



acts

of the general council

year LXVI april-june 1985

N. 313

official organ
of animation
and communication
for the
salesian congregation

Roma
Direzione Generale
Opere Don Bosco

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of the Salesian Society
of St John Bosco

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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Editrice S.D.B.
Edizione extra commerciale

Direzione Generale Opere Don Bosco
Via della Pisana, 1111
Casella Postale 9092
00163 Roma Aurelio

Tip. S.G.S. - Istituto Pio XI - P.zza S. M. Ausiliatrice, 54 - Roma - Tel. 7827819

1. LETTER OF THE RECTOR MAJOR

"DON BOSCO - 88"

Following Jesus Christ. – Don Bosco, apostle of the Oratory. – Prophetic example of his youth. – Father and Founder. – The vast movement of his "spiritual school". – A centenary to be prepared everywhere. – Some initiatives needing the common support of all.

Rome, 19 March 1985

My dear confreres,

I am writing on the feast of St Joseph. The new text of the Constitutions presents this genial saint as one of the patrons to whom Don Bosco entrusted our Congregation.¹ Every salesian invokes his intercession in the formula of profession.² The goodness and kindness which characterize him, his hidden hard work, his love for Mary and daily familiar contact with Jesus, should be for us too an incentive to grow in the Church through work and daily responsibility with humble hearts always overflowing with joy. St. Joseph, like Mary, leads us directly to Jesus.

1. cf. Constitutions art. 9

2. cf. *ibid.* 24

Following Jesus Christ

The initiative of going more deeply with our young people into the message on the Beatitudes is convincing us of the formational impact which our pastoral activity takes on when linked with more attention to Christ in the Gospel. This is the highway for overcoming every danger of spiritual superficiality. In this sense and in the light of the preparation of the centenary celebrations of the

death of Don Bosco, I invite you to look at our Father, to see him as an engaging and hard working disciple of the Lord who calls us to follow him: "Be imitators of me, as I am of Christ!".³

3. 1 Cor 11,1

The renewed Constitutions often remind us of the following of Christ and the importance of the Gospel: this was a passion with Don Bosco and provides a window on his spirit.

"To stay with Don Bosco" means to give oneself completely to the following of Christ. "Through our religious profession," we read in the Constitutions, "we offer ourselves to God in order to follow Christ and work with him in building up the Kingdom";⁴ "our living rule is Jesus Christ, the Saviour announced in the Gospel".⁵

4. Const. 3

5: *ibid.* 196; cf. 60

The new text of the Rule emphasizes too that the Preventive System has been passed on to us as a way of living and of handing on the Gospel;⁶ that we walk side by side with the young so as to make grow in them the new man so that they may "discover in the Lord and in his Gospel the deepest meaning of their own existence";⁷ that our mission is concerned "with bringing to men the message of the Gospel which is closely tied in with the development of the temporal order";⁸ that we help those to whom we are sent "to develop their own human and baptismal vocation by a daily life progressively inspired and unified by the Gospel";⁹ that also the whole of our process of formation must be "enlightened by the Gospel";¹⁰ and that even when we come together in a Chapter we have to carry out a communal reflection, precisely so as to keep ourselves faithful to the Gospel.¹¹

6. *ibid.* 20

7. *ibid.* 34

8. *ibid.* 31

9. *ibid.* 37

10. *ibid.* 98

11. *ibid.* 146

It is therefore of great importance that when speaking of Don Bosco we refer him constantly to

Christ, that we see in him a prophet of the Gospel, that we imitate him in his ability to communicate the Word of God with the greatest clarity and effectiveness, that we spread a youthful spirituality firmly anchored in the message of revelation. If we read the Gospel with the eyes of Don Bosco, we too will perceive more clearly "certain aspects of the figure of the Lord"¹² which are particularly significant for the young.

12. *ibid.* 11

So insistent a reminder about following Christ and listening to the Gospel should constitute a point of departure for meditating on Don Bosco and presenting him to the world during these three years of preparation for the centenary celebrations.

Don Bosco, apostle of the Oratory

Don Bosco, as a disciple of Jesus Christ, was a priest, educator, founder, writer, publisher, traveller, famous citizen, man of God, and one who began a school of sanctification and apostolate in the Church. His historical profile as a man of the Gospel offers many aspects deserving of attentive study. But if we ask what was the dominant note in him, the most typical expression of his way of following Christ, the dynamic nucleus of his charism, I would say without any hesitation that it was the radical donation of himself to Jesus Christ, so as to devote himself in Him and with Him to the young through the apostolic initiative of the Oratory.

He felt himself explicitly called by the Lord and sent by him to do this work. He carried it out with an inventiveness and enthusiasm which made him concentrate his pastoral mission in the Oratory as "a house that welcomed, a parish that evangelized, a

school that prepared (the youngsters) for life, and a playground where friends could meet and enjoy themselves.¹³ It was to this that he was committed; this was the model to be canonized and multiplied.

13. *ibid.* 40

It is symptomatic to note how he himself gave the specific name "the work of the Oratories" to the institutions to which his apostolic zeal gave rise. Induced by Pius IX to put into writing the more significant events of his life for the enlightenment and assistance of his collaborators and those who would come after him, he wrote those very interesting notes to which he gave precisely the title of *Memoirs of the Oratory*. The first thirty years of his life proved to be a providential path towards Valdocco, the cradle of the Oratory, and the later ones founded by the Salesians, the Daughters of Mary Help of Christians and the Cooperators, all of which have been related to that first Oratory, to its vitality, its development, its continuity and its expansion on a worldwide level. Don Bosco, Christ's disciple, stands out especially for his "oratorian heart".

Rightly does the new text of the Constitutions assert that Don Bosco's experience in the Oratory at Valdocco "is still the lasting criterion for discernment and renewal in all our activities and works".¹⁴ It was by this type of pastoral activity that our Father became the sign and bearer of the love of Christ for young people who are poor, and for the poor in general; in the Oratory he put together the practical synthesis of the Preventive System; it was there that he attained the purpose of his vocation, guided always by Mary; there he re-read and meditated on the Gospel, so as to make present in a society in process of evolution the mystery of Christ,

14. *ibid.*

15. cf. LG 46

16. cf. Const. 10

17. MR 11

18. cf. Acts Sup. Council n. 290

"blessing children and doing good to all".¹⁵ The Oratory is the first site of the historic mission of Don Bosco, the place where the first spark was struck which kindled his resolution to follow the Lord; the source from which gushed forth that "pastoral charity"¹⁶ which flows like a river through salesian tradition. The Oratory is the place where is manifested the unique gospel intuition of Don Bosco, his apostolic brilliance, his original kind of spirituality, because it is the privileged place of his "experience of the Spirit".¹⁷ And this "Oratory", "theological home" of the salesian mission, is unintelligible without Jesus Christ and his Gospel.¹⁸

Even some observers who are not believers and who look on Don Bosco only in his capacity as a citizen and human educator, see his pedagogical brilliance expressed in the Oratory as a social and cultural centre providing a response to the new needs of the present day. An unquestionable 'lay' semeiologist has gone as far as saying that with the Oratory Don Bosco has invented not only a new way of gathering people together, but also a new and updated way of effecting social communication.

"The Oratory", he says, "is a perfect machine in which every channel of communication, from games to music, from the theatre to the press and so on, is digested, reused and discussed when news comes in from without. In this sense Don Bosco's project invests the whole of the society of an industrial era with a lively sociological imagination, a sense of the present moment in time, organizational creativity and an overall policy of mass communication which provides an alternative to the mode of operation (often useless and not infrequently positively harmful) of the leading dinosaurs (the main present-

day mass media) which are perhaps of less importance than is generally thought".¹⁹

So flattering an opinion, coming from one solely concerned to point out initiatives which are efficient from an exclusively social aspect, should make us think and should prompt us to shake off the dust of years which has settled on our oratory presence, and should make us give new life with modern applications to a pastoral and pedagogical prerogative which should distinguish us from others. I have heard it said by some hasty exponents of pastoral theory that "the charism of the Oratory" has had its day. To such people we need to show by facts that the oratory is fully alive and valid at the present day, and that it retains its attraction for today's youth. But we must recognize the fact that there is a lot of dust to remove, and a generous investment of intelligence, heart and personnel is called for.

I invite you to freshen up our vocational fantasy by reading again the fine chapter of Fr Ceria on the Oratory in its early days.²⁰

If then in 1988 we want to celebrate Don Bosco in all his original greatness, we must see to it that in our works there emerges ever more clearly his oratorian criterion as the inspiring principle which lies behind our proposals for renewal and which drives us forward. I have referred to this point already in my last circular letter.²¹ I am happy to be able to tell you that some provinces have already put in hand a programme of concrete proposals for a strong relaunching of oratory work. It is important that this example be imitated by other provinces, and that our creative presence in oratory work be everywhere intensified in updated forms and with

19. abbreviated from the communist writer Umberto Eco ("L'Espresso" 15.11.1981)

20. cf Annali I, ch. 59, pp. 622-633

21. ACG 312, pp. 24-26; AGC 312 (English), pp. 34-36

suitable personnel, as a permanent criterion for pastoral work among the young.

The prophetic pattern of his youthful years

And then I think it important to draw attention to another and evocative aspect which enables us to detect in the boyhood, the adolescence and the early manhood of the young Bosco his deep orientation to Christ, his great love for the Gospel, and his passion for the goal of the priesthood as a means of apostolate for youth which he saw as his supreme ideal. John's life before his priestly ordination is a masterpiece of vocational development. As well as the courageous and sensible faith of his mother, and the fascination he had for Jesus and Mary in the dream at the age of nine, we detect in him a convinced choice of ideals, a decisive and determined commitment, his capacity for laborious initiatives, his flexibility in work and love for study, his constancy, his friendship with good companions (the 'Society of Joy and Happiness'), the seeking of a spiritual director for an enlightened evaluation of signs of God's will. The vicissitudes, the events, the misunderstandings, the poverty, the courageous boldness, the joys, the results, the hopes were all enlightened by catechism, by preaching to companions, by the Word of God, by frequent reception of the sacraments, by sincere friendship with Jesus and Mary. All this helped him to overcome very many difficulties, including the lack of a good spiritual director for the choice of his state in life. As he himself wrote later: "Oh, if at that time I had only had a guide to take care of my vocation, what a treasure he would have been for me!"²²

22. *Memorie dell'Oratorio*, reprinted, p. 80

A few years ago some youth groups in Latin

America rightly chose as a youthful biography for discussion and analysis, and as a prophetic model to stimulate their own vocational research, the first twenty years of the life of John Bosco: a cheerful companion, versatile and adaptable, intelligent, someone to look up to, filled with enthusiasm for Jesus Christ and his Gospel.

