



# acts

**of the general council**

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**year LXVI october-december 1986**

**N. 319**

official organ  
of animation  
and communication  
for the  
salesian congregation

**Roma  
Direzione Generale  
Opere Don Bosco**



# acts

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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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Editrice S.D.B.  
Edizione extra commerciale

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Via della Pisana, 1111  
Casella Postale 9092  
00163 Roma Aurelio

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## 1. LETTER OF THE RECTOR MAJOR

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### **1988: AN INVITATION TO A SPECIAL RENEWAL OF PROFESSION**

50 years of salesian life -- Religious profession and the turning point of the Council -- The laborious search for identity -- A further look at the holiness of Don Bosco -- The test of his spiritual School -- The spirit of Don Bosco in the perspective of '88 -- Kinds of reflection to promote -- Objectives of salesian sanctity -- Conclusion.

Rome, 1 September 1986

*My dear confreres,*

I am writing to you on the day which is the anniversary of my first religious profession. 50 years have gone by since that date! Just half of the 100 years we are preparing to celebrate in '88. I finished my novitiate two years after Don Bosco's canonization and I am keeping the Golden Jubilee of my profession a couple of years before the centenary celebrations of his death: a period of time sufficiently long and significant to prompt some reflections on salesian experience.

Profession was for me the beginning of a concrete way of following Christ, of an apostolic commitment in the Church, of predilection for the young, of a missionary inculturation overseas and of a growing awareness of the salesian identity in a plurality of cultures. It made possible a kind of unforeseen adventure impossible to programme which, when the half-century is looked at with the eyes of faith, manifest the creative presence of the Spirit, a sharing in the saving mission of the Son

and the daily provision of the infinite mercy of the Father.

**Religious profession  
and the turning point of the Council**

Half way through these fifty years of my salesian life I was able to take part in the four sessions of the Second Ecumenical Council of the Vatican, the ecclesial event of the present century, the visit of the Holy Spirit to the Church, the "great prophecy" for the third millennium of Christianity.

During the four years of this so extraordinary event I felt a rejuvenation of salesian profession.

At that time the will became evident in the Church to make an energetic and decisive turn; the machinery was creaking under the braking action of factors which had settled on it like dust in the course of time. A static mentality had to be overcome, one which was rather legalistic, which smacked of self-sufficiency, resting on its laurels, imprisoned in out-of-date structures, over-centralized and giving rise to dangerous reactions. This kind of climate was widespread and there was urgent need for a breath of fresh air to renew it.

The Council gave rise to a stimulating return to the sources. It asked for a more serious fidelity to religious profession, inserted more deeply in the mystery of Christ, in the sanctity and specific mission of the Founder, in his pastoral originality; concerned about an apostolic sense of a greater relationship with the world for the service and advancement of men and women, about creative and dynamic activity, about the importance of the social dimension in our practice of the evangelical coun-

sels with new demands, about the relaunching of the laity and a more integral awareness of Don Bosco's charism as a Movement of persons and as a message of sanctity for the young and for ordinary people.

### **The laborious search for identity**

The turning point caused by the Council involved our Congregation, like all other religious institutes, in an intensive search for a definition of our own identity against the background of the numerous changes in the emerging cultures.

To live the salesian profession for nearly twenty years in this complex process of the search for identity has meant a lengthy commitment to reflection and dialogue lived in the active participation in no fewer than four General Chapters (19, 20, 21 and 22), which involved every confrere in the drawing up of the revised text of the Constitutions and General Regulations.

And then the fact that during this period obedience laid upon me the task of living the salesian profession first in the role of Councillor General for Formation and then as Rector Major, meant that I felt a still heavier sense of responsibility. At the end of the last (22nd) General Chapter, one of the most genuine moments of salesian joy I have ever felt was certainly that of renewing my profession with the new text of the Constitutions, after solemnly entrusting the entire Congregation to the Virgin Help of Christians, our solicitous Teacher and Guide.

What has been emerging ever more clearly has been the figure of Don Bosco as our Founder and

Model: a gift for the Church and for us, raised up and fashioned by the Spirit of the Lord with endowments and prophetic means of sanctity and activity which transcend the culture of his own time and extend beyond geographical boundaries and historical eras.

The dynamic holiness of Don Bosco appeared ever more clearly as the ideal of salesian profession, raised in the Church to "apostolic consecration".

### **A further look at the holiness of Don Bosco**

After so many years reflection it is possible to sum up in a few lines Don Bosco's ideal of sanctity as an objective to be attained through our religious profession.

Starting from the fact that sanctity is at the same time one and multiform,<sup>1</sup> we can detect in Don Bosco the presence of basic qualities common to all, and at the same time traits of a style which is all his own.

<sup>1</sup> LG 41

Sanctity is "one", and consists for everyone in the convinced practice of faith, hope and charity even at the cost of sacrifice; it is a symbiosis of mysticism and asceticism which proclaims the fullness of life in the Spirit: a love which carries the cross!

And sanctity is "multiform" in so far as each group, and even each individual, participates in the life and mission of the Church in widely differing states and ways of life, all of them expressions of the same Grace.

More than once in the past I have written to you on the theme of our sanctity: in a circular of December '81 I reflected with you on how we

<sup>2</sup> ASC 303<sup>3</sup> ASC 310<sup>4</sup> GC22, 104

could “Replan our holiness together”,<sup>2</sup> in that of September '83 I put before you “Don Bosco, Saint”,<sup>3</sup> and in the “Good Night” on the day of my re-election just before the 50th anniversary of the canonization of our Founder I linked this six-year period with that aspect.<sup>4</sup> Holiness is an inexhaustible theme which we must keep constantly in mind. Let us therefore add some further reflections.

Don Bosco himself condensed the mysticism and asceticism which marked his life style into two mottoes characteristic of the salesian spirit; and he rendered concrete his participation in the mission of the Church in the choice of a specific field of work, lived with an original style and criteria.

Let us look at these three points which provide a kind of synthesis of the spiritual experience of our Father.

— In the first place the aspect of “mysticism” (i.e. the life of faith, hope and charity) is condensed in the motto “*da mihi animas*” strengthened by radical self-donation in the practice of the evangelical counsels. It implies a manner of contemplating the Father’s loving kindness, of harkening to the saving Word, and of sharing in his transforming Love, which produces in the heart an uninterrupted union with God. It finds expression in the ecstasy of tireless apostolic activity: the interior self-donation which finds its outlet in the mission. This mysticism is nourished by the daily meeting with Christ which prevents us from losing sight of the pastoral dimension of our commitments.

— The aspect of “ascetics”, which means self-control and a spirit of sacrifice, is expressed by Don Bosco in the motto “*work and temperance*”, strengthened here too by the acts of self-denial in-

herent in the practice of the evangelical counsels. It is a programme which in the style of our Founder is easily adaptable to cultural changes and received confirmation and deeper meaning from the progress made in the anthropological sciences: the realism of self-donation through love of one's neighbour according to the charity brought by Christ into the world. To be true disciples of Christ it is indispensable to cultivate a spirit of sacrifice, of guarding the heart and of self-sacrifice, which helps us to avoid the insidious dismantling of religious discipline.

— Finally his “choice of a field of work” for an active participation in the mission of the Church, is that of a fruitful *pastoral work for the young and the poor*. It calls for continual comparison with the situation of human society, starting from the “poor and the little ones” who are always there. Predilection for the young defines the extension of this choice, which is characterized by a style and manner of approach which Don Bosco called the “preventive system”.

This is a way of living together, of dialogue, of evangelization and advancement based on three fundamental principles:

— common sense (“reason”), as an expression of a keen and well balanced intelligence, which knows the workings of the human heart and social reality;

— the religious dimension (“religion”), as a convinced vision of transcendence, a fundamental element in cultures and one indispensable in the formation of every individual;

— a warm and sincere affection (“loving kindness”), as an atmosphere of trust, dialogue and fa-

miliar cohabitation with those to whom our activity is directed.

The lasting criterion for this choice and style is the experience of Don Bosco in the Oratory at Valdocco.<sup>5</sup>

<sup>5</sup> Cf. C 40

So many years of salesian profession provide confirmation of the validity, beauty and up-to-date nature of this kind of sanctity, which has made of Don Bosco one of the most important Founders of spiritual Families in the Church.

### **The test of his spiritual School**

Don Bosco, who lived at a time in the last century when Saints were flourishing in Piedmont, had the merit of starting an authentic "*School of sanctity*". If the various apostolic works he began were of value in his time, the fact that he successfully promoted a particular kind of holiness would be sufficient by itself to make evident a remarkable spirituality which places him among the great ones of the Church with a fertile sanctity capable of reincarnation among other people in the course of future centuries.

To render holiness an attractive and valid message for all those he was working for, Don Bosco presented its essence in a simple and realistic fashion which he adapted to the age, life situation and cultural circumstances of those concerned. Blessed Michael Rua, St Mary Domenica Mazzarello, St Dominic Savio, to whom we may also add in a certain sense Blessed Luigi Orione and Luigi Guanella, all felt directly the influence of his kind of holiness. The programme of youth spirituality lived by St Dominic Savio is especially characteristic;



Don Bosco himself has provided a description and deeper study of it in a biography of his young pupil, which has been fully commented with great insight by Fr Albert Caviglia. The scheme of salesian sanctity appears with equal clarity from a study (from the standpoint of the kind of spirituality) of the various other biographies written by Don Bosco, and from the lives of our other saints and servants of God.

Fr Philip Rinaldi too is a direct witness to the personal influence of Don Bosco. I mention him in particular because in this coming October the Congregation for the Causes of the Saints will begin the examination to establish the heroicity of his virtues; we trust that this may prove to be the first step towards early recognition at a higher level.

The plan of Don Bosco's evangelical school is not exhausted in the saints and servants of God we have mentioned. There is another aspect, to which we have perhaps not given proper attention but which has an important and special significance as regards his typical "experience of the Spirit".<sup>6</sup> I refer to the first formation communities of the Congregation in which during Don Bosco's last years and immediately after his death, his first disciples caused salesian sanctity to flourish: the novitiate at Foglizzo and the post-novitiate at Valsalice. In these houses worked Don Rua, Don Barberis, Don Bianchi and Don Piscetta (to name only a few), and it is significant that in these communities soon after the death of our dear Father were formed and worked (over a period of not many years, even if they were not actual contemporaries) a good number of our confreres who are now servants of God whose causes for beatification and canonization have been introduced: the Venerable Andrew Beltrami, the

<sup>6</sup> Cf. MR 11

Venerable Prince Augusto Czarторыski, the servant of God Don Luigi Variara, Blessed Luigi Versiglia, the servant of God Vincent Cimatti. Those two salesian formation communities are indeed a fruitful extension of the authentic evangelical School begun by Don Bosco.

