SCRIS (who were absent from Rome), the opportunity was taken for a clarifying discussion with Fr Luigi Ravasi, the official of the same Congregation in charge of the examination of constitutional texts. As a result modifications were made to the following articles:

art. 4: Form of the Society

art. 5: The salesian family

art. 23: Meaning of our profession

art. 44: The mission given to the community

art. 68: Requirements of the vow of obedience

art. 74: Requirements of the vow of poverty



art. 80: Requirements of the vow of chastity

art. 89: The mystery of Christ in time

art. 108: Admissions

art. 110-111: The novitiate

art. 121: Nature of the service of authority (profession of faith)

art. 127: The Rector Major (visit by)

art. 153: Procedure for elections of Rector Major and Superiors

art. 158: The vice-province

art. 175: The local community

art. 177: The rector

art. 183: The vice-rector

art. 189: Economic questions

art. 191: The proper law of our Society

art. 192: Sense and interpretation of the Constitutions

art. 194: Separation from the Society (corrected and transferred).

As regards other suggestions of the consultors, which in the opinion of the general council would have changed explicit choices made by the GC22 or changed the style of the Constitutions, albeit to no great extent, clarifications were presented on our part to explain why we would like to keep the text unchanged.

Eleven copies of the new draft were submitted to the SCRIS on 24 July 1984.

3. The results of a further examination made at a congress of the SCRIS were communicated to the Rector Major on 26 September 1984 in a letter of Abp. Hamer. "I have the honour", read the letter, "to inform you of the observations made at the congress, with the request that they be kept in mind when drawing up the definitive draft of the text, of which two copies should then be sent to this Sacred Congregation. I assure you that as soon as the text duly amended in the light of the observations made at the

congress is received, the Decree of approval will be issued without delay."

The congress asked for modifications to 31 articles, largely confirming the suggestions made by the consultors after the first reading, and with the addition of some others following a further examination of the text.

There followed a further careful study by our experts and then by the Rector Major and the small commission charged with the refining of the text, after which a further dialogue took place on 19 October between Abp. Hamer and the Rector Major, accompanied by Fr Juan Vecchi, to ensure that the interpretation given to the observations was exact and to explain the reasons for some of the choices we had made.

On that occasion a letter was presented to His Excellency the Pro-Prefect of the SCRIS in which the Rector Major, after expressing his "thanks for the careful and detailed study that had been made and for the precise indications given to us", expressed our own attitude in these terms: "You will certainly appreciate the heavy and delicate responsibility which prompts us to try to harmonize in the best possible way the observations made by the Sacred Congregation, the authoritative organ of the Apostolic See, with certain explicit choices made in accordance with our tradition by a General Chapter which has supreme authority in our religious life, even though it must exercise it in conformity with canon law."

In an appendix to this letter a first point gave details of 23 articles which would be modified, following the observations of the SCRIS congress; in a second point it was stated: "We have thought it fitting to keep in the general Regulations some particular details which the CIC requires to be specified by the Institute's 'own law'; we have been led to do this for the following reasons:



a) The CIC makes a clear distinction between a norm to be inserted in the fundamental code or Constitutions, or simply in the Institute's 'own law', which comprises both the fundamental code and other codes too.

b) Three successive General Chapters made the precise choice by very large majorities that the norms referred to be placed in the Regulations.

c) In each case it is a question of particular details expressed in juridical language which, if inserted in certain parts of the text of the Constitutions, change the character of the latter and the tone which the General Chapter wanted to give them."

In another point some formulations were indicated which, in our opinion, it was inappropriate to change, because the suggested modifications either introduced repetitions or were at variance with our tradition.

The opinion of the SCRIS regarding the interpretation given by the general council to the suggestions of the congress was communicated in a letter of the SCRIS secretary, His Excellency Mgr Vincenzo Fagiolo, dated 16 November 1984, in which he said: "I have the honour to send you in an appendix to this letter the conclusions of this Sacred Congregation, which must be kept in mind in drawing up the definitive text of the Constitutions, two copies of which should then be submitted."

In the appendix referred to we were asked particularly to insert in the constitutional text norms concerning the prudent use of the means of social communication, dress, the part of the house reserved to the community, the recital of the rosary, suffrages for the dead and the formal precept of obedience. Other suggestions of lesser importance were also included.

4. With the phase of dialogue now over we proceeded to the preparation of the final version which carries, in addition to the modifications already listed in point 2 of this report, the following slight changes:

art. 4: the expression "of different rites" has been removed;

art. 56 (new): the indication concerning the reservation of part of the house for religious only has been transferred from the Regulations;

art. 62: the indication about dress has been inserted, transferred from the Regulations;

art. 68: the conditions for a formal precept of obedience have been made more precise;

art. 69: the need of the superior's permission for taking on tasks and offices outside the community is spelled out;

art. 76: it is stated clearly that "whatever comes to us from pensions, subsidies and insurance policies" must be placed in common;

art. 89: the obligation of clerics is emphasized to recite the other liturgical hours in addition to those celebrated in community;

art. 92: the norm concerning the daily rosary has been inserted, transferred from the general Regulations;

art. 148: the article now expresses more clearly the need for the previous approval of the Apostolic See before the promulgation of any modification to the Constitutions;

art. 151,8: the determination of the representation of provinces and other juridical circumscriptions in the General Chapter has been transferred to the Regulations;

art. 162: an indication has been inserted of the competence of the provincial for granting permission to

publish writings of religious or moral content and "to preach to the confreres in their churches";

art. 175: the norm requiring the religious to live in the house of the community to which they are assigned has been added;

art. 181: the competence of the provincial for confirming the programme drawn up by local communities has been added;

art. 193 (new): the binding quality of the Constitutions has been expressed;

art. 194: the norms for separation from the Society have been spelled out in greater detail.

Minor corrections have been introduced in articles 48, 49, 59, 60, 84, 88, 90, 94, 110, 116, 191. The opportunity was also taken to examine observations of a literary and linguistic nature received in recent months. The numbering of both Constitutions and general Regulations has been adjusted after the insertion of new articles and the transfer of norms between the Constitutions and Regulations. The entire text was then recopied and submitted to the SCRIS with an accompanying letter dated 18 November 1984. In reply came the Decree of approval dated 25 November 1984, which can be read in n. 311 of the AGC.

5. Meanwhile at the Generalate a combined analytical index was drawn up; cross-references between Constitutions and Regulations were prepared; the text of the salesian readings and notes was revised; a careful examination was made of observations on translations sent in from various parts of the Congregation. As a result we were able to go to press as soon as approval was received.

The complete documentation of this last phase of the elaboration of the text has been deposited in our central

archives. Further details and information will be sent to Provincials in an appropriate dossier.

## 5.2 Letter of the Rector Major to Salesian Bishops

### To our dear and well-deserving Confreres who are Bishops

I send you affectionate brotherly greetings and dutiful respects in the name of the Salesian Congregation and of all our Family spread around the world.

We are grateful to God and to each of you, my Lords Cardinal, Archbishops and Bishops for the witness you give everywhere as Successors of the Apostles to Don Bosco's spirit.

I think it opportune to recall in our Family context that on 7 December of this year occurs the centenary of the episcopal consecration of the first salesian bishop, Mgr John Cagliero, a humble "son of the Oratory", who subsequently became also the first salesian Cardinal.

The commemoration of this event will serve to encourage both you and all of us to greater fidelity to the apostolic spirit of our Father and Founder.