And there you have a good suggestion for preparing ourselves well for the celebrations of 1988: to commit ourselves with all our strength to a programme of pastoral vocational work which will take its inspiration from the attractive youth of Don Bosco, and bring today's youngsters in a pleasant way to a loyal and courageous measuring of themselves against the Gospel, so as to discover in Jesus Christ that 'new man' who is the true protagonist of our future, and provides us with wonderful motives for our existence and strong ideals to which to commit ourselves.

What a splendid thing it would be if we could reach the centenary celebrations with a big increase of vocations behind us! One of the most serious and urgent problems of the Church at the present day is undoubtedly that of vocations. Following the exhortations of the Holy Father and of the Bishops, I myself have come back more than once on this argument. The harvest is great in every continent; the Lord plants the seed in the hearts of many young people. Let us get down to work: let one of our sacred resolutions be to help them "to discover, accept and develop the gift of a lay, consecrated or priestly vocation for the benefit of the whole Church and of the Salesian Family".²³ Let us profit by the model of the eventful and attractive youthful years

23. Const. 28

of John Bosco to make a concrete and challenging proposal in this regard.

Father and Founder

The inspiration he received from on high and his concern to be faithful to it prompted Don Bosco to give to the pastoral work of the Oratory a permanent form with universal dimensions. It was this that led to the foundation of our Congregation: "I need young men who are willing to follow me in this oratory work. Would you be willing to help me?"²⁴ We are well aware of how much toil and fatigue this cost him: so much in fact that he advised others against embarking on the hazardous task of being a "founder".²⁵ For him such an enterprise was not just a matter of random choice but the culmination to which his personal vocation had been aimed and guided: "How things have turned out I find it difficult to explain, but this I know full well — God wanted it this way".²⁶

Amongst the singular and more significant elements in the founding of the Congregation must be included Don Bosco's labours in respect of the Constitutions which were approved by the Holy See in April 1874. "We should welcome this fact," wrote Don Bosco with satisfaction, "as among the most glorious in the annals of our Society, since through it we have the assurance that in observing our Rules we rest upon a firm and secure basis".²⁷

Today, after twenty years of intensive work, we have a renewed awareness of the value of the Constitutions; we are glad that the re-written text speaks to us more explicitly of the Founder and of his oratorian heart, and stimulates us from the

24. MB III, 548-550;
BM III, 385-386

25. cf. MB VII, 49; BM
VII, 36

26. MB XII, 78; BM
XII, 59

27. Introduzione alle
Costituzioni, Turin
1885, p. 3

Foreword right down to the last article to stay with him so as to follow Jesus Christ.

It would seem only logical therefore that one of the commitments most pleasing to our Father and Founder on the occasion of the celebration of his centenary must surely be the knowledge, love and practice of our renewed Rule. This is a task we have already from the GC22 for the present six-year period, but which needs special emphasis in view of 1988. Let us therefore redouble the commitment we have already partly made and accepted after receiving the new constitutional text.

Let us turn to Don Bosco also in prayer. The fact that our Father and Founder is also a canonized saint cannot leave us indifferent. 'Lumen Gentium' has some stimulating indications about the devotion we owe to the saints. We venerate them because in them, and therefore in Don Bosco, "we are shown a most safe path for reaching perfect union with Christ", and also "in order that the union of the whole Church may be strengthened by the practice of fraternal charity".²⁸ And in addition to their example and communion we must be aware that through these "our brothers and extraordinary benefactors, we render due thanks to God". Further it is only right that we look upon them as powerful friends and "suppliantly invoke them and have recourse to their prayers, their power and help in obtaining benefits from God through his Son, Jesus Christ".²⁹ Let us take to heart these exhortations of the Council; let us intensify our devotion to Don Bosco, our Father and Founder, let us give splendour and renewal to his cult by that wise application of it to the present day that our zeal will surely be able to devise.

28. cf. Eph 4,1-6

29. LG 50

The vast movement of his spiritual school

A fourth way in which Don Bosco recalls us to the following of Christ according to the Gospel can be seen in his function as trail-blazer of a new style of sanctification. It is an original style, born and tested in the Oratory and destined to be extended beyond the Congregation to the whole Salesian Family. It is the spirit of Valdocco, the soul of the preventive system, transplanted to Mornese, to Buenos Aires, to France and Spain, to wherever the salesians are to be found in the world, and extended to innumerable cooperators, past pupils, institutes of consecrated life, and friends. It is a spirit which "has its source in the very heart of Christ, apostle of the Father";³⁰ which is "inspired by the goodness and zeal of St Francis de Sales";³¹ which admires and imitates in Don Bosco "a splendid blending of nature and grace: two aspects which combine to create a closely-knit life project".³² From it flows a simple everyday spirituality, compounded of hard work and good sense, resistant to fatigue, generous in self-dedication and ever open in an atmosphere of joy to horizons of hope. It is a spirituality with a lively sense of Church enlightened by a filial Marian dimension.

In this school and model of sanctification and apostolate Don Bosco has enrolled a "vast movement of persons", leaving to the Salesian Congregation the responsibility for its animation: "to preserve unity of spirit and to foster dialogue and fraternal cooperation for mutual enrichment and greater apostolic effectiveness".³³

It would seem evident therefore that an adequate preparation for the centenary celebrations must involve in all our communities a more

30. Const. 11

31. *ibid.* 4

32. *ibid.* 21

33. *ibid.* 5

convinced and workmanlike sense of animation of the Salesian Family. We urgently need to give more importance to getting a large number of people involved in our mission in a committed way. It would reveal a narrow-mindedness and poverty of vision about the future if we limited ourselves to the works at present existing, and failed to put before people the spiritual, pedagogical and pastoral patrimony of Don Bosco which is indeed a unique gospel prophecy for the renewal of society.

Provincials, rectors and all who are involved in the work of animation should feel that they have a pressing mandate to appeal to the greatest possible number of persons of good will who, in different degrees, can commit themselves to rendering the evangelical project of Don Bosco and his social and ecclesial mission more efficacious for the present day.

1988 is a challenge to us: we must get out of our houses and proclaim in the highways and byways the message of youthful hope planned and witnessed to by Don Bosco for a new society, which the Popes constantly refer to by the new name of "civilization of love". We can and must do more for the Salesian Family.

A centenary to be prepared everywhere

The appeal to prepare for the centenary by adopting a renewed oratory criterion, with more incisive vocational pastoral work, by joyful and faithful witness to our renewed Rule, and with a more intelligent solicitude and spiritual preoccupation for the animation of the Salesian Family, is addressed to everyone, in every province and local community. This active and cooperative

manner of celebrating the centenary must be prepared everywhere. It must be the soul, the overriding aim, of all the other manifestations we may plan for our celebrations.

But let us get down to the preparation of those other manifestations too. It is not a matter of noisy triumphalism: it is a method which is evangelical and was dear to Don Bosco's pedagogical heart: "Let your light so shine before men that they may see the good that you do and give thanks to your Father who is in heaven".³⁴ Don Bosco did not blow his own trumpet to deceive people but to show them that good people exist, that everyone should recognize them as upright citizens, and to remind them (and especially to remind the young) that good is stronger than evil: the Lord guarantees in fact that it will come out on top, even in this present world.

The provincial and his council should see to it that a special organizing and animating commission gets to work. This is an extraordinary occasion for powerful salesian animation and it would be unpardonably thoughtless not to take advantage of it.

Every provincial too should feel jointly responsible with his fellow-provincials for supporting, contributing to and collaborating in some common initiatives at the level of the Congregation as a whole, which will be promoted and organized by the General Council.

**Some initiatives to be realized
with the collaboration of everyone**

The centenary year celebrations will begin on 31 January 1988 and continue until 31 January 1989.

34. Mt 5,16

The time for preparation is not all that long, as you can see. Various proposals had already reached the previous General Council before the GC22, but the elections by the Chapter had first to take place. A special commission of the new Council has already examined the proposals which, after being evaluated and approved in general terms, should now be finalized and put into effect in the hope that sufficient means will be forthcoming for their realization.

Without any doubt the first task to be assumed in every province is the one already referred to, the commitment to the spiritual and apostolic renewal of our communities and the involvement of so many people who take their inspiration from Don Bosco.

There are already proposals for pilgrimages and other initiatives, especially involving young people, on a national and international scale to Valdocco and the Becchi: commissions for this specific purpose have already begun to make plans.

But it is also necessary to set on foot other concrete initiatives which will involve considerable financial expense. It may be useful to enumerate some of the more demanding of these:

— There is the “Colle project” which involves: the prevention of further deterioration to the house of the Boscos at the Becchi, which has already suffered too much from the effects of bad weather; a better organization of the large open space in front of the Temple, with the access road, parking areas, camping spaces etc.; the completion and systematization of the big missionary museum. And parallel with the works at Colle some restructuring will be needed at Valdocco as well, in the Basilica

and in the adjoining facilities for the service of pilgrims.

— Concrete steps are being taken too which will result, we hope, in the production of a television series of high quality (in several instalments) involving artists and technicians of international repute. The series could be subsequently issued also as a film.

— We hope also to stimulate and make concretely available to competent scholars the preparation and publication of studies on the figure of Don Bosco: on his place in history and the culture of his time, on his spirituality and his pastoral and pedagogical principles, etc. Our aim too is to facilitate the production of publications and other means for making Don Bosco better known among the young and among people in general. It is also proposed to organize artistic, literary and musical contests with attractive and appropriate prizes.

— We would like in addition to provide our Pontifical University with an appropriate "Don Bosco Library" as a worthy centre for research, study, elaboration and progress in the sciences linked with our mission.

It is evident that all these initiatives, and others that might be thought of as time goes by, will remain only at the stage of so many dreams, unless they receive financial support at a high level. The Economist General, Fr Omero Paron, who is following up these matters with zealous service and studied hope, has already sent out a fraternal appeal to all the provinces. I exhort you to take to heart his invitation regarding the '88-Fund', to make it known to friends and benefactors, and to keep it in your prayers.

In the time between now and the centenary (less than three years) we must all make sacrifices in order to cooperate (periodically, I mean, not just by a single donation once and for all!) The '88-Fund' can become an expression and yardstick of that communion of goods which has always been traditional among us from the time of Don Bosco himself. Our renewed Rule lists among the provincial's responsibilities that of ensuring "solidarity with the worldwide Congregation, especially at moments and in ways called for by the Rector Major and his Council".³⁵

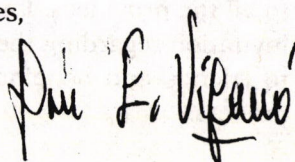
35. Reg. 197

It may be useful to point out that everything we are hoping to realize has a very definite ecclesial purpose, which will have innumerable beneficial effects in the two great sectors of our salesian activity: the young and the missions. Indeed the greater the increase in knowledge, popularity, gratitude and contact with Don Bosco and his charism, the more will the "poor and the little ones" benefit by 'evangelical service and human development.