Another outstanding proof of this is the fact that some of the above mentioned confreres felt their first impulse towards sanctity in a meeting, sometimes a mere chance encounter but a decisive one, with the person of the holy Founder: Don Beltrami, then a student at Lanzo, read an essay to Don Bosco and received in reply a word which shaped his whole life; Bishop Versiglia had the same experience; Prince Czarторыski was conquered by Don Bosco at a meeting in Paris; Don Variara experienced a single glance of Don Bosco and remained struck by it for his whole life; Don Cimatti in his mother's arms saw Don Bosco from afar and subsequently gave life to his whole apostolate through the intuition of that meeting when he was a small child.

There can be no doubt that it was not mere chance that set these future beatified confreres or servants of God on the path followed by Don Bosco.

All this is a clear sign of how much the confreres felt the greatness and attractiveness of Don Bosco's sanctity, and of how there came to be created in our Congregation and Family a spiritual slant and impulse which is characteristic of its physiognomy. Here lies the secret of those original bold missionary endeavours; from here came the energy for the marvellous expansion of the Salesian Family in every continent; here is the explanation for its adaptability to different cultures, the fruit of

an inborn instinct of universality.

That this force of sanctity was natural to the lives of our great SDB and FMA missionaries of the early days is demonstrated too by the surprising fact that in Patagonia (the first objective of salesian missionary endeavour) the heights of youthful sanctity were achieved by the Venerable Zeffirino Namuncurà and Laura Vicuña.

Among candidates for the honours of the altars we may also recall as later witnesses to Don Bosco's School of sanctity: Blessed Callixtus Caravario, martyred in China; the many Spanish martyrs who bore witness to their faith during the dramatic events of the civil war; Bishop Luigi Olivares, a zealous pastor of the common people; Fr Rudolph Komorek, outstanding for his spirit of prayer and mortification; Fr Joseph Quadrio, a teacher of theology and an expert on the mystery of the Assumption; Bro. Simon Srugi, a fellow countryman of Jesus and a humble and prophetic expression of ecumenism — he had been a Melchite before becoming a salesian and promoted a loving dialogue with Moslems; and Bro. Artemide Zatti, the well-deserving samaritan of Patagonia, a land which at that time was just opening up to civilization and which lacked any of the modern health services: at Viedma he founded the first hospital in that city.

Among the Daughters of Mary Help of Christians we may recall the Ven. Sister Teresa Valsè-Pantellini; the servants of God Sisters Maddalena Morano, Carmen Moreno, Amparo Carbonell, Eusebia Palomino, Maria Troncatti, Laura Meozzi and Maria Romero.

Of the Cooperators we can mention the Ven. Dorotea Chopitea, a great benefactress; Cardinal Joseph Guarino, friend of Don Bosco and founder

of a religious institute of women; Alexandrina da Costa, wonderful in her suffering; Joseph Toniolo, a great layman much committed in the social field.

And among the Past Pupils there are the venerable engineer Albert Marvelli, a zealous animator of oratory work and of Catholic Action; the heroic Brigadier Salvo D'Acquisto who offered his own life for the love of a fellow man; and Baron Antonio Petix, a tireless apostle among the past pupils themselves.

These and our other candidates for the altars, who together number more than a hundred,<sup>7</sup> are only the tip of an iceberg manifesting the living presence of the spirit of Don Bosco in the various groups of his Family and among those to whom his apostolic presence is directed: a spirit brimming over with vitality, which is versatile and fruitful, and which bears witness to the existence of a special design of God in the gift of apostolic sanctity he granted to Don Bosco as the Founder.

<sup>7</sup> Cf. Elenco 1986, Vol. 2, pp. 194-196

### **The spirit of Don Bosco in the perspective of '88**

If the school of salesian sanctity is the principal legacy of Don Bosco the Founder, the centenary celebrations for the one hundredth anniversary of his death must be marked especially by a commitment to a great concern and fidelity as regards the relaunching of its evangelical content.

We are dealing with something which is a gift of the Holy Spirit before becoming a programme of our own. But we know that the Spirit does not take back what he has given; rather has he shown, through the event of the Council, that the gift has been renewed and is up to date as a precious and

valid prophecy for the emerging culture of the present era. If we pray with this purpose in view and really put our backs into our work, we shall see great results.

This is why we intend to make of 1988 a year of reflection and resolutions on salesian sanctity in the light of the great conciliar guidelines of Vatican II.

We can truly say that the initiatives thought up so far by way of preparation do show that that we are directing our efforts mainly in this sense.

— *At Congregational level* we have put ourselves, especially after the approval of the new text of the Constitutions and Regulations, in a kind of “state of novitiate” for an intense and lengthy work of ongoing formation. We want in 1988 to make a solemn renewal of our religious profession as a living expression of that apostolic consecration which the text of the Constitutions has taught us, in the spirit of the Council, to know better, to appreciate and to witness to with more authentic depth and prophetic application to the present day. Only by intensifying our pastoral charity in this way shall we be able to show the world the vitality of Don Bosco’s charism.

— *At the level of the Salesian Family* we feel in stronger communion with the other Groups which, like us, have renewed the basic texts of their identity in fidelity to their origins and to the Council. We want to work together to relaunch the overall project of the Founder, especially by involving a large number of courageous lay people in the Association of Cooperators and that of the Past Pupils. We intend to give animation to a vast spiritual and apostolic Movement of persons which will be

concerned with the problems of the young and of the field of education.

— *At the level of young people*, those to whom our work is primarily directed, we have already been committed for some time to a redefinition and promotion of a youth spirituality which must be the soul and objective (to be attained gradually in appropriate ways) of our various activities.

It is symptomatic that through the interest and concern of the Archbishop of Turin, Cardinal Anastasio Ballastrero, the Holy Father has proclaimed the year extending from 31 January 1988 to 31 January 1989 as a special "Holy Year of the Young" in the Archdiocese of Turin. The main arguments for study and reflection which will characterize this "Year of grace for the young" will be the prophetic contents of Vatican II. Let us consider as our special task that of consigning the Council to young people as they move towards the year 2000!

The conditions for gaining this extraordinary jubilee will be laid down very soon by the Apostolic See and will be made known to all in good time. In the meantime we can start thinking already about the atmosphere to be prepared, programmes to be drawn up, pilgrimages to be organized, and the sanctity to be made known and loved.

The proclamation of a special Holy Year gives to the celebrations of '88 a wider ecclesial dimension. This is something we must keep in mind, extending our horizons beyond the Salesian Family; we must interest the Bishops and faithful of the local Churches in which we live and give our collaboration, and present the figure of Don Bosco as that of a modern saint raised up by God as a providential "Friend of youth", and especially of those who are poor and needy. The prospect is a thrilling one!

**Kinds of reflection to promote**

I think it opportune to suggest at this point, as a practical guideline for those who have the task of animation in the provinces, some themes for reflection. These are no more than an indication, and certainly not an exhaustive one, of certain topics for analysis which can contribute to the creation of an apt climate for the celebrations. Some of the following themes are more suitable for study by the confreres, others can be extended to the Salesian Family, others are more suited to our young people, and some can be considered by all. It is to be hoped that these topics may serve to stir up the imagination and lead to the formulation of others in the same line but more suited to local conditions, with a view to the great objective to be attained.

Here then, by way of example, is a list of themes:

- The final report of the Extraordinary Synod of 1985.

- The signs of the times and the prophecy of Vatican II.

- The novelty and vital importance of the liturgy of the New Covenant.

- The central position of the Eucharist and Penance in our pastoral work.

- The letter of John Paul II to young people, 1985.

- The present challenges to a youthful spirituality.

- The new problems in the evangelization of cultures.

- The urgent need of being able to insert the "preventive system" into different cultures.



- The Oratory, our permanent criterion in youth pastoral work.
- Christian education and civil society.
- The sense of Church witnessed by Don Bosco.
- Don Bosco's contribution to social tasks.
- Salesian profession and apostolic consecration.
- The practice of the evangelical counsels and the indispensability of asceticism.
- The up-to-date nature of Don Bosco as a model of holiness.

These topics, and others which are possible, should be developed as a response to the challenges of various situations, drawing constantly on the abundant lights provided by the Council.

Their development will help in the assimilation of the great guidelines given by the Church's magisterium and the directives of the Congregation for living our religious profession at the present day, and help us also to be witnesses to the particular message of the evangelical School of Don Bosco among the young and the poor at the present day.

### **Objectives of salesian sanctity**

Recently in Italy a few writers have criticized Don Bosco's sanctity as being out of line with modern culture; one of them has even spoken of an "anti-hagiography" to re-establish a more authentic vision of the message of the Gospel of Christ. Some of them speak and write of sanctity while ignoring the spirit with which Don Bosco lived it, or else they confuse it with certain cultural attitudes of his

time. Others finally do not know or do not give serious attention to the spiritual School which grew up around our Father and Founder.

I think that even criticisms of this kind can be useful to us; in the first place they will help us to avoid a certain hagiographical mythology and lead us to do some deep rethinking of what constitutes the essence of holiness, which can never be reduced to simple moralism and must be carefully distinguished from the cultural coating of the time in which it is lived.

They will stimulate us too to greater precision and clarity as regards the historical pluriformity inherent in concrete ways of bearing witness to the gospel message, separating the permanent elements from the characteristics proper to Don Bosco's evangelical way. With the help of the Holy Spirit and the motherly protection of the Help of Christians, we have been able to dedicate ourselves seriously during these twenty years of research to this delicate work. A convincing proof of this is provided by the last three General Chapters and the renewed text of the Constitutions.

In a society in continual process of secularization, where sanctity seems to have been put on the fringe as a relic of past ages because it would have nothing further of value to contribute to men of a more scientific and technical culture, the coming events of the celebrations of '88 invite us to a fundamental task: to renew the salesian profession for the new times!

Such a task involves three points:

- a clear reconsideration of the evangelical essence of holiness;

- the identification of the permanent essential qualities which characterize Don Bosco's spirit;

— a methodical facing up to the challenge of a constant inculturation of the salesian charism.