In far away 1855 Don Bosco, enlightened from on high, had prophesied to some of his first boys who were gathered round him: "One of you will be a Bishop!" (MB 17, 285ff). In that simple and humble setting his unexpected statement gave rise to surprise and amusement. At the time Cagliero had just turned 17 years of age.

But Don Bosco had not been joking. Not so very many years later, on 7 December 1884 in fact, Fr John Cagliero, back from the first missions in Patagonia, was consecrated bishop in the Basilica of Mary Help of Christians at Valdocco, by



Cardinal Gaetano Alimonda with Mgr G. Bertagna and Mgr E. Manacorda as co-consecrators, and in the significant presence of the Bishop of Belém del Pará (Brazil), Mgr De Macedo Costa.

The Biographical Memoirs portray two very moving scenes. At the end of the solemn ceremony the new bishop approached his mother, an old woman bent under the weight of her 88 years (she was to die in fact a few days later), who was trying to kneel before him, and clasped her in an affectionate embrace as his thoughts went to the "gift" she had generously given to Don Bosco in 1851 (MB 17,289). And this was followed immediately afterwards by another equally moving scene. At the entrance to the inner sacristy Don Bosco, himself an old man by this time, knelt with biretta in hand to kiss the bishop's ring. And Mgr Cagliari, deeply stirred, offered Don Bosco the ring which until then he had been careful to keep concealed in the folds of his episcopal robes, so that his beloved Father should be the first to kiss it. The tears in the eyes of the bystanders bore witness to the deep significance of the meeting.

"The raising of a son of Don Bosco to the episcopal dignity", commented Fr Ceria, "was an event of surpassing importance for the whole salesian world. Salesians of later years cannot imagine the joy and exultation of the confreres of those early days." (Annali I, 504)

Cagliari was the first of a long array of salesians who have been called to be bishops. At the present day more than seventy of them are working in various continents. Their existence is a significant fact that has been a mark of the Congregation from 1884 onwards. More than that: the appearance of the first bishop in the Congregation was the work of Don Bosco, who lovingly sponsored Cagliari's candidature as a bishop as a means of giving concrete

ecclesial expression to the missionary and pastoral leaning of his infant Congregation.

I have been meditating on this "fact" of salesian history while here at Loreto, where I am making the spiritual exercises with the members of the General Council. To this auspicious little town of our Lady our Father came in pilgrimage on 23 June 1877, accompanied by the Archbishop of Buenos Aires, Mgr Aneyros (MB 13,143). He came to pay homage to the Virgin Mother in the mystery of the Incarnation and to pray to her for an ever-growing apostolic commitment on the part of his sons. The missions were close to his heart. Two years earlier in 1875 he had seen off from Genoa en route to Buenos Aires a daring missionary expedition led precisely by Cagliari; now steps were being taken to appoint him a bishop and Vicar Apostolic of northern and central Patagonia.

Don Bosco had never acceded to the suggestions of those who wanted to make him (Don Bosco) a bishop or cardinal but, with his great love for the Church, he showed himself very concerned to collaborate with numerous initiatives and sacrifices in ensuring in the Church the efficacious functioning of the episcopal office in difficult situations and in the missions.

The consecration of Mgr Cagliari and the many others which have followed in its wake have led me to an awareness of the enriching aspects of the presence of bishops in the Congregation.

Allow me to indicate some of them for our mutual encouragement and meditation.

- I see in the continued presence of bishops in the Congregation first and foremost an expression and endorsement of the special importance from the very beginnings of the pastoral dimension of the salesian vocation and the incisive role

played in it by the priestly ministry, which leads in a singular and original way to its spiritual and apostolic characteristics and opens the way to a convinced and solicitous involvement of lay people and the care of vocations of various kinds.

- The bishops' presence emphasizes too a constituent element of our vocation: the continued and lively missionary enthusiasm which should enlighten the choices made and prompt planning initiatives in the salesian Family.

- I see here also a form of close cooperation with the Successor of Peter, and a standing invitation to us to listen readily to him, to collaborate with him and to be faithful to him; an invitation too to show concern for all the Churches (a characteristic of the episcopal office), which is a clear expression of the universal outlook which is so deeply ingrained in our Congregation.

- I believe also that the ministry and practical witness of our confreres who are bishops effectively reawakens in every salesian the ecclesial dimension of his religious profession and his particular sensitivity to the ever-pressing demands of apostolic renewal.

- In particular I consider that the example of pastoral courage and apostolic holiness given us by many of our episcopal confreres is both a lead and stimulus. It is enough to recall some names from the past like Cardinal Trochta, Mgr Versiglia, Mgr Olivares, as well as Cardinal Cagliero; and at the present day several immediately come to mind who are working in front-line situations, from where they proclaim to the world the practical validity of the spirit of St John Bosco for the present day.

In support of such motives I recently

read with pleasure a splendid affirmation of Pope John Paul II. In the bull of appointment of our latest bishop, Mgr John ter Schure, the Holy Father addresses him in these words, which for us are symbolic: "I exhort you, dear son, with the heart of a father, to carry out your ministry with that watchful industry which is typical of the Society of St Francis of Sales of which you are a member, and in the spirit of its Founder who was passionately concerned before all else with the salvation of souls."

I would like to point out too that the date chosen for the consecration of our first bishop was 7 December, so as to make it possible for him to celebrate his first Pontifical Mass in the Basilica of Mary Help of Christians on the Feast of her Immaculate Conception. This is a Marian date dear to every salesian heart. Of it Don Bosco has said that "all our greatest enterprises and events began and reached fulfilment on the Feast of the Immacolata". (MB 17,510) And the presence of bishops among our confreres began on that date too.

Very soon we shall be celebrating the centenary of this beginning. It will be preceded by the commemoration of the episcopal silver jubilee of Cardinal Raul Silva (29 November) and the consecration at Roermond (in Holland, 1 December) of Mgr John ter Schure, to whom we have presented the pectoral cross, simple indeed but full of meaning, which Don Bosco himself gave one hundred years ago to Mgr John Cagliero.

And finally I shall have the great joy on this coming 8 December, Solemnity of the Immaculate Conception, of promulgating the renewed text of the Constitutions of our Congregation. It is an event of historic significance which offers also to you, my dear consecrated confreres of the College of Bishops, a synthetic description, rewritten and brought up to date, of that spirit of Don



Bosco and that tireless pastoral industry of his which have led you to interpret and to live the apostolic succession with a typically salesian heart.

Help us by your witness to grow in the deep sense of Church that we have received as a sacred heritage, and in the pastoral fervour of "Da mihi animas".

The centenary of the consecration of the first salesian bishop is an occasion for you and for all of us to meditate deeply on the spiritual patrimony of our Family, and to reactivate ever more efficaciously the charism of Don Bosco among the People of God. May the Immaculate Help of Christians be our Mother and Teacher!

I take the opportunity to wish all of you a joyful celebration of the Lord's birth at Christmas with his precious gifts of justice and peace.

Cordial and respectful regards from all our great Family.