My dear confreres, let us have frequent and trusting recourse to Mary Help of Christians, the teacher and guide of Don Bosco in his vocation, that she may enlighten and assist us too in this providential return to the sources, on the occasion of the centenary of the death of our dear Father, the friend of the young in all five continents.

I greet you all from my heart and assure each one individually of my prayers.

With cordial good wishes,

A handwritten signature in dark ink, appearing to read "Don E. Viganò". The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

2. GUIDELINES AND POLICIES

2.1 WITH THE YOUNG TOWARDS 1988

Fr Juan E. VECCHI

With the young

1988 must be the goal of a journey made with our young people. Don Bosco's centenary will be "for thousands of young people a great and wonderful feast" (GC22, 57). Don Bosco is theirs, and he would feel out of place anywhere where the young were not seen and heard. At the great manifestations at international level only a few youngsters from each province and nation will be able to take part, especially in the case of those far distant from the centres where celebrations will be organized.

On the other hand they will be much more actively involved in initiatives and celebrations prepared at local and provincial levels, particularly if these are devised with their capabilities and likings in mind, and above all if the youngsters themselves play their part as organizers and protagonists, rather than as mere spectators or part of the general public. For this journey that we propose to make with them, I think it is important to emphasize three aspects by way of suggestion.

The first is a vital encounter of young people with Don Bosco through a detailed knowledge of the events of his life, his relationship with the young, his work and his relevance to the present day. Information about him, with news and pictures, must reach the mass of young people in our environments in a big way. It will be possible then to reach them individually with messages through research projects, contests, all kinds of meetings for study purposes, visits to relevant places, forms of artistic expression, and youth events in the sporting, cultural, social and religious fields.

Several provinces have had interesting experiences of camps, large and small, which aimed at deepening a knowledge of the mission and spirit of Don Bosco, and the results have always exceeded expectations.

In fact the figure of Don Bosco has gone on "speaking" to youngsters, just as in his lifetime, and has a strange fascination for them. It will be desirable too to make the Salesian Congregation known: its extension around the world, the sectors of its pastoral commitment, the figures of its members (priests and lay), and extend the panorama to include the Salesian Family.

It is important that the level and cost of the initiatives should be such as to enable all youngsters to take part who want to satisfy their desire of knowing and "spending some time with" Don Bosco.

A second aspect of our journey with the young will be the creation of opportunities, even in extraordinary ways, for them to play a direct part in Don Bosco's work: a 1988 youth mission.

Suggestions can be made for special commitments in 1988 (or in the intervening years) on behalf of the needy, in the animation of youth and of poor areas, and in the missions — both near and far away.

Volunteer movements, which are at present stirring up so much interest among young people, and which have captured the attention also of both Church and society because of the results to which they are consistently giving rise, is a case in point. They were encouraged too by the recent General Chapter (cf. GC22, 10), and if in the present two years they are properly encouraged they will become consolidated as part of our phenomenon of group activity. New needs come to light every day both in the Third World and in the well-to-do societies, which offer scope for youth initiatives and educative experiences of self-dedication.

This will provide an opportunity for rethinking and relaunching the vocational dimension of our project, reminding individual communities to speak of it and put it into effect, improving the service of support and assistance they give, and providing for "reception communities".

Finally 1988 provides a natural and important goal for the maturing of youth groups and movements and for clarifying where they are going from a spiritual point of view. Here there has been a growing realism, and it continues to grow, even though this may be apparent only to those in a position to evaluate daily facts which do not always strike the

eye: animators, volunteers and associated youngsters are frequently meeting, even at provincial level, for days of study, of pastoral enlightenment, of spiritual recharging. Around the salesians there is a wide circle of youth collaboration, and beyond that again an even wider band of youngsters "on the way". It is a movement truly salesian in style! And here too, fresh evidence comes frequently to hand.

The GC22 has given us a common aim: "Let every province and every local community... set about the promotion of group activity in such a way that it provides the opportunity for a true spiritual experience and apostolic commitment" (GC22, 7).

The process of christian maturing of young people is the focal point at the heart of a youth movement. It is a question of making the values proclaimed externally in manifestos become part and parcel of the practical life of the individuals and groups. Some years of experience are now available and some evaluations have already been made. This year's Strenna provides us with a further opportunity, and prompts us to think out the project in the light of the Beatitudes.

The rising movement has an ideal point of reference: the little house of Don Bosco on the hill which now bears his name (Colle Don Bosco), and on which his sanctuary rises. There it is possible to relive in an almost tangible way the vicissitudes of Don Bosco's early life. Some groups from Europe have already arranged to hold days of reflection at the spot where our Father spent the first years of his life.

1988 can therefore be the culminating point of a great effort for the consolidation and expansion of youth groups: it can provide an opportunity for an extraordinary meeting for deepening their christian identity. With them and through them can be thought out various forms of commitment, of study and of celebration. And if early results indicate the desirability, international linkages through the Youth Department are not to be ruled out.

In educative communities

But if the young are no more than the recipients of a message, or those to whom a commitment is proposed, the likelihood of reaching

the goal is not great. Every suggestion or message gains added weight if it is shared by a community and inserted into an educative relationship. 1988 is therefore a goal, a point of arrival, for the entire educative community.

One of the aspects of Don Bosco's personality which emerges most clearly is his pedagogical ability. He opened up new and practical ways for the advancement and development of the citizen and the christian. From this point of view many came to know him through his institutes and the persons of the salesians. Today salesian communities are called upon to provide pedagogical animation for a large number of parents, collaborators and other forces linked with the educational profession. Salesian presences and initiatives could maintain neither their efficiency nor their identity without the knowledge and practice of the preventive system on the part of every component of the community.

As we approach 1988 it becomes of interest therefore to strengthen the relationships, structures and opportunities which help in the formation and consolidation of the educative community; to deepen the sense and practical consequences of the animating role which belongs to the salesian community; to involve parents, friends and collaborators in dialogue about the preventive system and our educational project through study days and courses and the spreading of literature. An abundant supply of material already exists; what is required is a particularly intense effort to translate the theory into practice.

And then salesian work is carried out in a human community; it has a relationship with other centres which draw up educational and cultural plans, or pastoral initiatives; it operates in a specified territory. The greatest impact that our presence has on the area is without doubt the presence of youngsters in our houses and the ability of the salesians to educate them. This territory or neighbourhood is another item to which thought should be given for the centenary, and objectives for proposed initiatives could be clarified by replying to questions like the following:

— Which aspects of the personality and work of Don Bosco, if properly presented, would help the neighbourhood to grow as a solid

human community able to offer experiences that would help the younger generations to mature?

— What proposals would be best in 1988 for those youngsters with whom we are not normally in contact, but who could take part in a celebration, or dialogue or day of sharing?

— How should we approach and what kind of aids could we offer to adults, and especially to parents and educators?

— What could we do for civil authorities that have educational or political responsibility for young people?

It is not a question of a propaganda exercise, but of sharing the good things we possess and being solid with the human community in which we are working, of offering the Church what is specific to our charism in accordance with the recommendation of the GC22: to make our educating and evangelizing expertise flourish and to share it with others in the youth sector and that of the working classes (cf GC22, 77).

With renewed vitality and competence

What we are saying implies the delicate operation of making a choice about which 'fronts' to favour and what conditions to create, inspired by a concrete pastoral charity.

The GC22 has rethought and evaluated our pastoral activity and provided us with a wealth of suggestions. The main preoccupation, which can be taken as the main signpost for the present six years, was the pastoral and educational aspect of salesian action.

This concern is easily seen reflected in the report of the Rector Major on the state of the Congregation (cf. GC22, RRM, 189, 190, 192), and in the reformulated text of the Constitutions (cf. C 31-39), and also in the closing address of the Rector Major (GC22 68-78) and in the few practical directives and deliberations (GC22 5-6).

This kind of pastoral and educational activity is contrasted with a frenetic pastoral exertion which likes to count initiatives and enlarge works, but baulks at a careful examination of the results (cf. GC22, RRM, 189).

It is an aspect that has to be linked with our capacity to regenerate the human resources of the Congregation through a flourishing of vocations. In fact when we pause to take stock of the situation, it is evident that there are initiatives and works from which the Congregation has had no return from the human resources it has invested in them: "a yardstick for measuring the depth of our activity is its fruitfulness as regards vocations" (cf. GC22, RRM, 338). Finally the pastoral qualification of our activity can be measured by our ability to provide an adequate response to the educational needs and spiritual expectations of the young.

The qualification of our initiatives, in the sense of their evangelizing impact and pedagogical topicality, is a necessary condition for making Don Bosco's message heard by the youth of today.

As a first requisite it calls for discernment concerning which initiatives to prefer, with a consequent redeployment of forces around those which give greater promise of pastoral results or are more significant from the point of view of our salesian identity; this is particularly necessary in provinces where numbers are falling and the average age is rising. If it is not done, all opportunities will be lost for finding concrete solutions to the inevitable shortages of which we become aware.

Linked with this first aspect is the plan for the specific preparation of personnel in the terms laid down in art.10 of the general Regulations: "To maintain and provide for the ordered development of its various pastoral and educative activities, each province is to draw up a programme for the training and updating of personnel for the different sectors, due regard being paid to the aptitudes and inclinations of the confreres and the needs of the works". There is no hope for a future, particularly in the educational field, without a renewal in competence of the confreres. The various suggested lines of pastoral approach come up immediately against the problem of how they are going to be translated into short-term and long-term practice. We need to strike a proper balance, through the preparation of workers, between producing suggestions and putting them into effect.

The third aspect to be attended to as regards the pastoral

qualification of our work is the consistency of each local community in proportion to the tasks entrusted to it in the overall mission of the province. Innovations inserted in recent times into our practice have reduced the direct tasks of the salesian community and have concentrated its role on those aspects which are more directly pastoral, salesian and of an animating character. But beneath a certain veneer of numbers and competence the new scheme not only bears no fruit, but strikingly reveals its limitations. In salesian tradition there is a valuable indication of the efficacy and depth of any work: the definition, harmonization and completeness of the roles regarding the work the community is asked to do. In the new conditions in which we find ourselves working, and because of the dynamism imposed by the life of educative communities at the present day, the criterion could well be taken up again.

In this way it will be possible to rethink and improve the content, methodology and impact of our activity, and face up both to the challenges which appear in the field of education, and to the search for greater evangelical intensity in the sector which is more explicitly religious.