This appeal to bring up to date the sanctity of Don Bosco comes to us from the Church itself, from its Pastors, from Vatican II, from the new generations of innumerable youngsters who see in our religious profession “the most precious gift we can offer” to their hopes.<sup>8</sup>

<sup>8</sup> Cf. C. 25

\* \* \*

Dear confreres, the final Report of the Extraordinary Synod of Bishops states explicitly that: “Saintly men and women have been the primary sources of renewal at times of difficulty in the Church’s history. We badly need saints today and should pray to God for the. The institutes of consecrated life should be aware of their special mission in the Church today and we (the Bishops) should encourage them in that mission”.<sup>9</sup>

<sup>9</sup> Final Report II, A, 4

This is an authoritative appeal to deepen the real significance of our profession and bear witness to it in its most intimate and fruitful aspect, apostolic sanctity. The Constitutions remind us that “fidelity to the commitment made at our religious profession is a response which we continually renew to the special Covenant that the Lord has made with us. Our perseverance is founded entirely on the fidelity of God who loved us first, and is nourished by the grace of his consecration. It is sustained too by love for the young to whom we are sent, and is expressed in gratitude to the Lord for the gifts that salesian life offers us”.<sup>10</sup>

<sup>10</sup> C 195

May Don Bosco intercede for us at the centenary of his death so that we may all be able to renew and bear witness to our religious profession

according to the plan of holiness set out in the salesian Constitutions!

I send you my fraternal greetings and good wishes for an intense spiritual preparation for '88. I pray for you all.

With gratitude and affection in the Lord,

Don F. Viganò

## 2. GUIDELINES AND POLICIES

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### 2.1 PROVINCIAL CHAPTERS AND COMBINED VISITS

Fr Gaetano SCRIVO  
*Vicar General*

In its last plenary session the General Council examined and approved the deliberations of the Provincial Chapters whose Acts had been received up to the end of July (cf. Chronicle, 4.2). In the meantime other provinces have begun or are in process of celebrating their Chapters. It has been thought opportune therefore for the Vicar General to offer some considerations with respect to these Acts, which may prove useful in various ways both to the provinces which have already completed their Chapter's work and to those in which the Chapter is still in preparation or in progress.

#### 1. The value of the Provincial Chapter

Art. 170 of the Constitutions, which specifies the juridical aspects of the Chapter, has to be read in the light of art. 58, which emphasizes the significance of the provincial community, of which the local communities form a living part.

The Special General Chapter was of the opinion that the renewal of our religious and salesian life must be based fundamentally on "the *rediscovery and re-evaluation of the provincial community*, as the bond of union between the different local communities, the other provinces and the whole Congregation" (SGC 512).

Starting from the reflection made by the SGC, the word "province", which indicates a juridical circumscription of our Society (cf. C 156), is enriched in the new text of the Constitutions by the value of communion, and ever more frequently there occurs the expression "provincial community" which promotes fraternal communion between local communities, supports them in their mission, coordinates and verifies their apostolic work, fosters collaboration, animates pastoral work for vocations and formation tasks, makes provision for continuity of works and is open to new activities (cf. C 58).

In this context the *Provincial Chapter* provides a particular opportunity for living and intensifying the sense of the feeling among confreres and local communities that they belong to the provincial community, helping them to overcome a myopic view of their own environment and activity, so as to be open to the general problems of the province.

If a provincial chapter is to achieve its purpose it is indispensable that the confreres and local communities collaborate with lively interest in its preparation and celebration, that they willingly accept its conclusions and that they commit themselves to putting its decisions into practice, once they have been approved by the Rector Major.

The three-yearly rhythm of provincial chapters was introduced into the Constitutions precisely to offer the confreres and communities a greater possibility for responsible participation in the life and action of the provincial community. But there still remains to some extent a real risk that a Chapter every three years may become a matter of routine, a repeating formality with no significant impact on the growth of the religious and pastoral life of the province. This is a risk that can be avoided only by the recognition on the part of everyone that the provincial community is a living reality always in process of construction, and therefore in need of special periods for study and verification.



## 2. The authority of the Provincial Chapter

Juridically the provincial chapter is the *representative assembly* of the confreres of the local communities. The elections at local and provincial level ensure a proportionate representation of the communities and of all the members; in this way the chapter is a reflection of the activities and works, experiences and talents of the whole provincial community.

As distinct from the provincial council, the provincial chapter (according to the Constitutions) is a collegial organism in which all the members exercise with equal rights the powers given to them.

In connection with the powers of these Chapters it is well to point out that the Constitutions, after defining the nature of the General Chapter (cf. C 146), assert (following can. 631 of the CIC) that "the General Chapter has supreme authority over the Society and exercises it in accordance with law" (C 147).

The provincial chapter on the other hand does not have supreme authority in the province, because the Constitutions lay down specific limits to its competence. From this standpoint it is not possible to draw analogies between the General Chapter and the Provincial Chapter.

But authority is given to the provincial chapter to "*deliberate about matters which regard the province*, with the exception of whatever is entrusted by the Constitutions and Regulations to other organs of government", and on condition that its deliberations "will have binding force after the approval of the Rector Major with the consent of his council" (C 170).

The competence granted to the provincial chapter (cf. C 171) must therefore be interpreted and exercised in the light of these two conditions. A provincial chapter which deliberated, for instance, on a matter entrusted to the ordinary organs of provincial government (the provincial and his council) would exceed its powers. It is not just a question of mere formality but of a clear relationship, constitutionally defined, between persons and organisms which have received a mandate to exercise services of government in our Society. In the last analysis it is precisely the good of the individuals



and of the Congregation which call for clarity in the matter of competence.

### 3. The provincial directories

After the guidelines given, at the instance of the General Council, in N. 315 of the AGC, I limit myself here to a brief reflection.

Provincial Directories should not be looked on as a proliferation of norms but rather as a *practical expression of the principles of subsidiarity and decentralization*, strictly linked with the values of participation and shared responsibility (cf. C 123-124).

For a practical fostering of these values the Constitutions and General Regulations have passed to the provincial chapters the task of applying to local situations the principles and norms of general legislation, so as to render more efficacious in the provincial community the commitment to fidelity to our Rule of life.

If accepted at its proper value and seriously put into effect, the Directory will be a valid help for our apostolic consecration, for the verification and deeper analysis of our pastoral work, for the initial and ongoing formation of the confreres and for the increase of provincial communion.

### 4. Combined visits

In the recent Council session the calendar for the *combined visits* was also decided. I present it here with some relevant comments.

<i>date</i>	<i>place</i>	<i>Region or Provinces</i>
1985		
November 8-11	Lyons-Francheville	EUROPE (French speaking)

## 1986

November 3-9	New Delhi	INDIA
November 17-22	Bangkok	FAR EAST

## 1987

February 17-10	Leusden	EUROPE (Flemish speaking)
February 20-22	Benediktbeuern	EUROPE (German speaking)
Mar 29 - Apr 4	Asuncion	LATIN AMERICA (Atlantic 1)
April 5-11	Brasilia	LATIN AMERICA (Atlantic 2)
May 12-18	Caracas	LATIN AMERICA (Pacific-Caribb.)
May 25-30	Rome	ITALY & MIDDLE EAST
May 31 - June 2	Rome	UPS
August 2-8	Fatima	SPAIN & PORTUGAL
September 8-13	New Rochelle	ENGLISH-SPEAKING
October 5-10	Warsaw	POLAND
November	Ljubljana	EUROPE-JUGOSLAVIA

During 1988 a combined visit is foreseen for AFRICA, with arrangements to be made later in the light of the prevailing situation.

In this calendar the innovation should be noted of an increase in the number of meetings (to 13 from the 10 of the previous six-year period): this is to enable a deeper analysis to be made of the more specific problems of the different areas, and to facilitate a greater participation by members of provincial councils.

As distinct from the provincial chapters, the *combined visits* are not prescribed by the Constitutions but are animating initiatives, of particular importance, of the Rector Major with his Council, which find a place among the tasks entrusted to the Rector Major by art. 126 of the Constitutions: "His main concern is to promote, in communion with the General Council, the constant fidelity of the members to the salesian charism, so as to fulfil the mission confided by God to our Society".

The objectives aimed at therefore in the combined visits are:

— A constant building of the *unity of the Congregation*. This

implies the creation of a uniform approach regarding fundamental aspects of the salesian life and mission, and the maintaining of a proper relationship between unity and decentralization.

— The promotion of *efficacious government and animation* in the provinces, by strengthening the sense of shared responsibility in provincial councils.

— The fostering of *fidelity to the salesian charism* so as to carry out the mission entrusted to our Society by the Lord.

— The identification and study of *problems relating to the common good*.

— Development of the *communion of the provinces with the Rector Major*, and of union and collaboration between the provinces themselves.

Against the background of these primary objectives, for the present six-year period particular themes and areas of reflection will be selected for the combined visits to each group of provinces.

Although only the provincials and the members of their councils take part in these meetings, they are of interest to all confreres in so far as the evaluations and guidelines resulting from the combined visits provide a key to the understanding of practical situations and a point of reference for the mission entrusted to the provincial communities.

In the light too of the celebrations of 1988, all this will serve as a stimulus to both communities and individual confreres for a more committed involvement in the preparation of these periods of reflection and constant renewal: invocation of the Holy Spirit and participation in provincial initiatives will ensure that the contemplated combined visits are apostolically efficacious.

## 2.2 PROJECT AFRICA: AN INTERIM EVALUATION AND SOME GUIDELINES

Fr Luc VAN LOOY

*Councillor General for the Missions*

✧ 1891 saw the beginning of the salesian presence in North Africa (Algeria and Tunisia). In 1896 we were at Cape Town in South Africa and in the same year the school was opened at Alexandria in Egypt. 1907 found us in Mozambique and in 1911 salesian work began in Zaire.

These were the foundations of a presence which became gradually consolidated with the passage of time, especially by the launching of "Project Africa" by the GC21 in 1978 which opened the way for a new and massive salesian commitment in the African continent: since the GC21 many provinces have started work and activities in no fewer than 19 African nations!

The GC22, after examining "Project Africa", which the Rector Major described as "a real grace from God and a stimulating call for a renewed apostolic dynamism in the whole of the Salesian Family", invited the Congregation in an appropriate practical exhortation to verify and relaunch the Africa project as a concrete indication of our predilection for the young and the poor (GC22, 10).