With esteem and gratitude,

**Fr Egidio Viganò**

Loreto, 24 November 1984

#### ASIA

Japan - Tokyo province	32,000,000
India - Bombay, anon.	1,600,000
India - Calcutta	2,000,000
India - Dimapur	3,000,000
India - Gauhati	2,000,000
India - Madras	4,000,000
Thailand - Bangkok province	1,000,000

#### AUSTRALIA

Australia - Oakleigh province	4,357,328
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#### EUROPE

Belgium North	17,640,000
Germany - Cologne province	3,000,000
Italy - Adriatic province	1,000,000
Italy - Milan province (Chiari)	5,000,000
Italy - East Venice province (Udine)	1,000,000
Italy - West Venice province	10,000,000
Italy - UPS	159,000
Italy - Generalate (anon.)	1,025,000
Middle East - Makelle	800,000
Spain - Bilbao province	5,000,000
Spain - Cordoba province	2,500,000
Spain - Leon province	1,455,000
Anon.	1,440,000
Anon.	6,070,000
Anon.	5,529,720

### 5.3 Brotherly solidarity (45th report)

#### a) PROVINCES THAT HAVE CONTRIBUTED THROUGH THE SOLIDARITY FUND

##### LATIN AMERICA

Brazil - Belo Horizonte province	L. 1,500,000
Chile - Santiago province	5,248,000

##### NORTH AMERICA

United States - San Francisco province	52,250,000
United States - New Rochelle province	17,400,000

#### b) DISTRIBUTION OF MONIES RECEIVED THROUGH THE SOLIDARITY FUND

##### AFRICA

Angola - travelling expenses for expelled missionary	L. 1,450,000
Kenya - Nairobi: construction of house for visiting religious	10,000,000

##### LATIN AMERICA

Antilles - Cuba: teaching materials, journeys and various expenses	6,598,873
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Antilles - Haiti: equipment for a band	10,000,000	ASIA	
Argentina - Bahía Blanca: subscription to Vatican Radio - CEMIPAS	435,000	Philippines - Parañaque-Cebu-Punta Princesa: for homeless people	5,790,000
Argentina - Buenos Aires: despatch of machine to D.B. Publishers	7,371,176	India - Bangalore: for regional projects	4,000,000
Argentina - Rosario-Concepcion: for church material	400,000	India - Bangalore-Cuddapah: aid for a poor boarding establishment	6,000,000
Argentina - Rosario-Corrientes San Juan: for vocations campaign	6,000,000	India - Bangalore-Hyderabad: for the poor of the parish	2,000,000
Argentina - Rosario-St Dominic Savio: for musical instruments	3,000,000	India - Bangalore, Kristu Jyoti College: for publication of books	2,000,000
Bolivia - La Paz: for study bursar	853,090	India - Bangalore-Vijayawada: for the poor and homeless of parish	3,000,000
Brazil - Campo Grande-Corumba St Teresa: for pastoral needs	1,600,000	India - Calcutta (Burma-Anisakan): for a small monument to Don Bosco	2,000,000
Brazil - Manaus-Pari-Cachoiara: help for the mission	2,000,000	India - Calcutta-Azimganj: for a musical instrument	500,000
Brazil - Manaus-Jauarete: help for the indigenous mission	2,000,000	India - Dimapur-Golaghat: for needs of the house	1,000,000
Brazil - Recife-Carpina: for a statue of St Joseph	4,000,000	India - Gauhati, Shillong Pastoral Centre: for press apostolate	5,000,000
Chile - Iquique: for two bells	7,085,000	India - Gauhati-Umsning: for teaching material	88,022
Chile - Punta Arenas, Don Bosco: for travelling expenses	940,000	India - Gauhati-Bengtöl: for the homeless	3,000,000
Chile - Diocese of Punta Arenas: for pastoral ministry	1,000,000	India - Madras: for Sri Lanka	4,000,000
Chile - Catemu: for band instruments	10,000,000	India - Madras, Rinaldi Juniorate: for a machine for SIGA	2,000,000
Colombia - Bogota-Ariari: for band instruments	10,000,000	India - Gauhati, Diocese of Diphu: contribution for the new diocese	10,000,000
Colombia - Bogota-Ariari (Uribe): for a small church	2,000,000		
Colombia - Bogota: for the building of a house for sick Sisters	20,000,000	EUROPE	
Ecuador - Quito-Esmeraldas: for despatch of crates	687,140	Italy - Subalpine province: for the making of missionary films	3,000,000
Mexico - Mexico-Totontopec: for a pastoral project	600,000	Italy - small expenses for 3 missionary bishops	1,144,000
Mexico - Ayutla: small contribution for general purposes	100,000	Italy - Generalate, social communication sector: for recording cassettes	40,500
Peru - Lima, Magdalena del Mar: for a typewriter	648,000	Italy - to Mother Teresa of Calcutta	1,000,000
Uruguay - Montevideo-Manga: for band instruments	10,000,000	Spain - Cordoba, Togo-Lome: for band instruments	10,000,000
Uruguay - Montevideo: for expenses of La Plata provincial conference	2,520,000		

## 5.4 Convocation of 2<sup>nd</sup> World Congress of Salesian Cooperators

*Rome, Solemnity  
of the Immaculate Conception,  
8 December 1984*

To the Salesian Cooperators  
and for information to all the Members  
of the Salesian Family

*My dear Cooperators,*

Today, 8 December, I have had the joy of promulgating the renewed Rule of the Salesians, and I consider this Marian date a happy omen for the future of all the Salesian Family.

I have asked insistently of Mary, our Mother and Teacher, that you too may soon bring to a happy conclusion the final work on your new Regulations.

Meanwhile, after noting the programme put forward by the World Consultative Board for the holding of local, provincial, national and regional preparatory congresses, and after ascertaining that these congresses have already taken place with positive and productive results, I consider the moment opportune to convoke the

### SECOND WORLD CONGRESS of the ASSOCIATION of SALESIAN COOPERATORS

at the "Salesianum", Via della Pisana 1111, Rome, from 29 October to 4 November 1985.

We are all aware that the "Regulations" given by Don Bosco in 1876 to the Cooperators were updated in the light of the Vatican Council II and the Special General Chapter of the Salesians (1971), and there came into being the 'NEW REGULATIONS', promulgated by my predecessor (Fr Luigi Ricceri) at Easter 1974. After more than ten years of

trial and testing it is now appropriate that they be further enriched and perfected so as to render them more forceful and adapted to the present day, in fidelity to the spirit of the founder.

The proposed modifications, opportunely studied by an international preparatory commission, will be presented to the Congress. The presence of those carrying the highest responsibility, the wealth of recent experience and the contributions coming from different cultures will be valid elements in the search for a more efficacious and ecclesial vigour in the Association.

Included in the programme also are a presentation of the present state of the Association, a report on "The mission of the Cooperator among young people", and a verification of the commitments made in the 1976 Congress.

After this event there will begin for the Association, as it has already begun for other groups of our Family, a new period of greater and more concrete elan in bearing witness to the salesian vocation.

May the Holy Spirit, the living source of every charism, be present in the Congress with his sanctifying power.

May Mary, the Immaculate Help of Christians and Mother of the Church, Don Bosco, the beatified and canonized members of our Family, and the Cooperators whose causes for beatification have been introduced, lend their intercession that the work may be crowned with success and be rendered fruitful for "the poor and the little ones" to whom we have been sent for the building of the Kingdom.

Have confidence; the Lord is with you!

Cordial greetings in the name of all the Salesian Family.

With affection and gratitude,

**Fr Egidio Viganò**



## 5.5 The Institute of the "Apostles of the Holy Family"

### 5.5.1 Letter of the Rector Major to the Superiors and those Responsible for the various groups in the Salesian Family

It gives me great joy to inform you the Rector Major with his Council have approved the request made by the "*Sister Apostles of the Holy Family*" for official recognition as members of our Salesian Family.

It is good to recall that this is a religious Congregation founded by a salesian Cooperator, the well-deserving Cardinal Joseph Guarino.

And so Christmas has brought us an addition to the Family: it is a happy omen for growth in the exchange of the great values left to us by Don Bosco as a precious heritage.