The young, the pastoral educative communities, and the qualification of the intervention provided by the salesians are three interlinked realities. We have been led from one to the other by a process of internal logic.

And this is what constitutes the pastoral path to 1988: to believe in the original and unique gift which the Spirit has given us in Don Bosco, to update our competence, and to be the incarnation of his voice and presence for young people of the present day.

2.2 THE "88-FUND": AN INVITATION TO SOLIDARITY

The Economer General

The following letter was sent out in December 1984 to salesian provincials by the Economer General, to appeal for solidarity with regard to the proposed initiatives for the centenary celebrations of 1988.

Dear Father Provincial,

I refer to the letter of the Rector Major of 27th June 1983 which carried the first announcement of the centenary of the death of Don Bosco (31 January 1988).

After giving the reasons for the celebration, Fr Viganò recalled that various proposals had already been made and he asked for others to be put forward. From that time the "centenary" machine has been running, even though at slow speed.

The 22nd General Chapter taught us two things amongst others: not to be afraid of imitating Don Bosco is asking for and accepting help (cf. Const. 79); and to appeal to the provinces for a gesture of solidarity (cf. Reg. 197).

A commission of the General Council has already gathered and coordinated various proposals and has presented them to the Council itself. Soon you will be informed of the choices that have been made, but it is easy to foresee from the very outset that the necessary expenses will be very great.

For this reason I almost feel that I have already delayed too long in a point which is part of my duty, and whose purpose you will have already guessed. In agreement with the Rector Major and his Council a deposit account has been opened in the Economer General's Department entitled "The 88-Fund", with the purpose of meeting the expenses connected with the centenary. The main contributors will undoubtedly be the provincials (!), but in this contest of generosity the

whole Salesian Family should be involved, and also the friends and benefactors of Don Bosco. It is my intention to send you every three months or so an updated account of the state of the "88-Fund". It will serve as a fraternal request and reminder.

Thank you for your attention and understanding.

We are at Christmas: while remembering you in my prayers I wish you and your confreres the peace of this holy season.

Fr Omero Paron

3. RULINGS AND DIRECTIVES

"BINATED" AND "TRINATED" MASSES: DISPOSAL OF STIPENDS RECEIVED

Requests have come in from several parts of the Congregation for a clarification concerning "binated" (and "trinated") Masses celebrated by salesian priests, especially with regard to the disposal of the stipends received, which according to the previous law were to be sent in many dioceses to the Local Ordinary.

The question is asked: what does the new Code of canon law say in this regard?

The Vicar General, Fr Cajetan Scrivo, after consulting our Juridical Office and various professors of the canon law Faculty of our Salesian Pontifical University, gives the following reply:

1. The first point to keep in mind is can. 905, § 2, which refers to the faculty of binating on ferial days and to the faculty of trinating on Sundays and holydays of obligation. The concession of this faculty belongs to the *Local Ordinary* (with the evident exception of the cases already contemplated in law or in the liturgical books: concelebration with the Bishop or the religious Ordinary, the community Mass, concelebrations in particular circumstances, etc.).

2. As regards the stipends for binated and trinated Masses, can. 951,1 lays it down that they are to be devoted to purposes prescribed by the *Ordinary*. This term includes also the Major Superiors of Religious Institutes and therefore, for us, the provincials.

The difference in terminology used in the two canons ('Local Ordinary' in can. 905, § 2; 'Ordinary' in can. 951,1) is a clear indication, according to the interpretation of the canonists, of the intention of the legislator to *reserve* to the Local Ordinary the faculty of authorizing bination and trination in the cases foreseen by the Code, and to *extend*

the disposal of the stipends received to the Ordinary (i.e. the Bishop for diocesan priests, the provincial for religious priests) for purposes by him laid down.

This therefore is the authentic reply to the original question. Accordingly, for us salesians stipends for binated or trinated Masses are to be allotted to purposes laid down by the provincial.

4. ACTIVITY OF THE GENERAL COUNCIL

Activities of the Councillors

4.1 ETHIOPIA: A DISASTER OR A MESSAGE?

Between 22 December 1984 and 2 January 1985, the Councillor General for the Missions (Fr Luc Van Looy) visited our salesian mission in Ethiopia, stricken by disastrous famine and drought. He brought to the confreres and people the help and encouragement of the Rector Major and his Council, making them aware of the nearness to them of the Congregation which is generously helping them in their major needs.

An ample account of his visit with a description of the deplorable condition of the people has already appeared in the ANS, the Salesian Bulletin and other publications. Here Fr Luc Van Looy offers some reflections on the grave problem which continues to challenge us.

The fact that a natural physical disaster continues to claim victims over so long a period means that someone is allowing it to happen! The cry and message that rises up from the 700,000 who have died of famine in Northern Ethiopia is that the present division of the world into two sectors (the developed and the underdeveloped, the well off and the wretchedly poor...) can produce neither peace nor progress nor even

coexistence. All it can produce is death!

Similarly the fact that the people of Eritrea and Tigray are resigned and waiting calmly for death cannot be explained by the simple assertion that they are a meditative and patient people, resigned to natural effects, and of a deeply religious spirit. They are people who have lost heart and the will to live because of the inhuman conditions arising from the social and political situation.

In this setting the salesians gave rise in 1981 to a Catholic Committee for Social Action. In collaboration with the Daughters of Charity they made the Church of Ethiopia aware of the imminent disaster that was threatening. But it was too late to solve the problem. The guerillas profit by the death of the starving to tell the world that they cannot go on living under this government. The government uses the famine to lay the blame on the guerillas, who are helped with foodstuffs from neighbouring countries. Death is no longer a visitor in an Ethiopian's house; it has become the master of the house!

The salesians, together with their three novices, thirty-nine aspirants and about a hundred lay people, have the direct care of a camp of 24,000 refugees, where in the first days of

January deaths were occurring at an average rate of a hundred a day. By now the situation has become a little more manageable, both because those who were beyond saving have now died and because the inflow of aid from all the western countries has made it possible to meet the needs of a large number of people. Now the hope is that the April rains will not fail, but it is hoped too that when they come the world will be generous again in sending seed to be sown, because all the reserves have been consumed to assuage the people's hunger.

Thanks to various religious Congregations and voluntary medical groups, many people have received medical assistance, but the needs are still great. The tents too are insufficient, and there is fear that heavy rains in June could lead to even greater disasters.

One has to keep in mind too those persons who for months past have

been dedicating themselves day and night to providing medical care and distributing food. They are overworked and become sick themselves; they are in fact in continual danger, being always in contact with epidemics and illness.

The major worry concerns babies and youngsters who have lost their parents. What is going to happen to them in the future? Who is going to educate them, and what kind of society will they build, these who for so long have lived in a disastrous situation?

The confreres of Makallè express their thanks to all who have helped them, and who by their great sympathy have been to them a source of strength and hope. They trust that in the coming months this assistance may continue both materially and spiritually, so that they may meet this grave situation in a salesian way.

Fr Luc Van Looy

5. DOCUMENTS AND NEWS ITEMS

5.1 THE STRENNA OF THE RECTOR MAJOR: A GIFT AND A TASK FOR 1985

This year also, following one of the fine traditions of our Family, the Rector Major has presented us with a "Strenna", which is not only a sign of the loving presence of Don Bosco by means of his successor, but also provides a stimulus for initiatives for an ever renewed fidelity to the salesian spirit and mission.

The Strenna was made known as long ago as autumn 1984, so that it could be adopted as a point of reference in drawing up educational and pastoral programmes; it was presented and explained personally by the Rector Major himself on the last day 1984, first to the Mothers and Sisters at the Generalate of the Daughters of Mary Help of Christians and then immediately afterwards at the salesian Generalate. Then on Sunday, 13 January 1985, the Rector Major spoke of the Strenna to the Salesian Family of Lazio, whose members gathered in large numbers at the Salesian Pontifical University to hear him.

As is by now well known, the Strenna links the salesian witness and mission with the gospel beatitudes, accepted and lived with the young and for their service:

**Together with the young
let us listen once again
to the Beatitudes of the Gospel
so as to bring new hope to the world.**

In his commentary, which has been published by the Daughters of Mary Help of Christians, by the Salesian Cooperators and by various Italian provinces, the Rector Major summarizes the reasons which led him to propose the message of the Beatitudes:

— "1985 is the Year of Youth, and hence a Strenna was called for which would make direct reference to them: one that would lead us to a deeper commitment in their service and in the promotion of basic values, especially because we see that today more than ever in the past youth has urgent need of strong ideals.

— Another reason is the recognition of a vital need in the various groups of the Salesian Family: starting from my own confreres and then looking farther afield, even though there are some wonderful exceptions, I think that the most dangerous defect existing among us is that of *spiritual superficiality*. It is a defect which has consequences for our pastoral work and our various activities among youth. We can get them to study, play, sing and even instil enthusiasm in them by intelligent and suitable initiatives, but we may be uncertain whether we have succeeded in making them true christians. Spiritual superficiality is a big danger, and it should be

eliminated by every possible means because it eats away the very root of our mission.

— A further reason, or better a good suggestion, I found in the pilgrimage of 500 French youngsters to the Becchi two years ago. As they meditated on Don Bosco's vocation and how his life had been completely dedicated to the young, and as they sought to detect in it a message they could take away with them, they came to the conclusion that the Hill of the Becchi could be aptly called the Mountain of Youth Beatitudes. In that you have a wonderful intuition of the young, and one that reveals the nostalgia they feel in their hearts. It seemed to me, thinking especially of Don Bosco, that all the young people of the world were inviting us to go more deeply into the Beatitudes, with them and for them.

— I must add too that in recent years the Salesian Family has been rediscovering the deeper meaning of the Preventive System, as a pedagogical reality in a completely spiritual context. It is a question of living out among the young the love proclaimed by the Gospel, and practising it in kindness, in reasonableness, in a family spirit, in a more christian culture. It is an original kind of spirituality, permeated and leavened by the spirit of the Beatitudes. And hence the rediscovery of the Preventive System is another item which leads us to concentrate our attention on the Strenna." *[From the commentary on the Strenna published by the FMA].*

As is clear from the preceding remarks, the Rector Major is expecting that the putting into effect of the Strenna's message will lead to the birth and flourishing of initiatives which will be efficacious in giving spiritual strength to our presence and action among young people, in reply to the unheard of challenges of the present day "which we must be able to meet and respond to with the message of the Gospel".

Don Bosco's successor therefore proposes some "starting ideas" which can give consistency to our pastoral activity on the basis of an authentic and attractive youth spirituality.