In response to this exhortation, the General Council in its recent plenary session dedicated two sittings to a study and verification of our African commitment, and subsequently formulated some guidelines for the future. ✧

Prompted by these indications of the Council, my purpose in this present contribution is to put forward some considerations which I think will prove useful for the continuation and consolidation of the Project we have begun.

**Africa: a continent of young people and the demands it makes on the Salesians**

A first element emerging from the verification is certainly the youth situation of the African countries, which is a challenge to us. The percentage of infants and youngsters is very high everywhere, but is unfortunately affected by widespread evils: unemployment, the desire for well-being with eyes turned consequently to the West and the desire to move to the cities, a conditioning process by governments which ensnare youngsters for their armies or their political policies: all this means that the young people have no voice in society.

Irregular school programmes and the large number who drop out of school altogether frequently add to problems in the use of their free time which the youngsters frequently fail to use productively.

This state of affairs among young people is an invitation to salesian work of a particular *oratorian style*! In fact for many salesians Africa has meant a rediscovery of the Oratory, where open and friendly contact with youth creates a family atmosphere. Oratory-like initiatives, such as sport, theatre and festive celebrations, attract youngsters and lead easily to cultural and catechetical activities. In various places the salesians have enlarged their oratories by the addition of small workshops of arts and trades.

In this situation we have received requests of various kinds from the African Churches, but they can be concentrated around the following main areas:

— commitments in parishes which have missionary districts attached, in both urban and rural areas;

— the vast field of youth education, where the needs fall under the following headings:

- vocational formation, enabling the boys to learn a trade,
- formation and pastoral assistance for teachers, catechists and leaders,

- activities in primary education and literacy programmes.

The responses so far given by the salesians have revealed a field well adapted to the salesian charism. Vocational formation, elementary education and the formation of groups in the context of parish work or of a youth centre, are a strong stimulus to the involvement of youngsters and adults in an educational and pastoral task for the development of their own people.

The systematic and deeper organization of our work of this kind requires us to function as a team, to form our collaborators well, and to seek the best ways and means for expressing the gospel message in the spirit of Don Bosco. From all of which emerges a striking fact: *the indispensable need for the confreres to be qualified in the fields of youth pastoral work and in salesian spirituality.*

### **The salesians in Africa**

In July 1986 there were 572 salesians in Africa: 402 priests, 91 brothers, 62 clerics and 17 novices. Four novitiates are functioning in Ethiopia, Lesotho, Mozambique and Zaire respectively.

We have 109 communities with a great variety of works: 62 parishes, 52 oratories or youth centres, 30 centres for trade training, 24 schools (ranging from elementary to high schools), 10 boarding establishments, 3 agricultural centres... And the situation is an expanding one: no fewer than 11 new communities were founded in 1986!

Vocation centres and formation communities are also increasing in number: there are 5 aspirantates and elsewhere too candidates are being prepared for the salesian life in various countries. There is a formation community at Kansebula (Zaire) with young salesians from 7 different African nations; there is an international community at Nairobi for the study of theology, and a new international theologate is in preparation at Lubumbashi (Zaire).

It is evident that we are on the way to the realization of what Don Bosco saw in his dream at Barcelona in 1866: from Santiago in Chile to the centre of Africa 10 study centres and novitiates, and a further 10 from the centre of Africa to Peking (cf. MB 18, 71ff.). This vision provided Don Bosco with "a clear idea of what the salesians had to do" (ibid).

### **The Congregation is learning**

From the verification of what has been done in these years it is easy to see how the generous commitment of the salesians, together with contact with collaborators and young people of so many countries, has enabled us to get to know better the African reality. We come to see that the project does not consist merely in the Congregation conferring benefits on Africa; we become aware that the model of Church, hospitality, community spirit, religious sense and the commitment of lay people in the African Church provide us with much to learn and much to renew.

Missionaries soon come to realise that the operative criteria of the African are quite different from those met with in many other parts of the world. For the African, *human relationships are much more important than efficiency!*

African youth in particular bring Don Bosco to our mind, and by their genial creativity and spontaneity teach us friendship, detachment and joy. The African style of life makes us learn to "be with" young people, to establish a human relationship with them that can develop into an educative presence open to evangelization.

The missionaries come to understand the need to *strike a balance* between various cultural, religious and social elements, so as to inculcate the message of the Gospel and make the preventive system work.



## **Inculturation**

One of the problems bound to emerge in a verification of missionary activity is that of *inculturation*. Missionaries become inserted in the environment, they identify with the people and share their lives and the life of the Church. They see and judge situations ever more from an African standpoint. Living with young people is of particular help in getting into the mind of the people and of learning a practical "African" way of organizing works and carrying out pastoral activity.

In the words of the Rector Major, with Project Africa we are giving an African physiognomy to the charism of Don Bosco! One feels instinctively that even our planning must be made with an African mentality, and this adds to the responsibilities of the missionaries themselves.

As a help in this process of inculturation it has been found, among other things, that the promotion of "international" communities is very useful. At the start there were undeniable advantages to "uninational" communities for the launching of a solidly united and valid presence. But as the Project proceeds it becomes necessary to work towards the integration of African confreres and the opening up of communities to confreres from different countries. Such integration is in fact easier when community and pastoral unity is centred on the environment in which the confreres are living. Inculturation is expressed in language, mentality, culture, religion and customs. A community which is international allows of a greater richness, making available the variety of the cultures of the origins of its members and permitting the development of a unity of various elements while sharing the life of the local people.

As a general guideline, *while the essential role played by the provinces of origin is recognized, it is desirable that little by little the communities should become willing to accept confreres of different nationalities.*

Inculturation also requires that *the local vernacular be used as the language of the community.*

## Community

One aspect that Project Africa has highlighted is the fact that the confreres are learning to live in small communities, open to the requirements of creativity in fidelity.

While many of the missionaries were accustomed in their home country to live in structures which had endured for years, with their own history and style of life, the new initiatives in African territory have placed them in the front line with some other confrere to make a "foundation", i.e. to create a new work or activity. Formerly they had rarely been called upon to make decisions of any great importance, but now they realise that their decisions may frequently determine the whole future of the work and even of the salesian presence itself.

Whilst in their provinces of origin the confreres frequently lived in large communities with numerous fellow confreres, now they often find themselves living cheek by jowl with just two or three others with whom they share everything and make plans for the future.

All this points significantly to *the fundamental importance of the community for the vitality of Project Africa.*

In these communities the role of the rector is of great importance; it is not always easy to communicate with the provincial because of the great distances involved, and so the rector is called upon more than in normal communities to be "the guide in pastoral discernment" (C 44), keeping in mind the local culture and the guidelines of the particular Church.

## Spiritual life

The immediate needs of the people and concern for the newly started work, at the level of both pastoral orientation and material organization, cause the missionary to respond to urgent situations without regard to time or energy, and there is a real risk that he may succumb to "activism", i.e. the need for urgent action may

rule out intimacy with the Lord in his thinking and his life. It must be pointed out too that the novelty of the environment and local culture, which have an effect on the style of prayer, call for a degree of adaptation which cannot remain merely superficial.

The practice therefore of renewing "the awareness of an intimate and living relationship with God" (cf. C 85) must be sedulously followed, with a deepening of the spiritual life.

*It is greatly to be desired that neighbouring communities jointly programme significant moments of the spiritual life, retreats etc.*

### Coordination

We have seen that the salesian presences in Africa are steadily taking firmer root and maturing. Now as the Project grows we are becoming more and more aware of the need for coordination.

In this specific connection two international meetings were held last May, one at Nairobi and the other at Libreville, to consider youth pastoral work in Africa. They were occasions when "old" and "new" missionaries met together for a work of verification, to exchange experiences and adopt guidelines for the future.

Initiatives and meetings of this kind need to be multiplied; not only at continental level but still more for local planning purposes, for consultation and animation between neighbouring communities, which give strength to the salesian presence. In view of an ever more efficacious coordination the following indications may be opportune:

— *For purposes of pastoral and community programming, of ongoing formation, of pastoral work for vocations etc., communities working in neighbouring areas, even though they may belong to different provinces, should meet regularly together.*

— *Provincials too and provincial councils who have communities in an African country where other provinces are also working, should try to draw up a joint programme, planning*

*together for the future and facilitating an exchange of personnel among the different communities.*

— *It is desirable that in each zone or country of Africa there be a confrere with the responsibility of representing the Congregation in dealings with the local Church, and to whom the confreres can refer.*

— *Eventually thought can be given to the creation of juridical structures, according to the possibilities.*

It is clear of course that all this in no way takes away from the responsibility of the provinces to follow up and sustain the missionary presences already begun, and foster the involvement in them of the confreres and the Salesian Family.

### **New horizons**

After these years of the “foundation” and development of our presence in Africa, the next task is especially that of *giving depth and solidity* to these fine and increasingly numerous works, by contributing to the formation of strong salesian communities, capable of animating strong christian communities and youth groups with a rich future.

But we must also continue to give our attention to new and pressing needs. In this perspective we are planning two new foundations for 1986. Confreres from the Pacific-Caribbean Region will take up work in Guinea (Conakry), while the United States provinces will undertake a commitment in Sierra Leone. Confreres of the Polish provinces are also studying the possibility of opening up work in Uganda.

Meanwhile, while many other requests continue to be received, it must be emphasized that *the primary task at present is to consolidate those presences we already have, trying to give greater consistency to the existing communities.*

### **Need of missionaries**

Project Africa is giving the Congregation a great boost, but it calls for continued commitment on the part of all. The generosity of the confreres will ensure that this wonderful work continues to bear fruit!

There is an enduring need for pastors and educators, teachers for elementary and technical schools; instructors, carpenters, printers, mechanics etc. are all required. But more than all else the mission needs *salesians with a great spirit of dedication and communion*, capable of bringing about growth in the christian community, open to cultures and to ways of thinking and living different from their own; in a word there is need for people with a "missionary vocation".

### **Conclusion**

The Church in Afrivca is acutely concerned for young people in the very serious situation in which they find themselves, but it does not always have the strength to find a response which can overcome the obstacles posed by regimes and ideologies and attract the youngsters to the Good News of Jesus Christ!