From the enclosed copy of a letter to the Superior you will be able to realize how much the heart of the Cardinal was open to the needs of the young.

In contact with the oratorian heart of our Founder, of whom he considered himself "a son, an unworthy one indeed, but a son just the same" (MB 15,290), he saw at once the richness and urgency of his particular predilection for the young and his method of combining education by evangelizing with evangelization by educating. The fruit of his pastoral solicitude, combined with this salesian intuition, was the foundation of the Institute of the "*Sister Apostles of the Holy Family*".

We welcome therefore with joy and accompany in prayer these dear Sisters who in the name of Jesus, Mary and Joseph want "to renew the family through the new generations" (art. 1, Constitutions).

And there is certainly a great need to do just that!

Every best wish for Christmas and the New year. In Don Bosco,

Fr Egidio Viganò

### 5.5.2 Letter of the Rector Major to the Mother Josephine Musso, Institute of the Apostles of the Holy Family

It gives me great pleasure to be able to give to you and to all the Sisters a piece of good news. The process leading to the official recognition of your Institute as a member of the Salesian Family has reached a happy conclusion. It comes to you as a Christmas gift! To the joy of the birth of the Redeemer you are now able to add the joy of feeling yourselves part of Don Bosco's family.

This is the third time that it has fallen to me to make an auspicious announcement of this kind. In 1981 it was in favour of the Daughters of the Sacred Hearts of Bogotà; last year it was the Salesian Oblates of the Sacred Heart; and now it is your turn. In fact the Rector Major with the General Council of the Salesian Congregation, in their meeting of 18th December, accepted and approved the request you made on 14 December 1982 in accordance with the decision of your 4th General Chapter "to seek from the Rector Major of the Salesians official recognition of the deep-rooted membership of our Institute within the orbit of the salesian Family".

We know that Cardinal Joseph Guarino, that enthusiastic and well-deserving salesian Cooperator and great admirer of St John Bosco, founded the Institute of the APOSTLES OF THE HOLY FAMILY, tracing out in its Constitutions (which have now been renewed) a vocational identity, a mission to the young, a pastoral line of approach and a family spirit which are characteristic precisely of the charism of Don Bosco in the Church.

The human values of the salesian vocation, the sharing in its mission and spirit, are not merely expressed in your official documents but are in daily growth in the traditions of your community life.

This official recognition confirms on



the one hand what you are already expressing in your lives and which is set down in art. 5 of the Constitutions: "We are happy to have belonged from our beginnings to the great Salesian Family"; and on the other hand it increasingly commits us Salesians to offer you "spiritual assistance and guidance in pedagogical, catechetical and vocational aspects of pastoral work" (art. 3).

The salesian educational plan which Don Bosco often expressed in the simple phrase "to prepare good christians and upright citizens" is fully shared by you from the very first article of your Rule of life: "It is our joy to cooperate through our vocation in the saving mission of the Church by the human and religious education of the children of the lower classes".

A further cause of joy is the fact that among the different Institutes that form part of our Family, yours is the only one founded by a Cooperator and a Cardinal: an auspicious indication of your sensitivity in ecclesial matters and of your sincere adherence to the teaching of the Pastors of the Church.

Help now the whole Family to grow in this deep sense of the Church which was so dear to Don Bosco.

Congratulations: Christmas is with us!

Sincere good wishes and cordial respects to you and to all the Sisters.

Let us pray together that the Lord may raise up good and numerous vocations for your Institute and for all the Salesian Family.

With joy and gratitude,

**Fr Egidio Viganò**

Reverend Mother Josephine MUSSO  
Apostles of the Holy Family  
Via Elenuccia, 15 - MESSINA

## 5.6 Pontifical appointments

### 1. Fr Bini, Bishop of Lins

The appointment was announced on 14 March 1984 during the GC22. Mgr Bini was born at São Paulo, Brazil, 31 May 1930. He was a teacher at the theological studentate of São Paulo and subsequently rector there. Then he became provincial of Campo Grande until his election as General Councillor for the Atlantic Region of Latin America in 1978 at the GC21.

### 2. Two new bishops for India

On 6 January 1984 Pope John Paul II ordained bishop the Indian salesian Fr Mathai Kochuparambil, who had been appointed Bishop of the new diocese of Diphu in North-East India. The new bishop was born in Kerala 28 May 1939. After being rector of the aspirantate at Shillong he was appointed vice-provincial of Gauhati and then provincial of the same province. From 1981 he was also President of the Conference of Major Religious Superiors of India.

The Holy Father has also appointed Fr Lucas Sirkar SDB, rector of the house of New Delhi, to be the new Bishop of Krishnagar. Mgr Sirkar was born in Bangladesh in September 1936. After graduating from the University of Calcutta he was engaged for some years in pastoral work in the diocese of Krishnagar; he then became rector of the house of Cossipore (Calcutta) until 1983 when he was appointed rector of our technical institute at New Delhi.

### 3. A new bishop for Central America

On the Feast of Don Bosco 1984, the Holy Father appointed as Bishop of the diocese of S. Rosa de Copan in Honduras the salesian Fr Luis Alfonso Santos

Villena, rector of the salesian college of St Michael at Tegucigalpa, Honduras. Mgr Santos, who is 46 years of age, is a nephew of Mgr Hector Santos SDB, Archbishop of Tegucigalpa.

#### 4. The first Dutch salesian bishop

The Osservatore Romano of 6 October 1984 carried the news that the Holy Father had appointed as titular Bishop of Sigo and Auxiliary of the Bishop of Roermond (Holland), Fr Jan ter Schure, who had been Vicar General of the same diocese. Born in Holland near Utrecht in June 1922, Mgr ter Schure received his priestly formation in Italy, where he was ordained priest in 1951. After being provincial in Holland from 1962, he was appointed in 1965 Councillor for the Region of Central Europe and Central Africa, an office he filled for twelve years.

### 5.7 New members of the General Council of the Congregation

1. *Fr Luc Van Looy*, Councillor General for the Missions.

He was born at Tielen, Belgium, in September 1941. Sent as a young priest to Korea, he was appointed Rector of the "Sacred Heart" house at Seoul, and later a councillor of the Delegation. In 1978 the Rector Major appointed him Superior of the South Korean Delegation.

2. *Fr Dominic Britschu*, Councillor General for Central Europe and Central Africa.

Born in March 1932 at Strasbourg, France, he was ordained priest at Lyons in 1965. A year later he was called to Turin as secretary of the Regional Councillor for Europe, and remained

there until 1972 when he was appointed to direct the General Secretariate of the Congregation.

3. *Fr Martin McPake*, Councillor General for the English-speaking Region.

A Scot of the province of Lanark, he was born in January 1925. He brings to his new task the experience gained in several years as rector, master of novices, and delegate of the province to the last three general chapters. From 1978 he was vice-provincial of the province of Oxford.

4. *Fr Carlos Techera*, Councillor General for the Atlantic Region of Latin America.

He was born 48 years ago at Villa Colon in Uruguay, and was for several years a highly esteemed rector and master of novices in the province of Uruguay. In 1974 he was appointed vice-provincial and in 1978 provincial of the same province.

5. *Fr Ignacio Velasco*, Councillor General for the Pacific-Caribbean Region of Latin America.

Fr Velasco was born at Acariqua, Venezuela, in 1929. He served as rector in the houses of Valera and Los Teques, and in 1972 was appointed provincial of the Venezuelan province. After his term of office he was rector for some years of the Don Bosco College at Valencia, Venezuela.