The Salesian Bulletin will present month by month for all the Salesian Family and for the friends of Don Bosco a path for reaching an ever better understanding of the gospel Beatitudes and for incarnating them in daily life in a youthful and salesian way: the Rector Major himself intends to continue and deepen through the pages of the Bulletin his commentary on the Strenna, translating it into concrete commitments for the present day.

It may be asked how the Strenna has been received and what effect it is having on the life and mission of the Salesian Family.

From the news reaching the Centre in these first months of 1985, it seems fair to say that the Strenna is proving to be a live and stimulating leaven: all groups of the Salesian Family have found in it an encouragement to study with interest the gospel foundation of salesian spirituality and pedagogy,

and to do the same with and for young people.

Some initiatives inspired by the Strenna can be quoted.

The salesians have linked their welcome of the Constitutions, approved by the Apostolic See, to the message of the Beatitudes, and have thereby been stimulated to live more fully their following of Christ in the spirit of Don Bosco. Youth initiatives, prompted or rendered more vivid by the "good news" of the Beatitudes, are numerous: there are meetings and conventions of young people on salesian youth spirituality, a renewed commitment to group activities and salesian youth movements, and a new impulse has been given to the search for efficacious ways of vocational guidance.

The Daughters of Mary Help of Christians have based their entire yearly programme of youth pastoral work on the Strenna's theme: "And so you will be called blessed...": a commitment to translate the 'manifesto' of the Beatitudes into educational paths for the young. Many retreats for both Sisters and girls are being based on the Beatitudes.

The Association of Salesian Cooperators made the main theme of their first annual conference a deep study of the Strenna, and drew from it inspiration for a rediscovery of the evangelical authenticity of the salesian vocation in the world.

Among all the initiatives, deserving of special mention is the Salesian Family's Week of Spirituality,

promoted by the Councillor General for the Salesian Family and social communication; to this event, a time of communal reflection on the theme of the Strenna, reference is made elsewhere in this issue of the Acts.

At the end of these news items we express the hope that the desire stated by the Rector Major at the end of his commentary may be realized: "May our communities and all of us be living witnesses to Christ's 'manifesto': witnesses so as to be bearers of the 'good news'. 'If we ourselves in fact are 'blessed' in the sense of the Gospel, we shall be able to launch a genuine youth spirituality."

5.2 EDUCATING YOUTH TO PEACE

In the period 2-4 January 1985, the Faculty of the Sciences of Education organized at our Salesian Pontifical University a Convention for young people and educators (and especially for members of the Salesian Family) on the theme: *Educating youth to peace*.

The topic, which is clearly evangelical and very relevant at the present day, harmonized excellently with both the message of Pope John Paul II for the World Day of Peace ("Peace and Youth go forward together"), and the Strenna of the Rector Major on the gospel Beatitudes listened to with the young for a future of hope.

The convention's purpose was to carry out a deeper study and

examination of pedagogical and pastoral aspects, and the large attendance of Salesians, Daughters of Mary Help of Christians, religious and lay educators and young people themselves, bears witness to the attention which is being given in present-day christian thought to the values of peace.

Whilst awaiting the publication of the Acts of the Convention, which will provide a rich stimulus for educational and pastoral praxis, we print the opening address of the Rector Major who introduced the work on the morning of 2 January, outlining the general objectives of the meeting and indicating some lines for the christian education of the young for peace.

"Shalom!" - Peace and joy to all of you!

I think the theme of this convention was happily chosen because it shows an awareness of life's urgent needs today. I congratulate the organizers because by this initiative they highlight the values underlying the growing movement for peace which, although needing critical examination, is a manifestation of one of the signs of the times.

1. Awareness of the nuclear turning-point

The discovery of the atomic bomb has led to an entirely new consideration of what is implied by different nations living together. John XXIII referred to it in the Encyclical "Pacem in terris": after the turning point of the nuclear developments, the

questions of peace and war have to be approached with a totally different mentality (cf. n. 43). Vatican II also had the same thing in mind when it condemned total war (cf. LG 80).

The 60,000 nuclear bombs which at present exist represent the possibility of universal genocide: they are sufficient to annihilate the entire human race ten times over. And the sum of eight hundred thousand million US dollars a year (or nearly two million dollars a minute) which is paid out for the updating and perfecting of the armaments of the great powers (cf. "Vita e Pensiero": Arms and Disarmament Today, Milan 1983, p. 52) is arrant madness when compared with the needs of depressed peoples.

It is urgent therefore to rethink the problems concerning war and armaments which have now become so serious, so as to make a commitment by every means and in the widest possible terms to a "culture of peace".

2. Misgivings to be cleared up

A first reaction to the theme of the convention might perhaps be negative. It may be asked whether by giving weight to the present phenomenon of peace movements which have sprung up in Western Europe and the United States we are not being carried away by one of the passing phenomena which prove to be no more than a flash in the pan.

Is this parade of peace movements just a passing fashion then, or is it prophetic? At first sight it would seem

that there are reasons for rejecting it. I have come across two such reasons.

The first asserts that in the pacifist phenomenon there is a romantic notion of peace easily exploited by concealed interests. Apart from the many ambiguities found in pacifist movements it is asked whether it is realistic to exclude war from the lives of nations. When was there a period of history without wars? In the last 45 years alone one can count 150 of them, between big and small ones, with 25 million deaths.

Experience teaches that there is an innate aggressive instinct in man that can lead to the use of violence. It has been there from man's beginnings; it was evident in Cain. To commit oneself to a struggle using all possible means, even violent ones, is considered by quite a number of people to be the motive force in history.

And so the topic of peace is considered as a passing phase accompanied by a utopian idea of the human condition, a platonic dream of starry-eyed people.

The second reason sets out from the observation that the peace movements were born and have developed in the wealthy countries.

If you look at the geographic situation of the various zones of conflict at the present day, you become aware of a dangerous cleavage of an ideological nature between East and West (the two major power-blocks) and another equally serious cleavage of a social and economic kind between North

and South (the disproportion in development and in the use of economic goods). In the East-West conflict peace would consist merely in avoiding total war. To this end recourse has been had to a balance of terror, the financing of which has led to a frightening widening of the abyss between North and South.

And so in the Third World true peace can come only in the distant future when social justice has been established, the present concept of property discredited and discrimination of dependence overcome.

Pacifist movements arise in consumer societies because in them there would be no sense in proclaiming a revolution to overthrow structures of a state of well-being which, although very selfish, is not looked on as unjust. Pacifist movements would be a secondary superficial phenomenon. To give too much emphasis to the theme of peace would mean abandoning the dynamism of revolution, which is so urgent today for a speeding up of the liberation process for so many people.

3. Peace: a key topic

It is not my purpose to comment on or immediately refute these lines of argument.

It seems to me an accepted fact that in the light of the different aspects of the present-day world situation the notion of peace emerges ever more clearly as a key-theme, charged with values, the bearer of new ideas and harbinger of a qualitative turning point in the culture of peoples.

Precisely because of the looming shadow of a total holocaust the message of peace becomes the prophecy of life and is part of the advent of a new epoch in history.

Before definition or description, peace catalyses the attention of the new generations; it overturns theories and doctrinal systems, exorcises ideologies, gives rise to new movements, provokes various projects, dreams up new ways of living together. It appears as one of those values called "signs of the times", which shake and shatter existing cultures, which announce the dawn of a new civilization, which demand a change of mentality and stimulate social creativity.

The theme of peace is aligned with the other great processes of cultural change which are going on today: "liberation", "inculturation", and all the rest, which mark an epoch-making change. Today the notion of peace is a theme which gives rise to all sorts of new ideas. It implies especially a peculiar sensitivity about the "common good" at its various levels from the family to universal brotherhood. This is a new way of looking at things which has an effect on the way morality is understood and touches deeply the concepts of politics, economy, property, social justice, solidarity, the dignity of the human person, people's rights and proposals for new historical projects. It opens wider horizons for ideals of commitment, of sacrifice, of professionalism, of vocation, of self-giving. These are aspects which take

up a good deal of space in the education of the young.

At the present day peace truly appears as a key theme.

4. A situation of confusion and bewilderment

But it might seem to be a key which does not open anything.

Almost everywhere conflicts are in fact arising among different peoples in numbers which make them difficult to count. There are as well, in the words of the Pope, "many situations of injustice which do not explode into open conflict only because the violence of those with power is so great as to deprive those without it of the strength and possibility to vindicate their rights" (*Message '85*, n. 1).

True peace does not seem to exist in the world, and it is not easy even to form an operative idea of it.

At the root of these discouraging facts ideological systems are to be found of materialistic and lay inspiration with a reductive vision of man.

"Some of these ideologies have indeed become transformed into a kind of false secularist religion, which pretends to bring salvation to the whole of humanity, but without producing any proof at all to support the truth of the assertion" (*Message '85*, n. 1).

In this kind of climate, although peace can be considered a key theme of the new culture it seems impossible

to reach any agreement about how its realization is to be programmed.

Keeping in mind the pluralism of interpretations, adding up the interminable related problems, and considering the various levels of intervention (world, continental, national, local, cultural, trade-union, political), one finds oneself up against a confused and almost inaccessible mountain of difficulties as though wandering in a labyrinth without any exit. And so the question arises: can any point of reference be found which will throw light on the real nature of peace and which can stimulate men to a profound renewal of mentality for a realistic plan for the future.

We believe that it can.

5. The light of faith

In today's darkness and bewilderment the believer has a guiding star: faith!

Faith is not an anti-scientific resort or a leftover from past magic, but a participation in the outlook of God himself on the vicissitudes of our existence. Human reality is dynamic, and a lot faster than the progress of the sciences. The latter are of value but they come later: they enlighten and teach, but they do not lead. If in politics, education and pastoral work science were put in the driving seat, the world would come to a stop. Faith is not a science, not even theological science; it is rather a gift of synthetic penetration of the future of history until the divine design of salvation becomes perceptible.

The changed circumstances of humanity at the present day demand the ability to share God's view by re-reading his "Gospel of peace" from a new point of view and with greater sensitivity. This makes it immediately clear that the concept of "peace" cannot be reduced to a simple absence of war, but must rather be built against the background of the common good, and must even outstrip that background in depth and transcendence with a collection of positive facts to be singled out and fostered.

In the divine plan of the "Creation" the world appears as a dwelling place made for man, its master. The human race is to multiply in a universal brotherly communion; the goods of the earth exist for the benefit of everyone, in view of each one's personal dignity and joy of heart. Such a project is not a masterpiece already finished, but a task confided to the freedom and initiative of man.