By our presence we salesians intend to offer the African Church the richness of the charism and educational system of Don Bosco. To this end let us make every effort to be, like Don Bosco himself, missionaries full of kindness, growing ever more in the availability of "da mihi animas".

### 3. RULINGS AND DIRECTIVES

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## **NEW EDITION OF THE SALESIAN NECROLOGY**

The Secretary General

An obligation of our life, of which both communities and individual members are reminded in the Rule, is a constant remembrance of our dead confreres: article 54 of the Constitutions places this remembrance in the brotherhood of communion, lived in the family spirit, as a result of which our brothers who rest in Christ are united with us "in a love that will not pass away"; and article 94 sees our dead confreres in the light of the risen Christ and prompts us to grateful suffrages for them, together with a commitment to the faithful continuation of that mission for which they worked and suffered.

For a salesian community the memory of brothers called to eternity is an essential part of the mystery which the community lives day by day: its members know in fact that it came into being "not as a merely human venture", but is founded on an initiative of the gratuitous love of God (cf. C 1); it knows that it is called to bring to men, and especially to the young, the salvation of Christ, to be a "sign of the power of the resurrection", a prophetic witness to a "new heavens and a new earth" (cf. C 63). This mystery links the pilgrim community in a quite special way with their brothers who now live totally immersed in God and share the fullness of the resurrection; they shed the light of hope on our journey here below. The more faithfully the community lives the apostolic outlook of the "da mihi animas", the more will it feel the need to intensify communion with the Saints: in the first place with Don Bosco and the glorified members of our Salesian Family, but also with

the endless ranks of those who have followed Don Bosco and contributed to the building of the Congregation. From another point of view the Constitutions tell us that this is moreover a duty of gratitude (cf. C 94)!

We may ask how in practice we, who forget things so easily, can remember our dead confreres?

The General Regulations provide a simple and very practical means, which is a familiar sign of a deep and lasting remembrance: that of the *daily reading of the Necrology*. Reg. 47 states in fact: "*Each community, as a sign of brotherly communion, should remember in a special way all deceased confreres; for this purpose individual communities should decide on an opportune moment for the daily reading of the Necrology in one of the community practices*".

The significance of the Necrology for a salesian community is easy to understand: it is a "family tome" which is a continual reminder for us of the love shown by God and by Mary Help of Christians for our Society in the gift of so many confreres who have followed and imitated Don Bosco, continuing his mission and passing it on to us. And for us it is a means of remembrance by gratitude and prayer!

To provide a valid and up-to-date instrument for this purpose a *new edition of the Necrology* has been prepared, replacing the previous edition of 1973 and including all the salesians who have died from the beginnings of the Congregation to 1986 (including those listed in the present issue — N. 319 — of the AGC. The new edition is the fruit of a patient work of revision and re-ordering of the data, carried out by various members of the General Secretariate and coordinated by Fr. Adalberto Paszenda, to whom our gratitude is due.

In the presentation of the new edition the main innovations are indicated. Attention is drawn in particular to the following:

— a revision of *surnames*, which are now given following the usage of the country to which each confrere belonged (with therefore the addition of the mother's maiden name where this is the custom);



- a revision of *christian names*, which are given as far as possible in the language of the country of origin of the confreres;
- a simpler and more organic arrangement of the list of confreres whose anniversaries occur each day;
- a new and complete alphabetical index of all the dead confreres.

But in addition to the above mentioned innovations, which may be considered as no more than editorial in nature, there should be noted especially the *new arrangement of names for each day of the year*, which reflects the new criteria for the daily reading of the Necrology in the communities. It will be found that *the list has been compiled in rigorous chronological order of death*, without the previous division into groups of provinces or salesian regions used in the 1973 edition. This criterion has been adopted in accordance with the principle of decentralization (C 124), and to leave more responsibility to the provinces in deciding how the community reading of the Necrology shall be carried out.

Beginning with the indication of art. 47 of the Regulations concerning the reading of the Necrology, the following norms will be followed:

a) in the typical edition of the Necrology, valid at universal level, *the names of our Servants of God, Members of the General Council, Bishops, Prefects Apostolic and Prelates have been marked with an asterisk (\*)*; *these will be read in every community*;

b) *in addition every province* (following directives given by the provincial with his council, keeping in mind any guidelines of provincial conferences) *will mark with a further asterisk (\*) the names of confrere to be read in each house of the province* (those originating from the province concerned, those who had worked in it or were well known there, etc.);

c) but it is clear that beyond the reading of certain names, *remembrance extends to all the confreres of the Congregation*.

There is nothing to prevent the daily reading of the entire list of confreres who have died each day.

The publication of the new edition of the Necrology, with the new norms for its community reading in the provinces and individual houses, should provide an occasion for a renewed sense of membership and love of our spiritual Family, in the name of Don Bosco and of so many of our brothers.

May the memory of our dead confreres be for us a daily stimulus to continue with fidelity the mission entrusted to us (cf. C 94)!

## 4. ACTIVITIES OF THE GENERAL COUNCIL

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### 4.1 Chronicle of the Rector Major

June and July saw the Rector Major occupied in the fourth plenary session of the General Council, in the course for new provincials and in the usual animation activities. He made a brief pause from 20-22 June to travel to Munich in Germany for a fraternal visit to the confreres there.

He made contact with confreres attending various courses of ongoing formation at the Generalate: that for the German and Austrian provinces, that for the provinces of North Belgium and Holland, and the course for the Italian and Middle East Region.

Between 23 and 25 July he took part in the pilgrimage of 750 young people of the "Campobosco Nacional 1986" at Valdocco: this was a wonderful initiative of the Salesians, Daughters of Mary Help of Christians and young people of Spain, who chose this highly original method to "repay" the visit made by Don Bosco to their country a hundred years ago!

On 5 August he left Rome again to go to Lombardy, where he had meetings with SDBs and FMAs. In particular on he was present on 6

August for the first professions of the FMA at the Novitiate of Contradi Missaglia.

On 30 August he went to Bologna where he celebrated the 50th anniversary of his religious profession with his novitiate companions.

On 1st September, the feast of St Egidio, the 50th anniversary was celebrated in family intimacy at the Generalate. The following day, 2 September, the Rector Major left Rome on another long journey, with visits to Colombia, Ecuador and Brazil on his programme.

### 4.2 Chronicle of the General Council

3 June 1986 found all the Councilors together again in Rome; some had been carrying out visitations to various provinces and others were involved in the work of the various Departments. At 11 a.m. began the plenary session of the General Council which was to come to an end on 23 July after an intensive period of work spread over 34 meetings.

As is usual a certain number of sittings were given over to the so-called work of "ordinary admini-

stration": the examination of requests from the provinces, appointment of provincial councillors and the approval of rectors, the canonical erection of newly-opened houses (there were 11 of these during the course of the session), particular problems of confreres, etc.

But the topics and questions with which the Council was mainly concerned were those relating to the animation of the provinces and of the whole Congregation through verifications and guidelines, in response to the prescriptions of the Constitutions and the priorities laid down for the present six-year period.

For the information of confreres we give the following concise list of the more important arguments studied by the Council:

1. *The appointment of provincials*: this is one of the duties of the Council involving greater responsibility: as always the results of the consultations made in the provinces concerned were studied and analysed, as well as the present situation and needs of each one, with a view to choosing animators capable of guiding the communities in fidelity to Don Bosco and the salesian mission. The Council gave its consent to the appointment of six new provincials (cf. the list at 5.5 of this issue of the AGC).

2. *Reports on Extraordinary Visitations*: the reports presented by the various Regional Councillors were carefully examined. They covered the visitations made to the following provinces: Brazil-Porto Alegre, Japan, Ireland and Southern Africa, Italy-Sicily, Mexico-Mexico, Peru, Poland-Pila, and Spain-Barcelona. Also examined were the reports on the visitations made to the vice-provinces of Korea and of the Salesian Pontifical University (the latter made by Fr Paul Natali). The examination of the reports and the observations made on them by the Council led to the formulation of the indications sent subsequently by the Rector Major to the individual provincials and their councils.

3. *The approval of Directories and of the Deliberations of Provincial Chapters*: this session of the Council included also the examination of the documents of the provincial chapters held in the early months of 1986. The various documents, and in particular the provincial directories, were first studied by the Councillors in charge of the separate Departments and then by the full Council collegially. In accordance with art. 170 of the Constitutions the Chapters of the following provinces were studied: Central Africa, Philippines, France-Lyons, France-Paris, Germany-Munich,

Germany-Cologne, Great Britain, Hong Kong, Ireland and Southern Africa, Poland-Pila, Poland-Wroclaw, Spain-Barcelona and Spain-Bilbao. Also approved was the Directory of the Generalate House in Rome.

4. *Salesian Family*. In connection with the Salesian Family there are two particular items to record:

— a deep reflection was made on the *Association of Salesian Cooperators*, after the approval and promulgation of their new "Regulations of apostolic life" and the letter of the Rector Major (cf. AGC 318), to single out ways and means for a more intensive animation at central and provincial level;

— the examination of a request for recognition as members of the Salesian Family of the Institute of the *Missionary Sisters of Mary Help of Christians* of Shillong (cf. 5.3 in this issue of the AGC).

5. *The "common nucleus" and the "Guide for salesian community prayer"*. The Council examined a first draft for these, which are called for by Reg. 77; it had been prepared by an appropriate Commission working under the Councillor for Formation. Criteria were adopted and indications given with a view to an early completion of the work.

6. *"Project Africa"*. Within the general sector of our missionary commitment, and in the light of the specific indications given by the GC22 in this regard, some time was given to a careful evaluation of "Project Africa" after the phase of its first launching (which is not yet completely finished), and to the provision of guidelines for consolidating our presence and pressing on boldly along the road we have taken. The Councillor for the Missions gives some indications in this regard in the present issue of the AGC (cf. 2.2).

7. *The volunteer movement and the salesian mission*: this is a topic of great relevance at the present day and one which could prove very fruitful for our educative pastoral work. The Council considered the matter briefly and took note of essential information, putting off a deeper study and the possible adoption of guidelines to a later session.

8. *Organs of salesian information*. At the instance of the Councillor for social communication, the present organs for the provision of information were examined, especially those which serve to link the Centre with the periphery (in particular the Press Office, ANS and related instruments). Clarifications were made and proposals were adopted for a restructuring of some of the services.