6. *Fr Francis Maraccani*, the new Secretary General.

He succeeds Fr Britschu who has been called to succeed the late lamented Fr Roger Vanseveren. Fr Maraccani was born at Pavone Mella, near Brescia, in October 1936. He has a degree in electronic engineering, and did his theology studies in Rome. After being rector at Brescia he was appointed five years ago as provincial of the Verona



province. He took part in the last three general chapters, displaying a great spirit of dedication and self-sacrifice.

#### **A salesian VICAR GENERAL for Hungarians abroad**

Mgr Ladislaus Iranyi, Bishop for the Hungarians outside their homeland, who resides in Washington, has appointed as his Vicar General for Europe Fr Janos Szöke of the salesian province of Munich, Germany.

Fr Szöke was born in Hungary in 1927 and has been a salesian since 1943. For some years he has worked at the centre for religious assistance at Königstein and is President of the Hungarian Priests Council of Eastern Europe.

### **5.8 New Provincials**

1. *ALANCHERIL, Sebastian*: Province of Calcutta, India.

Born in Kerala, India, 5 November 1930. He entered the Congregation in 1945 and was ordained priest in 1956. He brings to his new office a wealth of experience gained as rector at Calcutta, Sonada and Azimganj and as a member of the provincial council. He was vice-provincial of Calcutta at the time of his present appointment.

2. *BALESTIERI, Jose*: Province of Porto Alegre, Brazil.

Born at Alto Guarani in the State of Santa Catarina, Brazil, in May 1939. He became a salesian in 1959 and was ordained in 1968. He had been rector at Bage and at Rio dos Cedros, where he was also novice master for six years. Since 1980 he had been provincial economist of Porto Alegre.

3. *CUVELIER, Marc*: Vice-province of Seoul, Korea.

Born in Belgium (Western Flanders) 5 June 1938. He has been a salesian since 1963 and a priest since 1970. He was appointed a member of the Korean delegation council in 1973 and in 1979 became rector of the youth centre at Seoul. Recently he has been Vicar of the Korean delegation, which has now been erected as a vice-province. He succeeds Fr Van Looy, elected by the GC22 as Councillor General for the Missions.

4. *DEL DEGAN, Mario*: Province of Rosario, Argentina.

A native of San Nicolas in the province of Buenos Aires where he was born 16 September 1936, he made his first profession in 1954 and was ordained priest in 1963. After a period as rector at Santa Fe he became provincial economist in 1976, an office he filled until his appointment as provincial.

5. *DESMET, Lucien*: Province of North Belgium.

Born February 1933 in Belgium. For several years he has been a rector and provincial councillor at Brussels. Since 1978 he was vice-provincial.

6. *DINGENEN, Jean*: Province of Central Africa.

Belgian, born near Liège 7 February 1924. He spent several years as a rector in Zaire and Rwanda and has been provincial delegate in Rwanda for the last three years.

7. *DOUTRELUINGNE, Michel*: Province of South Belgium.

Belgian, born near Tournai in 1931. He was rector for some years in the house of Blandain and has been provincial for the last six years. He has now been confirmed in that office in the same province for a further six-year period.



8. *EZZATI, Riccardo*: Province of Chile.

Born near Vicenza, 42 years ago. He was rector of the house of Concepcion and then of the studentate of theology at Santiago. He was also a provincial councillor.

9. *FEDRIGOTTI, Giovanni*: Province of Verona "S. Zeno".

Born at Tiarno in the province of Trent in 1944, he entered the Congregation at the age of 17 and was ordained priest in 1972. Soon afterwards he was appointed rector at Verona, Don Bosco, and later became a member of the provincial council; he was confirmed in this office in 1979. He took an active part in the GC22 in 1984. In recent months he was rector of the boarding high school "Rainarum" of Bolzano.

10. *HELBING, Reinhard*: Province of North Germany.

Born at Trier, 10 September 1933. He was rector of the house at Essen and then for the past six years vice-provincial at Cologne.

11. *KALAPURAPUTHENPURA, John*: Province of Gauhati, India.

Born 1935 in Kerala. For six years he was provincial economer and subsequently rector of the studentate of theology at Shillong. He succeeds Mgr Kochuparambil, who was appointed Bishop of the new diocese of Diphu.

12. *KELER, Josef*: Province of Austria.

Born at Mitterndorf (Austria), 19 July 1939. He brings to the guidance of the Austrian province the experience gained as rector in various houses in Vienna and as provincial councillor.

13. *LAGUNA, Aureliano*: Province of Madrid, Spain.

Born at Burgos, Spain, 2 December

1927. For several years he was provincial economer of Leon, and then provincial in the same province. He has recently been rector of the Catechetical Centre of Madrid.

14. *LIBERATORE, Pasquale*: Province of Liguria-Tuscany.

Born near Potenza in March 1932. He was provincial of the Naples province between 1972 and 1978, and was then given charge of ongoing formation for all the Italian provinces. Recently he has been rector of the students' community at San Tarcisio, Rome.

15. *McCORMICK, Richard*: Province of New Rochelle, USA.

Born at Boston, Mass., USA, January 1941, he entered the Congregation in 1960 and was ordained in 1970. He was rector at Goshen and later at West Haverstraw, and has been a member of the provincial council since 1982.

16. *MARINONI, Jose*: Province of Campo Grande, Brazil.

Born in Italy near Como 42 years ago. He brings to the task of provincial a rich experience as rector of the big Don Bosco College at Campo Grande. He was also a member of the Campo Grande provincial council.

17. *MASSA, Giovanni Battista*: Province of Tokyo, Japan.

Born at Trenel in Argentina, July 1928, into an Italian immigrant family. He was ordained priest in 1976 and has been rector in Tokyo and Miyazaki. Since 1980 he has been vice-provincial of the Japanese province.

18. *PERON, Gian Paolo*: Province of Venezuela.

Born near Padua in October 1942 and was ordained priest in April 1971. He was a teacher and subsequently rector at the



studentate of theology of Caracas, and at the same time member of the provincial council.

19. *PICCHIONI, Alfredo*: Province of the *Middle East*.

Born at Lizzano near Bologna in 1921. His name is linked with the salesian work at Teheran (Iran) where he worked for several years and was rector of the house. With other confreres he was compelled to leave the country, and for the past three years he has been rector at Rimini in the Adriatic province.

20. *PRENDIVILLE, Thomas*: Province of *San Francisco, USA*.

A native of California where he was born in 1927, he has been a salesian since 1946 and a priest since 1956. He was rector for six years at the Don Bosco Technical School, Rosemead, and in 1973 became vice-provincial, an office he held until his appointment as provincial.

21. *REYES, Victor*: Province of *Uruguay*.

Born in Uruguay 8 June 1925. He was already provincial of Paraguay for six years. Recently he has been rector at Montevideo and a member of the provincial council. He succeeds Fr Techera, elected Regional Councillor.

22. *RODRIGUEZ TALLON, Antonio*: Province of *Cordoba, Spain*.

Born at Santa Fè near Granada 4 July 1940. He comes to the government of the province of Cordoba after serving as rector and vice-provincial. He was the delegate of Cordoba to the GC22.

23. *SOTO, Angel*: Province of *Antilles*.

Born at San Domingo in 1942. After his ordination in 1969 he went to Italy for further studies and was then appointed Rector at San Domingo (Sacred Heart).

He was vice-provincial of the Antilles province from 1978 onwards.

24. *STOCCHETTI, Benjamin*: Province of *Bahía Blanca, Argentina*.