And so at this level of a creation project, peace requires a fundamental "lay commitment" which is assigned in absolute fashion to everyone. I call it 'lay' to emphasize that it is linked with the autonomy inherent in the values that belong to earthly realities (cf. AA 7, GS 36) as being related to the "common good". The disproportions, the failures, injustices and sin that have appeared through the centuries do not destroy the nature of such realities but rather demand a common commitment to peace, based on the genuine idea of man and enlightened by a continual deepening of the understanding of his

ethical requirements. All creation is a magnificent peace project, whose development and perfecting has been entrusted to man's freedom.

On the other hand, in the divine plan of the "Redemption" peace appears as the fruit of a freedom strengthened by a paradoxical and superior way of loving.

We know that Christ brought and left a peace (Jn 14,27) which is different from that offered by the world (Jn 16,33); he himself is the peace (Eph 2,14-18). In opposition to the world tormented by sin he begins a "new creation" which continues to grow in the whole of subsequent history.

At this level the conquering force is that of a theological love which is alien to all violence and committed to self-giving for the good of all. We see this in Jesus Christ: by his death and resurrection he begins the true possibility of peace. He introduces into history an "eschatological leaven" which works continually for peace in the paradoxical way proclaimed in the Beatitudes. The supernatural energy of such leaven brings about the progressive growth in man's future of a civilization of love. The spirit of the Beatitudes has a dynamism which operates above ethical reasons, valid though the latter are: it is a source of peace which is distinguished from the laws of reason as the leaven is different from the surrounding mass. If at an ethical level of the evaluation of good and evil space can be found for situations where the use of violence cannot always be

condemned, at the gospel level of the Beatitudes (i.e. in witnessing to the emancipating love of Christ among men), no situation can be allowed which justifies a disciple in drawing his sword: Peter did that in the garden of Gethsemane and was rebuked for so doing.

Hence in educating to peace there is need to harmonize a fundamental "lay commitment" with an indispensable "eschatological leaven"!

6. Elements of peace

The believer then, who keeps his eyes fixed on the guiding star of his faith, can form a positive and concrete description of peace which includes the following as central elements:

— First: A social condition of serene cohabitation, which must be achieved by all possible efforts. This implies the exclusion of war and violence so as to foster the development of the human condition of life. This development tends to give continual growth to the possibility of communion in freedom and in the sharing of good things put by the Creator at the service of the whole of humanity. To attain the same end requires self-sacrifice, study, creativity, the promotion of science and technology and the cultivation of professional competence. Rightly has it been said that "the new name of peace is development", extended to all with a stepping up of mutual relationships, in equality, freedom and brotherhood.

— Second: An individual and

collective commitment of solidarity between citizens and peoples: a solidarity which looks for and fosters the "common good" in the order of the creational lay nature of things. This requires a progressive social maturing of collaboration at various levels, ethical awareness, political sensitivity, economic vision, practical involvement in shared democratic responsibility.

Within the compass of this solidarity commitment conflicts will evidently appear. Hence the need for an adequate preparation and the ability to analyse them objectively and resolve them by the most appropriate means of so called active non-violence.

— Third: A social witness of evangelical spirituality: it is synthesized in the Beatitudes. This spirituality proclaims with Christ that good is stronger than evil, and that the energy of love is all-conquering. The power of the Holy Spirit truly operates in history to transform every age, and even our own which is so tormented, into an hour of hope.

It is a question of discovering and proclaiming the social secret of the Beatitudes, i.e. of that historical force of love and charity which transforms the most paradoxical situations and stimulates creativity for the formulation of new patterns for living together. This was pointed out by the Latin American Bishops at Puebla: true evangelical poverty "is a challenge to materialism and opens the door to alternative solutions of the consumer society" (*Puebla*, n. 1152).

In the light of faith therefore the cause of peace becomes something concrete and open to planning; it is invited to multiply its cultural, economic, social and political bridges; it becomes a possibility.

"Total" peace is the target of our history: the peace, which is "now and not yet", is proclaiming and beginning its progress, not without difficulty. To evaluate it as a possibility it is not enough to consider the past and look only at the appalling extension of evil; there is need especially to look to the future — or better to the "escathon", — concentrating on the mystery of the Passover of Christ who has changed the dynamic interior of history. After the Passover the possibility of peace goes on increasing; indeed it is the reference point towards which the area of true human progress is ever more explicitly tending. In this sense it is profitable to reflect on a trenchant expression in the recent papal message: the whole of life, whether of individuals or humanity as a whole, is a "pilgrimage of discovery" (*Message '85*, n. 10).

As we stand on the threshold of the year 2000 we are called to discover peace at greater depth.

7. For an education to the civilization of love

If today peace has become a key-theme of human progress in its pilgrimage of discovery, education to peace takes on priority as a commitment. But the culture of peace implies a real upheaval in the whole educational process. And hence some

overall rethinking and programming is indicated.

Fundamental is the need to ensure that there is the right idea of man and the overall significance of his history according to God's plan in Jesus Christ.

Then comes the formation of freedom to a love which extends to the 'polis': awakening in the heart a profound trust in the greatness of man's vocation, and fostering the acquiring of strong convictions open to the values of creation and redemption, without a separation between pastoral and social values.

To this end it will be necessary to redeem the values of political responsibility (evangelizing its content) and demythologize a lot of prefabricated schemes, such as: prevailing ideologies, the warlike concept of history and heroes, the triumph of forces of violence and retaliation in vendettas, the cult of well-being tied to a selfish concept of property, the mysticism inherent in various racist and sectarian nationalisms.

And since life remains always a struggle with falls and failures we must be able to form to courage and sacrifice, to dialogue and patience, to interior conversion, to the values of pardon and reconciliation. Noteworthy in this regard is the teaching of the recent post-synodal Apostolic Exhortation on "Reconciliation and Penance".

A simple "Introduction" is not the place for developing so vast a theme: that in fact is the purpose of

this convention. The following contributions will provide elements for the formulation of a proper statement of the difficult problem of education to peace, and help to reconcile utopian ideas with realism. "The present difficulties", says the Pope, "are really a test of our humanity. They can constitute a decisive turning point on the way to an enduring peace, because they give rise to daring dreams and set free the best energies of mind and heart. Difficulties are a challenge for everyone; hope is imperative for all." (*Message '85*, n. 2)

Conclusion

I would like to bring this modest preamble to an end by recalling a well known assertion of the great educator of the young. Don Bosco used to say that he formed his boys to live as "upright citizens and good christians", and indeed "to make them upright citizens by making them good christians" (MB IV, 19; BM IV, 14).

I detect in this humble but pregnant expression a pedagogical thesis open to the present urgent calls for peace.

In his work of education he always showed an original sensitivity to what was 'lay' in earthly realities, towards the civil and the secular, towards the values of the temporal order because they constitute the fabric for human development in the young. In this sense he was fully in place as an educator in an area of culture of the ordinary people for the advancement of those most in need.

As an attentive observer of the

events of history and a profound believer, he was convinced that every culture has its roots ultimately in religious values, and more concretely still every future culture must be founded on the living mystery of Christ. It is not a question of alienation or alternative, but of a strong penetration of the cultural texture itself.

When I meditate on the pedagogical experience of Don Bosco, I am not afraid to say that we who are consecrated cannot educate young people effectively to the values of peace at its various levels, if we do not leaven human advancement with the eschatological ferment of the Beatitudes. In this sense we are educators, called to be workers for peace with the prophecy of a youth spirituality.

Only in this way shall we form courageous generations who will go forward towards the "new Jerusalem, symbol of peace".

5.3 SALESIAN FAMILY: 11th WEEK OF SPIRITUALITY

The Strenna of the Rector Major for 1985 received ample and learned comment in the 11th Week of Spirituality of the Salesian Family, which took place at the Salesianum in Rome from 21-26 February last.

Organized by the two Departments for the Salesian Family and for Youth Pastoral Work (with the particular commitment of the two salesian Delegates for the Cooperators and

Past Pupils respectively, who acted as moderators during the meeting) and with the participation of lecturers from the Salesian Pontifical University, the Week provided an opportunity for fraternal discussion on some salesian topics relevant to the present day in the light of the Beatitudes, and a stimulus for initiatives to carry the gospel message effectively to modern youth.

There were 150 participants: 75 SDB, 45 FMA, 10 Cooperators, 6 DBV and representatives of other groups belonging to the Salesian Family (Salesian Oblates of the Sacred Heart; Apostles of the Holy Family; Daughters of Mary Coredeptrix; Sisters of Charity of Miyazaki; Past Pupils). They came from Austria, Belgium, France, Germany, Great Britain, Italy, Yugoslavia, Poland, Portugal and Spain. The presence of some students and teachers from the UPS and the Auxilium meant that there were representatives also present of Argentina, Brazil, Chile, India and the Philippines.

The opening session, in the morning of 21 February, took place in the presence of the Rector Major of the Salesians and the Vicar General of the Daughters of Mary Help of Christians, representing the Mother General who was unavoidably absent from Rome but who sent a message of greetings and good wishes.

The Councillor General for the Salesian Family and social communication, Fr Sergio Cuevas, introduced the work and indicated the objectives it was hoped to achieve:

"These 'weeks of spirituality' were not devised and set up primarily as study meetings on topics of particular importance, but as auspicious occasions for rendering salesian communion visible in an atmosphere of attentive dialogue, of shared responsibility, of exchange and collaboration. And so it is up to each of us, with the help of the stimulus and prompting that will come from those giving papers and from all who take part, to help to decide on bold and deep conclusions which will serve for the animation of our Family... The spiritual realities, lived and analysed as they should be during this week, will become a sure basis to render us propagators of the practical conclusions we want to reach..."

In particular, after explaining why this particular theme had been chosen and after indicating the members themselves of the Salesian Family and our young people as the primary recipients of the results of research and experience on the topic of the Beatitudes, Fr Cuevas dwelt at greater length specifically on the commitment to putting theory into practice which must be a consequence of the common mission of the Salesian Family: "The appeal for unity and communion in the Salesian Family is a matter of no little importance; in fact Don Bosco had what could be called a passion for unity amongst those who collaborated in his work; the mission to be fulfilled, spiritual riches to be assured and vocational growth to be followed up, pastoral effectiveness to be achieved as bearers of Don Bosco's charism,

demand a new current of communion, of reciprocal sympathy, of mutual interest and of efficacious collaboration.

"If the spirituality lived by the Salesian Family were an overpowering gospel current for the young; if experiences of consecrated life and lay commitment were able to win admiration for Jesus Christ; if our educational activity as the Salesian Family were an interpretation of the aspirations of the young for building a new society and constructing a social and moral environment worthy of man's dignity; if our pastoral communication with the young bore witness to the Beatitudes; if our places of life and pastoral activity were marked by joy and kindness, by "life culture", by a family spirit, by a filial relationship with God in simplicity of heart; then together, through our different charisms, we would have brought Don Bosco to life again among young people..."