9. *Updated information on 'DB88'*. As in previous sessions stock was taken of the work done by the central and provincial Commissions with regard to the preparations for the centenary of 1988, and clarifications were made for some commitments of a universal character.

It should not be forgotten that during this session (in the first ten days of July) there was a meeting of newly appointed provincials, who were able to meet all the Council-

lors and those in charge of various offices, and discuss questions with them with a view to the animation of their own provinces.

The session was also enriched by prayer and friendly gatherings. Worthy of special mention was the day of spiritual retreat (5 July) which the Council spent at the house attached to the FMA novitiate at Castel Gandolfo; the day ended with a eucharistic celebration and a friendly evening shared with the FMA novices.



## 5. DOCUMENTS AND NEWS ITEMS

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### **5.1 Decree of the Congregation for the Causes of the Saints on the heroicity of the virtues of the Servant of God LAURA VICUÑA, pupil of the Institute of the FMA**

*We print an English translation of the decree of the Congregation for the Causes of the Saints on the heroicity of the virtues of the Servant of God LAURA VICUÑA.*

"You are my friends if you do what I command you" (Jn 15,14). These words of the Saviour have constituted in every age the sure norm for the orientation of the lives of the saints, the true friends of the Lord, always ready to please him and desirous of corresponding with his supreme gift of love by the oblation of their whole being.

The ideal of complete donation has also constantly enlightened the generous souls of the young, urging them to heights of heroism that would frighten even people of mature age.

To this category of strong young people who rapidly and courageously reached heroism in the practice of christian virtues by liv-

ing in the intensity of a few years a "long time" (Wis 4,13), belongs the young girl Laura Vicuña whose simple life, extraordinarily rich in merit, occupied only 12 years, 9 months and 17 days.

The eldest child of Joseph Dominic Vicuña, a soldier, and of Mary Mercedes Pino, the Servant of God was born on 5 April 1891 at Santiago in Chile, in one of the most disturbed periods of that country's history. Baptized on 24 May of the same year with the name Laura del Carmine, the young child shared with her family a distressing odyssey of exile, first at Temuco where two years later her younger sister Amanda was born, and where a few months later her father died, struck down by pneumonia (1893).

Following this, the mother decided to cross the Andes in the hope of being able to provide for the education of her young daughters. After staying for short periods at various places in Argentina, she made a permanent abode in 1900 in the neighbourhood of Junin de los Andes. Here the Servant of God became a boarder at the recently ope-



ned girls' school of the FMA, where she attended classes with joy and diligence and embarked with courage and enthusiasm on the way of perfection. The many adversities she suffered while still very young did nothing to alter her meek, serene and lively disposition or her natural inclination to what was good. Indeed from the very beginning of her school life she showed a maturity of judgement superior to her age, and a singular disposition for piety. Her simple and pure heart found no rest save in the "things of God"; she revealed from the beginning a sincere and solid religious disposition, free of any affectation or exaggeration.

With sentiments of great joy she prepared for her first Communion, eagerly studying the catechism and making efforts to live what she learned. She followed a careful programme of life through the practice of every virtue. From that moment, becoming still more obedient and respectful towards the Superiors, open to friendship and solicitous in helping her companions, she dedicated herself with constant fervour to the practices of piety, with a predilection for the exercise of the presence of God. On 2 June 1901 she was finally able to receive Communion for the first time with great joy of heart; the day marked a significant milestone in the course of her short life. In imitation of Dominic Savio, whom she had heard spoken

of at school and for whom she had a particular veneration, she chose three points to which she adhered with mature perseverance:

1) My God, I want to love you and serve you all my life; and so I give you my soul, my heart and my whole being.

2) I want to die rather than offend you by sin; and so I intend to mortify myself in everything that could take me away from you.

3) I intend to do all I can and all I know how, so that you may become known and loved, and to make reparation for all the offences you receive every day from men, and especially from the members of my own family. "My God, let my life be one of love, mortification and sacrifice."

St John Bosco had asserted that a First Communion well made constitutes a solid foundation for the entire christian life. So it proved for the Servant of God.

From that moment, almost as though she had a premonition that she would not live long, she applied herself with intensive readiness to bring to fruition the talents she had received from God, and as though spurred on by a delightful and relentless thirst for perfection she made great progress in the imitation of Christ, ever more desirous of knowing and loving him with all her heart, and with all the energy

of her intelligence and spirit (cf. Mk 12,32).

So as to correspond fully with divine grace she gave the greatest attention to the Word of God and practised docile obedience to her Superiors, while giving herself assiduously to personal prayer, to adoration of the Blessed Eucharist and to love for the Heart of Jesus and for the Virgin Mary.

Every day she drew nourishment with living fervour from the eucharistic Bread and frequently approached the Sacrament of Reconciliation. At school she was most diligent in her duties, and made herself available with sincere kindness and good will to do anything for her companions; she was patient with her younger sister and solicitous for her needs, and was humble and respectful towards all, always ready to forgive injuries.

On 8 December 1901 she was admitted to the Association of the Children of Mary and on 29 March 1902 received the Sacrament of Confirmation at the hands of Cardinal Cagliero. In the same year she applied to be admitted as a postulant in the Institute of the FMA. She was not admitted, but obtained permission to make private vows of poverty, chastity and obedience so as to resemble Jesus and Mary more closely.

"My Jesus, I want to belong entirely to you, even if I have to remain

in the world": this was the prayer of the Servant of God. Of her spirit of generous self-denial her educators and companions had ample proof, despite her efforts to discreetly hide the continual daily mortifications she accepted, and even sought for and invented in unwavering love.

She had to repel allurements, traps, threats and even blows from a certain person who made repeated attacks on her purity: she reached such a degree of love of God and christian fortitude that she was ready to lose her earthly life provided she could keep unstained her heavenly crown (cf. Mt 10,28).

To cooperate in the propagation of the faith, the conversion of sinners and the salvation of souls, she prayed fervently and offered to God from her heart her acts of penance and self-denial. In her desire to take an active part in the Church's mission of salvation, she made every effort to become holy: she lived to perfection her baptismal promises and the obligations assumed at Confirmation, fought strenuously against sin and never desisted from her desire to be a missionary.

For the conversion of her mother she both suffered and prayer a great deal. To obtain this grace and with the permission of her confessor, Fr Augusto Crestanello, on 13 April 1902 she offered her own life to God; and from that time her health took a rapid downward turn. Dur-

ing her long illness she was an outstanding example of perfect adherence to the will of God, of patience, of fortitude and of a burning desire for heaven. She died a pious death on 22 January 1904, murmuring: "Thank you Jesus and Mary! Now I die happy": the grain of wheat fell to the earth (cf. Jn 12,24) in the certainty that her offering had been accepted by God and would achieve the desired fruits. And so in fact it proved to be.

The reputation for sanctity which she had acquired during life became notably greater after her death. In 1955 the Ordinary Informative Process took place in the Episcopal Curia of Viedma, and this was followed in 1956 by the Rogatory Process at Turin.

On 27 April 1960 the Decree was issued on the few writings of the Servant of God. After the introduction of the Cause on 25 February 1982, the decree of non-cultus followed on 15 October of the same year, and that of the validity of the processes followed in turn on 13 December 1985. In a particular Congress of the Congregation held on 18 December 1985 the theological consultors recognized the heroic exercise of virtues on the part of the Servant of God.

The Cardinals and Bishops, in the ordinary Congregation of 8 April 1986, with Cardinal Agnelo Rossi as the presenter of the cause, also de-

clared that the Servant of God had cultivated the theological virtues and the others connected with them to a heroic degree.

After a subsequent report on all that had happened, made to the Supreme Pontiff John Paul II by the undersigned Cardinal Prefect, his Holiness willingly accepted the voting of the Congregation for the Causes of the Saints and gave instructions that the usual Decree concerning the heroic virtues of the Servant of God should be prepared.

Everything having been completed, on this present day were called together the Cardinals, the undersigned Prefect, the Presenter of the Cause, the Bishop Secretary of the Congregation, and all others who had to be assembled, and in their presence the Holy Father made the declaration: "There is certainty that the theological virtues of Faith, Hope and Charity towards God and her neighbour, as well as the cardinal virtues of Prudence, Justice, Fortitude and Temperance and others connected with them, existed in the Servant of God Laura Vicuña in a heroic degree 'in casu et ad affectum'".

Given at Rome, 5 June, A.D. 1986

**Peter Cardinal Palazzini**  
*Prefect*

† **Trajan Crisan,**  
Tit. Abp. of Drivasto  
*Secretary*

**5.2 Agreement between the Salesians of Don Bosco and the Daughters of Mary Help of Christians for the animation of the Salesian Cooperators**

*We print the Agreement drawn up between the Rector Major of the Salesians of Don Bosco and the Superior General of the Daughters of Mary Help of Christians, after the promulgation of the new "Regulations of apostolic life", for a united and fruitful animation of the Association of Salesian Cooperators.*

*The RECTOR MAJOR  
OF THE SALESIANS,*

*Fr Egidio Viganò,*

*and the SUPERIOR GENERAL  
OF THE FMA,*

*M. Marinella Castagno,*

*in view of the fact that "in the Church the ASSOCIATION OF SALESIAN COOPERATORS is approved by the Apostolic See as a public association of the faithful and participates in the spiritual patrimony in the Society of St Francis de Sales" (RAL 6, §1, cf. can. 303);*

*bearing in mind that "the Cooperators' Association is one of the groups of the Salesian Family. With the Society of St Francis de Sales and the Institute of the Daughters of Mary Help of Christians... it is a bearer of the common salesian vocation and shares*

*responsibility for the vitality of Don Bosco's project in the world" (RAL 5);*

*in the light of art. 25, §1, of the Regulations of Apostolic Life of the Association of Salesian Cooperators, which states: "Special relations unite the Cooperators to the Daughters of Mary Help of Christians, who through the Sister Delegates animate the centres set up in association with their works. This animation is analogous to that carried out by the Salesian Delegates, and is regulated by an agreement made between the Rector Major and the Mother General of the F.M.A.";*

**AGREE AS FOLLOWS**

**Art. 1 §1** Without prejudice to their own Constitutions and Regulations, the Salesians and the Daughters of Mary Help of Christians, aware of their responsibilities, commit themselves to observe the *Regulations of Apostolic Life* of the Association of Salesian Cooperators in accordance with their respective competence and within the limits indicated by the Regulations themselves.