Born at Nequen (Argentina) in March 1937, he made his first profession at Moròn in 1953 and was ordained priest at Cordoba in 1962. He had been rector of the houses of Viedma, Comodoro and Luis Beltran. He became a provincial councillor in 1980 and vice-provincial in 1982.

25. *THEKEDATHU, Joseph*: Province of *Bangalore, India*.

Born in Kerala (India) 27 January 1929, he made his first profession in 1945 and was ordained at Shillong in 1955. He was rector of formation communities in Kotagiri, Madras and Bangalore, and since 1981 had been a member of the Bangalore provincial council.

26. *VERDECCHIA, Amedeo*: Province of *Naples, Southern Italy*.

Born at Fermo, Ascoli Piceno, in March 1923. He was rector in various communities of the Rome province. In 1966 he was appointed provincial of the Subalpine province and three years later provincial in Sicily. At the time of this present appointment he was financial administrator of the Opera-PAS in Rome.

27. *WEDER, Zdzislaw*: Province of *Lodz, Poland*.

Born at Slepietnica, Lodz, 22 January 1936. He brings with him to his new task a long experience gained as rector, master of novices and provincial councillor. From 1982 he has been vice-provincial of the Lodz province.

28. *ZANDONADE, Decio*: Province of *Belo Horizonte, Brazil*.

Born at Venda Nova, Brazil, 2 December 1942, he has been a salesian

since 1972. He was rector in the houses of Jaciguà, St Joseph promotional centre at Belo Horizonte, and the studentate of

philosophy of the province. Since 1979 he had been vice-provincial of Belo Horizonte.

## 5.9 Our dead confreres

"Faith in the risen Christ sustains our hope and keeps alive our communion with our brothers who rest in Christ's peace... Their remembrance is an incentive to continue faithfully in our mission." (C 94)

NAME	PLACE	DATE	AGE	PROV.
P Adamowicz Kazimierz	Warszawa (Polonia)	13.02.84	52	PLE
P Agosto Giuseppe	S. Salvatore (Alessandria)	18.08.84	72	INE
P Alvarez Alberto	Piura (Perù)	25.11.83	88	PER
P Alvonì Carlo	Monza (Milano)	16.12.83	47	ILE
L Amor Julián	Cambados (Spagna)	3.10.84	53	SLE
P Andronico Domenico	Messina	7.03.83	92	ISI
P Antoine Georges	Tournai (Belgio)	20.05.84	79	BES
P Apicella Pascual	Montevideo (Uruguay)	18.12.83	76	URU
P Appendino Bartolomeo	Fogizzo (Torino)	11.02.84	81	ICE
L Arienti Mario	S. Colombano (Milano)	25.07.83	70	MOR
P Arnold Josef	Junkerath (Germania)	15.04.84	82	GEK
P Bakan Ivan	Sentrupert (Jugoslavia)	9.10.84	79	JUL
P Ballester Vicente	Barcelona (Spagna)	14.01.84	81	SBA
P Baraldi Andrea	Arese (Milano)	10.12.83	76	ILE
P Baran Bronisław	Wrocław (Polonia)	17.12.83	64	PLO
L Bellver Rafael	Alicante (Spagna)	12.02.84	64	SVA
P Berruti Eduardo	Montevideo (Uruguay)	7.06.84	77	URU
P Bertoldero Emilio	Cachoeira do Campo (Brasile)	20.03.84	62	BBH
P Bittner Anton	Bad Harzburg (Germania)	2.09.84	80	GEK
P Boeri Giov. Battista	Varazze (Savona)	31.05.84	82	ILT
L Bogus Eugeniusz	Kruk (Poland)	??.11.84	74	PLE
P Bollen Egied	Antwerpen (Belgio)	9.03.84	66	BEN
P Braggion Enrico	Este (Padova)	25.11.83	78	IVO
L Brasca Romeo	Busto Arsizio (Varese)	20.07.83	75	ILE
L Brusić Josip	Zagreb (Jugoslavia)	3.02.84	77	JUZ
P Nujalski Mieczysław	Lodz (Polonia)	20.11.83	76	PLE
L Camnasio Carlo	Osaka (Giappone)	20.04.84	75	GIA
L Camps Antonio	León (Spagna)	31.10.83	66	SLE
L Carleo Vincenzo	Napoli	7.11.83	96	IME
P Castelli Angelo	Madras (India)	26.07.84	74	INM
P Ceccarelli Andrea	Varazze (Savona)	27.02.84	78	THA
P Cereceda Juan	Linares (Spagna)	24.04.83	69	SCO
P Chazhoor Varghese	Madras (India)	27.10.83	41	INM
P Cimino Enrico	Varazze (Savona)	24.06.84	81	ILT
P Clementel Giuseppe	Roma	6.01.84	63	RMG
P Cobo Luciano	Santa Fe (Argentina)	7.11.84	76	ARO
P Coin Ruggero	Bova Marina (Reggio Cal.)	27.05.84	74	IME
P Comba Juan	Alta Gracia (Argentina)	11.09.84	77	ACO
P Comino Giovanni	Asti	17.06.84	80	INE
P Concas Antioco	Cagliari	10.06.84	69	ISA
P Conde Eulogio Modesto	Madrid (Spagna)	16.09.84	78	SMA
P Consonni Angelo	Torino	17.03.84	69	ICE
L Corda Emilio	Selargius (Cagliari)	16.06.84	88	ISA