After the opening address of Fr Cuevas work began at once and in earnest. Day followed day in an intense commitment to research and at the same time in happy brotherly friendship, in salesian sharing and the communication of experiences. The lecturers developed a series of reflections on the gospel Beatitudes, first from their biblical foundation and then from theological, pastoral, historical and salesian points of view and with reference to the condition of youth at the present day. They provided interesting stimulation for the analysis which was then made at greater depth in workshops and made

concrete in educative and pastoral proposals. Some "criteria and contents for listening today to the Beatitudes with the young" were visible fruits of the group work. Very significant were the experiences of life lived and incarnated in the context of the Beatitudes, which were presented by an SDB, an FMA, a DBV, a Cooperator and a Past Pupil.

At the conclusion of the Week, the seventh successor of Don Bosco, Fr Egidio Viganò, laid emphasis in a moving and profound address on the valuable contribution made by each day's work for a rethinking of the salesian charism in its most ample ecclesial perspective, and drew some practical conclusions.

The following is a synthesis of the indications given by the Rector Major, which can be read in full in the "Acts" of the Week:

1. This Week has provided us with an abundance of deep reflections which touch the very substance of christian life and of concrete proposals for pastoral planning. It has been a Week of high quality which has made evident the vitality of the salesian charism in the Church.

Our charism is not something like a ghetto, but is a gift of God to all christian people... The work of these days has been ecclesial in character because we have analysed more deeply together a true charism of God's people...

2. At the present day there is urgent need for renewal... But at this time which is so important, we are exposed

to a double danger: the danger of spiritual superficiality, and that of restricting our apostolic outlook which, more than once, has not begun from the objective requirements of needy youth.

In the last General Chapter of the Salesians the basic criterion to enable us to get out of this kind of imprisonment was identified and codified under the name of the "oratory criterion". It broadens the horizons for an apostolic renewal starting from the prevailing youth situation, as Don Bosco did. He brought the Oratory into being by searching for youngsters on the streets of Turin and visiting them in the prisons. It was a criterion prompted by the love of Christ the Saviour, but which was stimulated at the same time by concrete considerations of the great and urgent requirements of the young people most in need.

3. To give value to our work we have strengthened in these days the conviction that we must go back to the Gospel. Here we find the source of our salesian life: return to the Gospel. We have insisted that the Gospel must be passed on not as a repetition of so many mere words but as a message. And for it to be a message it is not enough just to read it and stop at that... A truly prophetic mediation is needed, which will make of the written text the saving Word for the present day.

4. Certainly the Gospel and the Present Day are distinct from one another, but for the Gospel to become a message it must feel itself

questioned by today's challenges. If we were unaware of the problems of youth how could we read the Gospel as a message for them?... The Present Day poses questions; the Gospel replies...

5. And so together with the study of the gospel text it will be indispensable in our case to deepen our knowledge of the realities of the lives of the young. Only the concrete nature of the daily situation will help us to be practical and act as educators. Let us not forget that in the Church we should be specialists in pastoral methodology. It is true that there can be no methodology that is not supported and permeated by clear principles, but principles do not communicate themselves spontaneously without method, and still less are they easily translated into practice. A pedagogical mediation is required, and this is precisely one of our characteristics as educators.

6. To harmonize a deeper knowledge of the Gospel with analysis of the daily concrete situation there is a secret formula: it is called "tuning in to the Holy Spirit", i.e. the strengthening of the intelligence by the light of union with God. Don Bosco was not a biblical expert, but we have heard in the fine address of Fr Aubry how he was able to lead people to live the Beatitudes, even without the sophisticated help of the processes of exegesis. He did not aim at scholarship, but he did form holy youngsters. He was in tune with the Holy Spirit... Interior life in the Spirit is at the foundation of everything, and

is the first spark of the salesian charism, the first title to competence as a prophet of the Beatitudes...

We need to face up to a leading question: "Who is God for us? How do we see him?" We often repeat that we are "contemplatives in action", which expresses a linkage between our interior thoughts and our busy outward activity. The motto which truly characterizes us is "*Da mihi animas, cetera tolle*" (cf. Const. 4); we contemplate a God who is turned always to the world, who created it, who is concerned about its future, who loves it, who saves it; we cannot possibly look at God without looking at the world, at youth... This is what is meant by interior union with God after the model of Don Bosco.

7. For this reason I think it my duty to assert that the yardstick for everything, i.e. for what must be the historical effects of the Strenna on the Beatitudes and of the prayer and reflections of this Week, will be found not in books but in lived youthful experiences. If concrete expressions of the spirit of the Beatitudes do not result, what will this Week have amounted to? So many fine words! Theory is important without any doubt, but the proof of the pudding is in the eating. We have learned from Don Bosco, precisely because he was an educator with pedagogical method, that it is indispensable to get down to practice, but there is no spiritual practice without adequate prayer and reflection... We must therefore feel ourselves compelled to intensify youth

experiences in which the spirit of the Beatitudes is vibrant...

The Rector Major concluded with a wish and a pledge: "Don Bosco is a gift of God to young people. He is a saint who is a 'founder': he brought into the Church a spiritual patrimony to be preserved, to be developed, to be freely given. We who belong to various groups of the Salesian Family intend, after prayer and reflection, to improve our witness to God's gift made to the Church through Don Bosco. In this way our fidelity and the efficacy of our activity will be increased.

"In the last article of the new text of the salesian Constitutions it is stated that fidelity will lead us to be 'a pledge of hope for the poor and the little ones'. May the results of this fruitful Week of Spirituality be to make all of us, in Family communion according to the characteristics of the particular Institute to which we belong, valid witnesses and prophets of the Beatitudes as pledges of hope for the poor and lowly."

5.4 LETTERS OF DON BOSCO: COLLECTING OF LETTERS FOR THE CRITICAL EDITION

The Salesian Historical Institute, which came into being in 1982 under the direct responsibility of the Rector Major and his Council (ACS 306), has launched an appeal in an effort to trace letters of Don Bosco still unknown, and to identify the present whereabouts of letters which are

known but of which the originals are not available.

The value of the collected letters of Don Bosco will be evident to everyone: they have a place among the widest, most certain and genuine sources for a knowledge of our Founder and of his work in the social, religious and political context of his time.

Serious historiography at the present day presents conditions different from those on which were based the collection of letters promoted and undertaken by Fr Eugene Ceria in the fifties: editions are needed which are extremely faithful in both form and substance, and are provided with a critical and historical apparatus which will permit scholars to make further researches and will make them more useful and more easily readable to everyone.

To assist in an initiative of such great and scientific value as is a critical edition of the entire collected letters of Don Bosco, it is imperative to recover the originals (or photocopies) of letters in the possession of individual confreres, Daughters of Mary Help of Christians, Past Pupils and Cooperators, or preserved in the archives of salesian houses, of diocesan chanceries and seminaries, of religious Institutes, of States and local civil authorities, etc.

The loss of thousands of letters of Don Bosco which has happened in the hundred years since his death is irrecoverable: but if further years were allowed to pass before starting on the task it would lead only

to further impoverishment; the enterprise obviously becomes progressively more difficult as we get further away from Don Bosco's own time.

The initiative promoted by the Historical Institute is already bearing fruit: in recent years more than a thousand previously unknown letters have been received and been passed on to the central archives.

But all confreres and communities are earnestly requested to collaborate in the research:

- either by sending to the Historical Institute at the Generalate originals (or photocopies) of letters of Don Bosco which may be in their possession or custody;
- or by informing the same Institute of letters of, or to, Don Bosco in the possession of individual families, or in public, private, civil or ecclesiastical archives.

5.5 SALESIAN BISHOPS

Mgr John TER SCHURE raised to the residential See of 's-Hertogenbosch in Holland

The Osservatore Romano of 3 February 1985 carried the news of the appointment by the Holy Father of His Excellency Mgr John Ter Schure (recently nominated Auxiliary Bishop of Roermond) to the residential See of 's-Hertogenbosch in Holland.

The new diocese entrusted to the pastoral care of our episcopal confrere is the biggest of the Dutch dioceses, with more than 1,400,000 Catholics

(according to the Pontifical Year Book), and is not without its problems, chief of which is that of priestly and religious vocations.

Mgr Ter Schure took possession of the Diocese on 9 March, and has begun his service of pastoral charity following the teaching and example of Don Bosco. Fr Luc Van Looy, Councillor General for the Missions, represented the General Council at the enthronement ceremony.

5.6 2nd WORLD CONGRESS OF SALESIAN COOPERATORS: APPOINTMENT OF MODERATOR

N. 312 of the Acts of the General Council carried the letter of the Rector Major convoking the 2nd World Congress of the Association of Salesian Cooperators.

While the precapitular commission, under the responsibility of the Councillor General for the Salesian Family and with the active commitment of the coordinating secretary, the salesian delegate, the delegate of the FMA and various members of the association, is proceeding with the examination of the material sent in by the provinces in connection with the revision of the Regulations, the Rector Major has appointed the Moderator of the Congress, in the person of Mr Anthony Garcia Vera.

The letter of appointment reads as follows:

Rome, 12 March 1985

Dear Mr Garcia,

The celebration of the 2nd World Congress of Salesian Cooperators will be taking place very soon. Its preparation requires the appointment of a Moderator who will share the responsibility for the programming and carrying through of the work of the Congress.

After considering the indications given by the World Consultative Council, and after seeking enlightenment from the Lord, I have chosen you for this service in conformity with article 8 of the relevant regulations.

For many years you have followed the progress of the Association at the level of your own nation and of the world, and have borne witness to your love of Don Bosco and your commitment to the Association.

I am aware too of your generous willingness for self-sacrifice.

This is a task which certainly calls for both dedication and competence: it is a burden rather than an honour. But you will have the efficacious help of others, and especially the enlightenment and support of the unfailing gifts of the Holy Spirit.

I thank you sincerely in my own name and also in that of the Department for the Salesian Family and of the World Consultative Council, for your gracious acceptance.

I offer you my best wishes for Easter and I confidently entrust this task to Mary Help of Christians whilst awaiting your acceptance.

Rely on my prayers and on the gratitude of all of us.