§2 In this commitment they will make special reference to local and provincial councils of the Cooperators who have to govern the Association at those levels in collegial fashion (RAL 43, §1). And since the

various local Centres of the Association are organized according to a provincial plan "based on the structure of the salesian province" (RAL 42, §1), the SDB Provincial is recognized as the one who makes present the ministry of the Rector Major in services of "animation", guidance and promotion (RAL 23, §3, and 42, §2).

**Art. 2** The fusion of a local Centre attached to a work of the FMA with a local Centre attached to an SDB work, or vice versa, requires the consent of the competent SDB and FMA Provincials, and will take place by a collegial act of the Provincial Council, after hearing the views of the respective local Councils, by a decree of the Coordinator of the same Provincial Council. The new Centre succeeds the two previous Centres as regards economic assets and liabilities, unless a different arrangement is made in the decree of fusion.

**Art. 3** §1 If it should happen that an SDB or FMA work, to which a local Centre is attached, should be suppressed, the Centre can be transferred to a neighbouring SDB or FMA work, where a Centre has not yet been established, in the same manner as is indicated in RAL 45, §2, after hearing the views of the local Council which is being transferred.

§2 In the event of such transfer proving impossible, the local Centre may be made independent under the same conditions, with the previous written consent of the Bishop of the diocese.

**Art. 4** Except in the case of fusion referred to in art. 2, a local Centre may be suppressed in itself, or by suppression of the SDB or FMA work in connection with which it was erected, for just reasons recognized by the Provincial Council, with the previous consent of the SDB Provincial and also of the FMA Provincial in the case of an FMA work, under the conditions foreseen in RAL 45, §2; for the suppression of an independent local Centre, the Council must hear the opinion of the Bishop of the diocese. The temporal goods of suppressed Centres, including financial assets and liabilities, pass to the Provincial Council, unless a different arrangement is made in the decree of suppression.

**Art. 5** Local delegates who are not priests will strive as far as possible to obtain for their Centre the services of a salesian priest, to be appointed in agreement with the SDB Provincial, for the important moments of prayer and discernment and for the sacramental and liturgical life of the Cooperators. Such a priest, even if he be not a salesian, shall not be a member of the local

Council nor have any organizational responsibility.

**Art. 6** When local Centres are erected in attachment to SDB or FMA works which are closely situated geographically, it is of the greatest importance that relationships be laid down to ensure common understanding and collaboration, by mutual agreement between the local Councils concerned and without prejudice to the higher competence of the Provincial Council.

**Art. 7** The Provincial Council, in agreement with the SDB Provincial and the competent FMA Provincials, shall decide in the case of the different local Centres erected in association with FMA works whether they belong to its own provincial grouping, bearing in mind all the circumstances, especially the geographical configuration as regards the realities of the FMA Provinces and diocesan structures. In case of doubt or disagreement recourse must be had to the World Consulting Body.

**Art. 8** In provincial groupings which bring together Centres associated with FMA works of different provinces, joint pastoral action shall be fostered as far as possible, with the organization of common initiatives, especially in the field of forma-

tion. In the carrying out of activities care should be taken to preserve the necessary solidarity with and participation in diocesan pastoral work, in accordance with RAL 18, §2.

**Art. 9** SDB and FMA Provincials, in the area of their respective competence, must appoint without undue delay the SDB and FMA Delegates for each local Centre or provincial grouping of Centres, in accordance with RAL 46, §2.

**Art. 10** If within the confines of an FMA Province there is more than one Provincial Council in operation, the FMA Provincial Delegate is by right a member of each of them.

The FMA Provincial Delegate is also competent to visit the Centres erected in association with FMA works.

**Art. 11** §1 The SDB Provincial Delegate carries out his duties of spiritual animation and salesian apostolic formation in respect of all the Centres of the provincial grouping for which he has been appointed; for this purpose it is highly desirable that he be a salesian priest.

§2 In the performance of his task, he will work in common agreement with the FMA Provincial Delegate so as to ensure fruitful apostolic results and in view of combined pastoral activity.

§3 In agreement with the competent FMA Provincial and with the FMA Provincial Delegate, he will visit the Centres erected in association with FMA works, also for the purpose of preserving and developing the relationships (RAL 24, §2) which bind the Cooperators to the Salesian Congregation.

**Art. 12** Relationships of collaboration and shared responsibility between the Salesian Congregation and the Daughters of Mary Help of Christians as regards the Association of Salesian Cooperators at international level shall be studied periodically and by common accord by the Councillor General for the Salesian Family and for Social Communication (cf. SDB Const. 137) and by the FMA Vicar General (cf. FMA Const. 126). For this purpose both may avail of the collaboration of specialists.

**Art. 13** Among the five members he is able to appoint to the World Consulting Body of the Salesian Cooperators in accordance with RAL 48, §1, the Rector Major will include a Daughter of Mary Help of Christians, previously presented by the FMA Superior General.

**Art. 14** The SDB Rector Major and the FMA Superior General will see to it that this agreement is put into practice, and will jointly resolve

any doubts or disputes which may eventually arise in its regard.

Rome, 16 August 1986

**Fr Egidio Viganò**

*Rector Major*

*of the Salesians of Don Bosco*

**Mother Marinella Castagno**

*Superior General*

*of the Daughters of MHC*

### **5.3 Official recognition of the Institute of the Missionary Sisters of Mary Help of Christians as members of the Salesian Family**

*In a meeting of the Salesian General Council on 27 June 1986, a request from the Institute of the Missionary Sisters of Mary Help of Christians to be recognized as official members of the Salesian Family was discussed and accepted. We print the two letters of the Rector Major sent respectively to the Superior General of the Institute concerned, and to those responsible at highest level for the other groups in the Family.*

Rome, 8 July 1986

To the Reverend Mother,  
Sr Mary Rose THAPA, Superior General  
"Missionary Sisters of Mary Help  
of Christians"  
SHILLONG (Assam), INDIA

Reverend Mother,

It gives me great pleasure to inform you that in a meeting of the



Salesian General Council on 27 June 1986 the request for the official recognition of your Institute as a member of the Salesian Family was discussed and favourably accepted.

The request had been made by your 3rd General Chapter of 1982 and renewed by your Council in 1983.

Followed up with fraternal affection by the late lamented Fr John Raineri and subsequently by Fr Sergio Cuevas, it was backed by the authoritative testimony of the three salesian Bishops Mgr Orestes Marengo, Mgr Thomas Menampampil and Mgr Robert Kerketta, in whose dioceses your Congregation carries out a flourishing apostolate.

At the beginnings of your Institute there was, by a singular grace of the Lord, the providential intervention of Mgr Stephen Ferrando, an ardent salesian missionary who faithfully passed on to you the spirit and style of Don Bosco; for thirty years the Daughters of Mary Help of Christians helped in your incarnation of that same spirit, which was consolidated by the practical collaboration of the Salesians and Daughters of Mary Help of Christians. It was given further growth by the service rendered over a period of twenty years by Fr Noel Kenny, an excellent spiritual animator. With such outstanding support the Institute has grown in strength

and made fruitful progress.

Recently in our General Council we have studied your renewed Constitutions and the Acts of your 2nd and 3rd General Chapters, and noted with much appreciation some of the characteristic traits of your charism:

- the significant name of Missionary Sisters of Mary Help of Christians;

- the evangelization of needy girls and young women, especially in the villages;

- the attention you give to the poor and the suffering;

- your open missionary approach to the ordinary people and your efficacious ability to accompany them in their journey towards the Catholic faith;

- the family spirit;

- your Marian piety;

- the evangelical life (vows, prayer and ascetical practices) in line with the spirit of Don Bosco;

- the pastoral method which draws its inspiration from the preventive system;

- the style of simplicity and joy;

- your optimism;

- temperance and sanctified work;

- the constant missionary reference to the salesians.

Within our Family you occupy an original place which is an enrichment to the other Groups as well.

Your religious and missionary witness will enable you to animate and foster the typical kinds of apostolic presence to which the Congregation gives priority: catechesis and human advancement, schools, festive and daily oratories, creches, dispensaries, etc. You are a tangible confirmation of love for Christ the Lord, for our Blessed Lady and for the Church, and you are always ready to cooperate with the Bishops in building up the local Churches. We thank the Lord for the fruitful and practical nature of your charism.

The coincidence of your next General Chapter with the centenary of the death of Don Bosco, 1988, makes me hope that this official recognition of your membership will spur you on to deepen still further your knowledge of the wonderful mission of your Institute and intensify your communion with the other Groups of the Salesian Family, so as to foster a sharing of values and apostolic experience. This will commit the salesians even more to ensure you spiritual assistance and pedagogical, catechetical and missionary animation. The worthy and unforgettable Mgr Stephen Ferrando will rejoice with you and guide you from heaven.

We pray that the good Lord, through the intercession of Mary Help of Christians and of St John Bosco, may give you further growth

in number, in fervour and in good works, for his glory and for the benefit of the poor and the little ones.

To you, Reverend Mother and to your Sisters I send fervent good wishes, and cordial greetings from myself and the General Council.

With profound esteem and affection in the Lord,

**Fr Egidio Viganò**

Rome, 8 July 1986

To those responsible at the highest level for the various Groups of the Salesian Family

It gives me great pleasure to inform you that on 27 June 1986 a request by the Missionary Sisters of Mary Help of Christians for official membership of the Salesian Family was accepted by the Rector Major's General Council.

The Institute was founded at Gauhati (Assam - India) in 1942 by the salesian Bishop Mgr Stephen Ferrando. In 1945 it became of diocesan right, and with the 'Decretum laudis' of 21 March 1977 acquired Pontifical right. At present it numbers 350 professed Sisters and 42 novices; they work in some fifty communities spread over six states and twelve dioceses in North-East India.

For thirty years they have been helped with solicitous kindness by the Daughters of Mary Help of Christians. Since 1976 they have been

fully autonomous, and the Superior General is Mother Mary Rose Thapa.

The specific scope of the Institute is a missionary one: evangelization of the young people of the villages with special attention to the women and girls (babies, youngsters, those engaged to be married, and mothers), and to the poor and suffering.

Among them there is a living salesian spirit, with its specific characteristics: preference for the young and the poor, prayer and work, family spirit, a pastoral method of kindness, simplicity, joy, optimism and active fraternal communion, especially with the Salesians and the Daughters of Mary Help of Christians. Theirs is an Institute in fact which was already living its "membership of the Salesian Family".