P Cristiano Juan	Buenos Aires (Argentina)	24.12.83	68	ABA
P Cunquero Antonio	<i>Ispettore per 3 anni</i>			
P Cuttica Luigi	Buenos Aires (Argentina)	17.06.83	75	ABB
L Dani Nicodemo	Perugia	5.11.84	62	IAD
P Deas Raymund	Arese (Milano)	12.11.83	76	ILE
L De Almeida José	Reims (Francia)	21.08.84	70	FPA
P De Muru, Benito	Recife (Brasile)	19.09.83	62	BRE
L Dirsch Josef	Santa Cruz (Bolivia)	22.11.84	61	BOL
P Divina Giuseppe	Regensburg (Germania)	18.10.84	86	GEM
P Dona Antonio	Parma	28.12.83	79	ILE
P Dorion Jacques	Santiago (Cile)	2.07.84	81	CIL
P Ebner Santiago	Aunay-sur-Odon (Francia)	26.11.83	71	FPA
P Emili Giovanni	Cochabamba (Bolivia)	19.01.84	75	BOL
P Erskine Patrick	Roma	30.10.84	64	IRO
L Facchini Enrique	Bolton (Gran Bretagna)	31.07.84	75	GBR
P Farina Severino	Porto Alegre (Brasile)	13.11.84	55	BPA
P Fasching Aloí	Guadalajara (Messico)	16.03.84	71	MEG
P Fasolato Aldo	Oberthalheim (Austria)	27.12.84	72	AUS
L Fenech Carmelo	Roma	8.10.83	69	IRO
P Fenech Carmelo	Catania	18.04.84	84	ISI
P Ferretti Giulio	Malta	1.06.84	84	IRL
P Fiorenza Salvatore	Iseo (Brescia)	27.06.84	73	INC
L Fitzgerald Herbert	Taormina (Messina)	20.02.84	72	ISI
P Flores José	Battersea-London (GBR)	29.08.84	80	GBR
L Forner Josef	Santiago (Cile)	1.10.83	90	CIL
P Gadda José	Tokyo (Giappone)	19.10.83	78	GIA
L Gallacher Thomas	San Salvador (El Salvador)	10.08.83	78	CAM
P Gallotti Alfredo	Bolton (Gran Bretagna)	7.04.84	73	GBR
P Garza Mauro	Varese	23.12.83	76	ILE
P Genz Placido	Monterrey (Messico)	7.11.83	72	MEG
L Gerardi Avelino	General Acha (Argentina)	23.07.84	83	ALP
L Geronazzo Francisco	São Paulo (Brasile)	28.08.83	75	BSP
L Gil Benedicto	Bahía Blanca (Argentina)	26.03.84	78	ABB
P Glon Pierre-Gilles	Utrera (Spagna)	18.02.83	66	SSE
P Goethals Georges	Malestroit (Francia)	16.12.83	46	FPA
P Golik Hubert	Sleidinge (Belgio)	11.04.84	71	BEN
P González Avelino	Kraków (Polonia)	23.05.84	67	PLS
S González Carlos	Ronda (Spagna)	2.01.84	74	SCO
P Gonzalo Ezequías	Córdoba (Argentina)	6.05.84	21	ACO
P Grand Jean-Joseph	Asunción (Paraguay)	10.09.83	57	SMA
P Grismondi José	Sion (Svizzera)	5.06.84	77	FPA
L Gros Josef	Ananindeua (Brasile)	16.05.84	74	BMA
P Gulli Giuseppe	Rudesheim (Germania)	2.05.84	71	GEK
P Hadzinski João	Palermo	21.03.84	78	ISI
P Halagiera Stanisław	Campo Grande (Brasile)	3.07.84	77	BCG
P Haluc Joseph	Poznań (Polonia)	7.01.84	71	PLN
L Hannabery Paul	Mahwah (USA)	15.12.82	82	SUE
P Haughey William	Melbourne (Australia)	23.04.84	40	AUL
P Izquierdo José	Blaisdon (Gran Bretagna)	12.11.84	76	GBR
P Herrero José	Linares (Spagna)		62	SCO
P Holdampf Karoly	Corrientes (Argentina)	9.12.83	80	ARO
P Holowaty Pedro	Székesfehérvár (Ungheria)	7.12.83	80	UNG
P Horgan Patrick	Ramos Mejia (Argentina)	22.11.84	67	ABA
P Horn Matias	Limerick (Irlanda)	10.05.84	79	IRL
P Horváth Géza	Boulogne (Argentina)	11.06.84	72	ABA
P Imhof Emil	Budapest (Ungheria)	2.07.84	70	UNG
L Hernández Eusebio (Martín)	Klagenfurt (Austria)	5.03.84	83	AUS
P Izquierdo Manuel	Madrid (Spagna)	5.12.84	81	SMA
P Janus José	Caracas (Venezuela)	9.03.84	49	VEN
P Jaszczak Wojciech	Lechlin (Polonia)	17.10.83	70	PLS
P Jedrzejek Stanisław	Kraków (Polonia)	21.12.83	68	PLS
	Poznań (Polonia)	25.10.83	95	PLS

P Jerney Friedrich	Vienna (Austria)	15.12.84	83	AUS
P Kaczmarczyk Antoni	Zakopane (Polonia)	28.05.84	71	PLE
P Kamiński Marian	Warszawa (Polonia)	23.01.83	72	PLE
P Karimpil Jacob	Madurai (India)	6.06.84	65	INM
P Killermann Andrea	Krishnagar (India)	10.07.84	83	INC
P Kirschner Anthony	Macau (Cina)	8.12.84	86	CIN
P Kottowski Leon	Głogów (Polonia)	16.04.84	63	PLE
L Kremiec Jozef	Poznań (Polonia)	17.03.83	80	PLO
P Kugler John	Marrero (USA)	7.03.83	80	SUE
L Kurent Dominik	Trstenik (Jugoslavia)	7.04.83	73	JUL
P Laconi Francesco	Castelgandolfo (Roma)	29.10.83	71	MOR
	<i>Ispettore per 9 anni</i>			
P Lazzaroni Angelo	Treviglio (Bergamo)	26.12.83	48	ILE
P Liberati Louis	San Francisco (USA)	4.02.84	53	SUO
L Lima Pautilio	Recife (Brasile)	6.03.83	82	BRE
P Lippi Fernando	Frascati (Roma)	7.04.84	83	IRO
P Ljubić Ivo	Zagreb (Jugoslavia)	22.06.83	68	JUZ
P López José Barbarin	Miyazaki (Giappone)	17.02.84	70	GIA
P Losch Jorge	Los Teques (Venezuela)	4.12.83	80	VEN
P Lucey Daniel	Cape Town (Sud Africa)	24.05.84	77	IRL
P Luz Luis	Fortaleza (Brasile)	25.06.83	57	BRE
L Lynch James	Newton (USA)	3.08.84	66	SUE
P Maggioni Pietro	Madras (India)	22.10.83	74	INM
P Magnani Guido	Varazze (Savona)	25.01.84	74	ILT
P Manka Antoni	Marszarki (Poland)	07.11.84	74	PLO
L Marini Mario	Quito (Ecuador)	13.03.84	73	ECU
P Martelli Corrado	Commissaggio (Mantova)	17.05.84	69	GIA
P Mattea Luigi	Faenza (Ravenna)	22.10.84	72	IAD
L Matteucci Juan	Corrientes (Argentina)	29.12.83	55	ARO
P McGrath Francis Arthur	Liverpool (Gran Bretagna)	10.12.84	68	GBR
L Mendolia Héctor	Bahía Blanca (Argentina)	15.03.84	64	ABB
P Merlo Fiorentino	Torino	1.09.83	69	ISU
P Meñoni Attilio	Borgomanero (Novara)	4.06.84	81	INE
P Micca José Carlos	Ramos Mejia (Argentina)	4.04.84	76	ABA
P Micheluzzi Silvio	Ji-Paraná (Brasile)	9.02.84	57	BMA
D Millien Gustave	Ennery (Haiti)	26.05.84	30	ANT
P Mirabelli Egidio	Vendrogno (Varese)	21.06.84	68	ILE
L Modica Salvatore	Puerto La Cruz (Venezuela)	10.06.84	80	VEN
P Molas José	Villa Colón (Uruguay)	7.04.84	82	URU
L Moncalvo Pietro	Torino	13.07.83	81	ISU
L Monti Giuseppe	Milano	8.08.83	77	THA
P Montiel Gabriel	Guadalajara (Messico)	12.12.84	77	SUO
L Morales Juan Ambrosio	Santiago (Cile)	10.06.84	81	CIL
P Moratelli Gino	Trento	17.11.83	64	IVO
P Moriggia Alfredo	Nakatsu (Giappone)	24.04.84	67	GIA
P Morselli Mario	Firenze	31.03.84	66	ILT
L Mrosek Johannes	Benediktbeuern (Germania)	7.09.83	80	GEM
P Muris Leopold	Waidhofen (Austria)	24.08.84	84	AUS
P Murru Emilio	Cagliari	16.10.83	62	ISA
E Muzzolón Angelo	Asunción (Paraguay)	27.10.84	86	
	<i>per 21 anni Vic. Apost. del Chaco Paraguay</i>			
P Naranjo Antonio	Medellín (Colombia)	7.02.84	78	COM
P Negretti Augusto	Forlì	30.04.84	76	IAD
P Nizňanský Karol	Goshen (USA)	25.06.84	64	SUE
P Nocoń Wolhelm	Jastrzębie (Polonia)	28.07.84	69	PLS
P Obletter Alberto	Manta (Ecuador)	21.02.84	72	ECU
P Ória Félix	Baracaldo (Spagna)		73	SBI
P Ordoñez Luis Afonso	Medellín (Colombia)	14.09.83	54	COM
D Owczarz Sbgnew	Poznań (Polonia)	29.01.83	26	PLE
P Pagliarello Natale	Pietrasanta (Lucca)	24.11.84	71	ILT
P Payngott Antony	Madras (India)	2.10.83	57	INM
P Pekowski Jan	Warszawa (Polonia)	29.01.84	46	PLE