With sentiments of esteem and affection in Don Bosco,

Fr Egidio Viganò

Mr Anthony GARCIA VERA
C. San Benito, 4B
MADRID

5.7 STATISTICS

Figures at 31 December 1984

	TOT. PROFESSI + NOVIZI al 31.12.1983	PROFESSI temporanei			PROFESSI perpetui				TOTALE PROFESSI al 31.12.1984	NOVIZI		TOTALE NOVIZI al 31.12.1984	TOT. PROFESSI + NOVIZI al 31.12.1984
		P	S	L	P	D	S	L		S	L		
Roma Generalizia	79				61			20	81				81
Roma U.P.S.	115				102	1		16	119				219
Africa Centrale	205		18	8	153		8	23	210	9		9	219
Antille	176	1	20	1	115		9	17	163	9		9	172
Argentina Buenos A.	247		26	5	169		16	13	229	3		3	232
Argentina Bahía Bl.	184		17	4	137		3	17	178	3		3	181
Argentina Córdoba	189		40	7	124		6	7	184	7	4	11	195
Argentina La Plata	135		22	2	87		3	15	129	9		9	138
Argentina Rosario	150		16	2	105		5	18	146	5		5	151
Australia	128		11	4	82		4	23	124	4	1	5	129
Austria	170	1	9	5	127	1	1	16	160	1		1	161
Belgio Nord	238		15	1	191		3	23	233	2		2	235
Belgio Sud	123		6		102		2	8	118	1		1	119
Bolivia	103		11	3	67		3	15	99	11	2	13	112
Brasile Belo H.	183		15	1	126		5	25	172	7		7	179
Brasile Campo G.	178		18	4	121		2	28	173	8	2	10	183
Brasile Manaus	127		16	3	77		1	23	120	6		6	126
Brasile Porto A.	141		32	1	90		2	11	136	8		8	144
Brasile Recife	102		10	6	63		1	15	95	2	2	4	99
Brasile São Paulo	224		37	2	140		12	27	218	17	2	19	237
Centro America	206		24	1	143		9	26	203	33		33	236
Cile	246		47	3	152		8	25	235	13		13	248
Cina	152		13	1	97		3	38	152	4		4	156
Colombia Bogotá	207		17	4	121		14	42	198	6	1	7	205
Colombia Medellín	158		34	2	89		6	25	156	6		6	162
Ecuador	261		33	5	170		17	31	256	7	3	10	266
Filippine	307		117	25	125	1	5	19	292	18	9	27	319
Francia Lyon	178		3	1	137		3	33	177	1		1	178
Francia Paris	249		7	4	200		3	31	245	1	1	2	247
Germania Köln	191		19	10	123		3	39	194	2	2	4	198
Germania München	281		23	9	173		8	70	283	3	2	5	288
Giappone	132		9		91		3	21	124				124
Gran Bretagna	189		10	3	139		4	23	179	2	1	3	182
India Bombay	262		82	9	120		22	23	256	21		21	277
India Calcutta	313		84	9	142		27	27	289	25	3	28	317
India Dimapur	168		52	7	81		18	4	162	17		17	179
India Gauhati	267		53	6	138		27	25	249	34	4	38	287
India Bangalore	263		116	2	102		21	11	252	27	2	29	281
India Madras	311		101	8	137		30	23	299	23	3	26	325
Irlanda	232		40	7	151		8	18	224	2		2	226

	TOT. PROFESSI + NOVIZI al 31.12.1983	PROFESSI temporanei			PROFESSI perpetui				TOTALE PROFESSI al 31.12.1984	NOVIZI		TOTALE NOVIZI al 31.12.1984	TOT. PROFESSI + NOVIZI al 31.12.1984
		P	S	L	P	D	S	L		S	L		
Italia Adriatica	177		1	1	137			35	174				174
Italia Centrale	395		12	8	213	1	2	150	386	4	1	5	391
Italia Ligure T.	251		8	1	181		2	47	239	1		1	240
Italia Lombardo E.	435		17	5	325		4	79	430	3		3	433
Italia Meridionale	374		25	2	263	2	7	58	357	7		7	364
Italia Novarese E.	247		10	2	174		1	54	241	1		1	242
Italia Romana	322	1	8	2	240	2	11	62	326		2	2	328
Italia Sardegna	88		4		64		6	10	84				84
Italia Sicilia	409		22	4	321		13	42	402	2		2	404
Italia Subalpina	506		15	4	356		8	115	498	1		1	499
Italia Venezia	321		15	1	223	1	10	67	317	5		5	322
Italia Verona	262		6	1	194	1		56	258	2		2	260
Jugoslavia Ljubl.	170		30		99		15	23	167	5		5	172
Jugoslavia Zagreb	117		23		83		2	7	115	6		6	121
Korea	35		10	3	14			6	33	3	1	4	37
Messico Guadal.	154		22	1	97		5	11	136	11		11	147
Messico Mexico	180		45	3	104		4	15	171	11	2	13	184
Medio Oriente	144		3	1	100	1	2	33	140	2	1	3	143
Olanda	97				66	1	1	27	95				95
Paraguay	94		20	2	64		1	8	95	4	1	5	100
Perù	167		37	6	103		7	13	166	3		3	169
Polonia Est	347		111	5	176	1	9	23	325	51	4	55	380
Polonia Nord	287		77	2	179		7	13	278	26	2	28	306
Polonia Ovest	231		48		165		9	1	223	18	2	20	243
Polonia Sud	252		81	3	127		9	18	238	28		28	266
Portogallo	187		10	3	117	1	5	48	184	3	1	4	188
Spagna Barcelona	299		27	4	198		15	47	291	4		4	295
Spagna Bilbao	277		37	7	123		38	58	263	8		8	271
Spagna Cordoba	153		14	3	118	2	5	8	150	13	1	14	164
Spagna León	293		23	13	159		20	64	279	10	4	14	293
Spagna Madrid	480		46	31	252		29	101	459	3	2	5	464
Spagna Sevilla	202		13	2	138		8	37	198	4		4	202
Spagna Valencia	220		9	1	158		10	36	214	4	1	5	219
Stati Uniti Est	300		19	3	203		13	62	300	4		4	304
Stati Uniti Ovest	136		8	1	89		6	28	132	1	2	3	135
Thailandia	109		24	3	64		3	11	105				105
Uruguay	165		21		123			11	155	3		3	158
Venezuela	257	1	25	1	176	1	6	28	238	5		5	243
Totale	16910	4	2149	304	10856	17	618	2426	16374	613	71	684	17058
Vescovi e Prefetti Ap.	75				77				77				77
Non catalogati (*)	459								470				470
TOTALE GENENERALE	17444	4	2149	304	10856	17	618	2426	16921	613	71	684	17605

(*) Questi dati («non catalogati») si riferiscono ai confratelli dei paesi nei quali la Congregazione vive con difficoltà.
I dati sono approssimativi, sulla base delle ultime informazioni.

5.8 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.
L Addis Giovanni	Lanusei (Nuoro)	16.03.85	49	ISA
P Avantaggiato Desiderio	Napoli	15.03.85	74	IME
P Barros Celestino	São José do Egito (Brasile)	4.01.85	76	BMA
P Benkert Karl	Pfaffendorf (Germania)	13.02.85	77	GEM
P Boyle Patrick	Maseru (Lesoto)	18.03.85	48	IRL
P Brüggemolte Theodor	Marienhäusen (Germania)	28.02.85	77	GEK
P Caruso Francisco	Ramos Mejia (Argentina)	30.12.84	67	ABA
P Chrzanowski Roman	Swobnica (Polonia)	7.02.84	73	PLN
L Cotta Virgilio	Varazze (Savona)	29.01.85	82	ILT
P Decadt Raphael	Sint-Pieters-Woluwe (Belgio)	24.02.85	56	BEN
P de Oliveira Fernando	Pindamohangaba (Brasile)	21.02.85	62	BSP
P De Magistri Luigi	Lugano (Svizzera)	13.01.85	62	INE
L Döring Andreas	Waldwinkel (Germania)	11.12.84	45	GEM
L Dungdung Thomas	Shillong (India)	25.12.84	60	ING
P Fabera Stefan	Roma	10.01.85	75	IRO
P Farkas Lajos	Zalaegerszeg (Ungheria)	3.03.85	70	UNG
P Fasching Alois	Oberthalheim (Austria)	27.12.84	72	AUS
P Florio Francesco	Toritto (Bari)	26.12.84	64	IME
P Gabiś Jan	Łódź (Polonia)	30.12.84	71	PLE
P Galoppo Angelo	Roma	24.02.85	80	IRO
L García Miguel	Lima (Perù)	19.01.85	19	PER
P González Rafael	Málaga (Spagna)	22.01.85	69	SCO
P Grigoletto Giuseppe	Brescia	24.10.84	78	IVE
P Hernández José	Bogotá (Colombia)	1.08.84	88	COB
P Izquierdo Pérez José	Linares (Spagna)	17.11.84	62	SCO
P Jerney Friedrich	Wien (Austria)	15.12.84	83	AUS
P Kauling Anton	Sint-Pieters-Woluwe (Belgio)	7.03.85	66	BEN
P Lageat Jean	Grentheville (Francia)	19.03.84	90	FPA
L Landa Eulalio	Montevideo (Uruguay)	29.12.84	62	URU
L Le Bagousse Joseph	Caen (Francia)	6.03.84	73	FPA
P López Rafael	Ronda (Spagna)	22.01.85	69	SCO
P Mańka Antoni	Marszałki (Polonia)	7.11.84	74	PLO
L Marcos Bernabé	Sevilla (Spagna)	24.12.84	78	SSE
L Marotto Roxie	West Haverstraw (USA)	19.02.85	70	SUE
P Martelli Archimede	Kwangiu (Korea)	6.08.84	67	KOR
L Melluso Clemente	Buenos Aires (Argentina)	17.05.84	88	ABA
P Meroni Carlos	Buenos Aires (Argentina)	10.01.85	85	ABA
L Negri Cesare	Fossano (Cuneo)	6.03.85	82	ISU

P Nysen Corneel	Neerijse (Belgio)	2.02.85	83	BEN
P Pasquale Umberto	Rivoli (Torino)	5.03.85	78	ICE
P Passeggi Andrés	Montevideo (Uruguay)	24.01.85	74	URU
L Pavanello Antonio	Trento	16.02.85	73	IVO
P Pellegrino Luigi	Torino	9.01.85	70	ISU
P Pollicini Rino	Albaré (Verona)	12.11.84	72	IVO
L Ramos Fabiano	Belo Horizonte (Brasile)	10.01.85	56	BBH
P Ruiz Olmo José	Córdoba (Spagna)	4.01.85	75	SCO
L Sala José	Alicante (Spagna)	24.12.84	44	SVA
P Sarti Giacomo	Trieste	16.03.85	57	IVE
P Sastre Juan	Valencia (Spagna)	19.12.84	86	SVA
P Stowy Zbigniew	Czaplinek (Polonia)	15.12.84	34	PLN
P Snoks Leo	Hasselt (Belgio)	19.02.85	76	BEN
P Uhlenbruch Friedrich	Marienhause (Germania)	23.02.85	83	GEK
L Wahl Josef	München (Germania)	16.01.85	86	GEM