P Peris Filiberto	Cuenca (Spagna)	7.11.83	81	SVA
P Perrone Giovanni	Caserta	30.03.84	74	IME
L Perusek Antonio	Catemu (Cile)	1.07.84	73	CIL
P Pettenuzzo Eugenio	Trino (Vercelli)	28.02.84	75	INE
L Pilato Luigi	Tracará (Brasile)	18.11.83	75	BMA
L Pinzon Juan	Bogotá (Colombia)	22.05.83	70	COB
P Piovano Juan	Lima (Perù)	20.11.83	64	PER
L Pogliani Luis	Merida (Venezuela)	2.03.84	83	VEN
P Polatti Antonio	Montechiarugolo (Parma)	14.10.83	81	ILE
P Polidoro Miguel	Buenos Aires (Argentina)	20.11.84	72	ABA
P Polifroni Ruben	Medellín (Colombia)	23.12.83	73	COM
P Power Vincent	London (Gran Bretagna)	21.05.82	72	GBR
P Prade Pedro	Ponte Nova (Brasile)	1.04.84	74	BBH
P Premarini Battista	Macava (Venezuela)	22.09.83	45	VEN
P Prévost Marcel	Paris (Francia)	28.07.84	77	FPA
P Prieto Higinio	Guadalajara (Spagna)	3.12.84	43	SBI
L Prokopowicz Pawel	Czerwińsk (Polonia)	27.11.83	73	PLE
P Pysz Edmundo	Lima (Perù)	23.11.84	77	PER
P Pytel Franciszek	Czerwińsk (Polonia)	2.01.84	70	PLE
P Quarello Eraldo	Roma	15.12.83	57	RMU
P Raineri Giovanni	Roma	10.12.83	69	RMG
	<i>per 6 anni Ispettore</i>			
	<i>per 12 membro del Consiglio Sup.</i>			
P Ricca Guido	Bra (Cuneo)	15.08.83	68	ISU
L Rincón Ramon	Bogotá (Colombia)	29.11.83	81	COB
L Rivera Evaristo	Algeciras (Spagna)	17.02.83	83	SSE
P Rogina Corrado	Torino	10.04.84	73	ISU
P Rokita Stanisław	Lodz (Polonia)	26.09.84	84	PLE
	<i>per 6 anni Ispettore,</i>			
	<i>per 5 Delegato del R.M. per la Polonia</i>			
L Rolando James	Marrero (USA)	22.12.84	75	SUE
P Rollizo Bonifacio	Mataró (Spagna)	4.02.84	73	SBA
P Romeo Emanuele	Catania	28.02.84	72	ISI
L Romio Umberto	Quito (Ecuador)	4.10.84	77	ECU
P Rossi Francesco Panero	Nakatsu (Giappone)	6.09.83	66	GIA
S Roth Valentin	Ersinger (Germania)	18.08.83	23	GEM
P Ruiz Alberto	La Habana (Cuba)	13.02.84	57	ANT
L Ruiz José	Sevilla (Spagna)	11.11.83	74	SSE
P Rummler Francisco	Linares (Cile)	2.02.84	75	CIL
L Russ Franz	Rio do Sul (Brasile)	29.04.84	80	BPA
P Saavedra Patrick	Edmonton (Canada)	8.04.84	49	SUO
P Saiz Constantino	Bahía Blanca (Argentina)	21.04.84	74	ABB
P Salas Elladio	Mendoza (Argentina)	26.12.83	72	ACO
P Saldukas Nicodemo	Popayan (Colombia)	11.08.84	73	COM
P Salvetti Felipe	La Plata (Argentina)	7.08.84	85	ALP
P Sampaio Néstor	Fortaleza (Brasile)	16.09.83	65	BRE
P Sánchez Eliseo	Las Palmas (Spagna)	28.10.83	81	SCO
P Schiavelli Mario	Biella (Vercelli)	24.11.83	81	INE
P Schmengler Eric	Hannover (Germania)	11.10.84	80	GEK
P Schneide Boleslaw	Oswiecim (Poland)	25.12.84	59	PLS
L Schneider Héitor	São Paulo (Brasile)	1.01.84	97	BSP
P Schneider José	Santa Isabel (Brasile)	25.01.84	81	BMA
P Schoenmakers Antoon	Kortrijk (Belgio)	25.07.84	78	BEN
P Serrano Emiliano	Salamanca (Spagna)	16.01.81	70	SMA
P Sersen Carlo	Pezinok (Cecoslovacchia)	25.10.83	79	CEB
L Ślepówroński Jan	Oświęcim (Polonia)	27.11.83	56	PLS
P Solanes Félix	Barcelona (Spagna)	15.03.84	84	SBA
P Specchia Jorge	Santiago (Cile)	10.06.84	96	CIL
P Staedele Francisco	Medellín (Colombia)	10.10.83	82	COM
P Strakata Karl	Ensdorf (Germania)	13.08.84	80	GEM
P Swan Michael	Dublin (Irlanda)	31.10.84	82	AUL
L Tagliaferri Mario	Roma	4.01.84	57	IRO



L Taszarek Andrés	Claypole (Argentina)	29.11.83	70	ABA
P Tejedor Honorino	Madrid (Spagna)	21.10.84	64	SMA
P Thomas Georges	Tournai (Belgio)	11.09.84	78	BES
P Tinetto Martin	Asunción (Paraguay)	27.10.84	82	PAR
P Torres Francisco	Funchal (Madeira)	7.12.83	68	POR
L Trovato Alfio	Catania	21.08.84	71	ISI
P Truglio Giovanni	S. Gregorio (Catania)	31.05.84	75	ISI
P Turra Gino	Castellammare (Napoli)	20.02.84	63	IME
P Tyson Stanley	Port Pirie (Australia)	21.10.84	73	AUL
P Ulliana Giovanni	Bangkok (Thailandia)	18.03.84	72	THA
P Vaccaro José	La Plata (Argentina)	13.04.84	72	ALP
P Van der Voort Francis	Liverpool (Gran Bretagna)	2.01.84	76	GBR
L Van Didenhoven Henk	Zwijnaarde (Belgio)	9.01.84	76	BEN
P Vanseveren Roger	Assisi (Perugia)	19.07.84	57	RMG
	<i>per 6 anni Ispettore,</i>			
	<i>per 6 Membro del Consiglio Sup.</i>			
L Vaquero Eustasio	Rosario (Argentina)	1.10.84	92	ARO
P Varga István	Budapest (Ungheria)	22.11.84	77	UNG
P Velasco Andrés	Saltillo (Messico)	20.09.83	65	MEG
P Villa Giuseppe	Alasio (Savona)	14.01.84	68	ILT
P Wagner João	Blumenau (Brasile)	3.07.84	80	BPA
P Wierzbński Henryk	Kraków (Polonia)	14.02.84	57	PLS
P Zaleski Wincenty	Kutno (Polonia)	26.03.83	69	PLE
L Zanatta Giovanni	Nizza Monferrato (Aless.)	25.11.84	80	INE
P Zatko Francis	Rosemead (USA)	12.08.84	77	SUO