The official declaration commits all of us to a greater sense of spiritual relationship with the Institute so as to go "forward together" in service to the Church and the world of the present day.

May the "sweet Help of Christians" (as they like to call her) give her motherly assistance to these dear Sisters in their generous missionary work.

The joy, solidarity and prayers of all the members of our growing Family go with them.

In the unity of our common ideals,

**Fr Egidio Viganò**

#### **5.4 50th anniversary of the Rector Major's first profession. Message of the Holy Father**

As mentioned by the Rector Major himself in his letter published in this issue of the Acts, on 1 September there occurred the 50th anniversary of his profession, made in the Novitiate of Montodine (Cremona) on 1 September 1936.

The jubilee was celebrated in the family intimacy of the Generalate. In a fervent concelebration the General Councillors present in Rome, the community of the Generalate and that of the Daughters of Mary Help of Christians gave thanks to God for his gift to the Salesian Family in the vocation of Fr Egidio Viganò, and offered fervent prayers for him and for all the Congregation. The Vicar General, Fr Gaetano Scrivo, stimulated the prayers of all present by recalling the teaching service, so clear and full of enthusiasm, which the 7th Successor of Don Bosco had given to the whole Salesian Family.

To mark the occasion the Holy Father sent a beautiful message, which we transcribe with gratitude:

*To Fr Egidio Viganò, Rector Major of the Society of St John Bosco, I express on the 50th anniversary of his religious profession my best wishes for the happy occasion, with feelings of satisfaction, esteem and good will, which the memory of*

*the Spiritual Exercises he preached to the Pontifical Curia renders even more heartfelt and cordial; and while I invoke upon his zealous ministry in the guidance of the Salesian Family the special help of the Lord, so that in the spirit of Don Bosco it may continue to be open to all the requirements of evangelization at the present day, especially among young people and in the Missions, I am glad to impart to him, to his confreres and to his dear ones a special apostolic blessing.*

**Ioannes Paulus II**

## 5.5 New Provincials

*As already mentioned in the Chronicle of the General Council (cf. 4.2) in the last plenary session of June-July six new provincials were appointed. Brief details of them are as follows:*

1. **DANELON Irineu**, *Provincial of Sao Paolo (Brazil)*. He was born in Piricicaba (Sao Paolo, Brazil) 4 April 1940. Attracted by Don Bosco, he made his first profession as a salesian 31 January 1958, and after the usual studies and first apostolic experiences was ordained priest at Sao Paolo 16 September 1967. With a degree in Philosophy and Letters already to his credit he studied at the UPS in Rome where he gained

the Licentiate in pastoral work in catechetics. On returning to his province he became rector of the studentate of philosophy at Lorena and later of the salesian high school at Campinas. He had been a member of the provincial council since 1976 and played an active part in the GC22.

2. **FILIPPINI Carlo**, *Provincial of Novara (Italy - Switzerland)*. Born 11 March 1929 at Solbiate Olona in the province of Verona, he frequented the salesian college at Casale Monferrato and then went on to the novitiate of Morzano Vercellese, where on 16 August 1946 he made his first religious profession. After theological studies at the studentate of Bollengo (Turin) he was ordained priest on 1 July 1957. After obtaining the Licentiate in Theology and some years of experience he was soon called to posts of responsibility, first as rector at Cannelli (Asti) and subsequently at the apostolic school of Turin-Valdocco. When the "Terra nuova" centre was opened in Rome for the preparation of lay missionaries, Fr Filippini was its rector for three years before being called upon to guide the new parish of "Our Lady of Hope" in Rome. A member of the provincial council from 1981, he took part in the GC22 as delegate of the Roman province, of which he became also vice-provincial in 1984.

3. *GARCIA MONTAÑO Guillermo*, *Provincial of Mexico (Mexico)*. A native of Zamora (Mexico) where he was born on 26 April 1937, he made his novitiate at Coacalco followed by his first profession on 16 August 1954. After ordination to the priesthood at Mexico ten years later and obtaining a teaching certificate for senior schools, he attended a pastoral course at the CELAM headquarters in Medellin (Colombia). On returning to his province he became rector at Mexico-Santa Julia and subsequently at Mexico-Arista and the college of Arenal (Rio Manso). He attended the GC22 as delegate of the province and became vice-provincial in 1985.

4. *GIACOMUZZI Carlo*, *Provincial of Lima (Peru)*. He was born at Ziano di Fiemme (Trento, Italy) on 14 April 1930, and felt a salesian missionary vocation which took him to the missionary aspirantate of Ivrea. He made his novitiate at Villa Moglia (Turin), and his first profession on 16 August 1953. Soon afterwards he was sent to the province of Paraguay, studied theology at Cordoba (Argentina) and was ordained priest on 22 September 1962. After obtaining the Licentiate in Philosophy and Educational Sciences, he was appointed rector at Ypacarai in 1968 and subsequently became a member of the provincial council. In 1977 he was a member

of the GC21 and in 1979 was appointed provincial of Paraguay. In 1985, at the end of his mandate, he went to the UPS for a year of updating and further study and was then once again appointed provincial, this time in Peru.

5. *SKOPIAK Stanisław*, *Provincial of Piła (Poland)*. Fr Skopiak was born at Włostowice in the province of Łódź on 2 November 1938. After completing his novitiate at Czerwinsk, he made his first profession on 2 August 1956. Theological studies at the studentate of Lad were crowned by priestly ordination on 1 June 1965. He came to Italy as a collaborator of the Regional Councillor for Central Europe, and frequented the music conservatory of Turin; later he took a doctorate in moral theology at the Pontificia Facoltà Alfonsiana in Rome. Returning to Poland as a professor in the studentate of theology at Lad, he became its rector in 1975. He was a delegate at the GC21 and GC22, and had been vice-provincial since 1980.

6. *SMIGIELSKI Adam*, *Provincial of Wrocław (Poland)*. A native of Przemyśl (Poland) where he was born on 24 December 1933, he made his novitiate at Kopiec and his first vows as a salesian on 2 September 1952, and after the usual period of preparation was ordained priest

at Lublin on 30 June 1957. He then specialized in Sacred Scripture at the Catholic University of Lublin, coming afterwards to Rome where he obtained the Doctorate in Sacred Scripture at the Pontifical Biblical Institute. On his return to his own country he taught in the studentate of theology at Krakow, of which he became rector in 1975. At the same time he was appointed a provincial councillor and in 1984 took part as delegate in the GC22. Since 1982 he had been rector of the house of S. Giacinto in Oświęcim.

## 5.6 Pontifical appointment

On 29 June 1986 the Osservatore Romano carried the news that the Holy Father had appointed as *Perfect Apostolic of LASHIO (Burma)* the salesian *Fr Charles MAUNG BO*.

Fr Charles was born in Burma at Monhla (Mandalay) on 28 October 1948. He made his first salesian religious profession at the house of Anisakan on 24 May 1970 and was ordained priest at Lashio on 9 April 1976. At the time of his appointment he was carrying out his salesian apostolate with the confreres at Anisakan.

## 5.7 Brotherly solidarity (48th Report)

*We print the 48th Report of the amounts received for the "Brotherly solidarity" fund, and their distribution decided on by the appropriate commission.*

### a) PROVINCES THAT HAVE CONTRIBUTED TO THE SOLIDARITY FUND:

#### LATIN AMERICA

Argentina: Cordoba province 1,500,000

#### NORTH AMERICA

United States: S. Francisco province 19,250,000

#### AUSTRALIA

Oakleigh province 3,000,000

#### ASIA

Japan: Tokyo province 30,000,000

India: Bangalore province 2,037,650

Bombay province 15,000,000

Calcutta province 2,000,000

#### EUROPE

North Belgium:  
Brussels province 3,200,000

#### Italy:

Adriatic province (Faenza) 1,000,000

Roman province (Slovaks) 1,000,000

East Venice province (Udine) 2,000,000

Holland: Leusden province 15,250,000

Spain: Cordoba province 10,000,000

Leon province 1,700,000

Middle East province (Makalle) 600,000

b) DISTRIBUTION OF MONIES RECEIVED  
THROUGH THE SOLIDARITY FUND:

## AFRICA

Central Africa: Butare (Rwanda):  
for support of new house 10,000,000  
Angola: (Sao Paulo province)  
for urgent needs 10,000,000  
Sudan: Wau (Bombay province)  
for support of new house 10,000,000  
Zambia: Ipusuliko (Warsaw prov.)  
support of new house 5,000,000  
Zambia: Nsakaluba (Warsaw prov.)  
support of new house 10,000,000

## LATIN AMERICA

Colombia: Chocò (Medellin prov.)  
support of new house 4,000,000

## ASIA

China: Hong Kong province: for  
needs of Vietnamese confr. 20,000,000  
Burma: (Calcutta province):  
for formation expenses 10,000,000

## MIDDLE EAST

Syria (Qamishli):  
support of new house 10,000,000



## 5.8 Our dead confreres (1986 - 3rd list)

"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
<b>L AMBROGIO Matteo</b>	Quito	17-06-86	76	ECU
<b>P ANTON NAVAS Santiago</b>	Mérida	26-06-86	72	SSE
<b>P ÁVILA Gilberto</b>	Americana (Brasile)	18-08-86	30	BSP
<b>P BARAUT OBIOLS Pablo</b>	Barcelona	21-07-86	78	SVA
<b>L BÁRCENA GIL Jesús</b>	La Coruña	26-07-86	82	SLE
<b>L BELTRAMI Mario</b>	Muzzano	2-09-86	66	INE
<b>P BERLESE Luigi</b>	Borgomanero	23-06-86	81	INE
<b>L BOARETTO Albano</b>	Muzzano	18-06-86	80	INE
<b>L BOLIS Felice</b>	Torino	3-08-86	73	ISU
<b>L BORRO Secondino</b>	Milano	29-06-86	71	ILE
<b>L BOTTAZZO Ubaldo</b>	Roma	22-08-86	63	IRO
<b>P CALZADA SÁNCHEZ Fermín</b>	Ronda	15-08-86	81	SCO
<b>L CAVATORTA Giuseppe</b>	Avigliana	29-08-86	84	ISU
<b>P CECCATO Renato</b>	Mogliano Veneto	2-08-86	51	IVE
<b>P CHAO Rodolfo</b>	Buenos Aires	21-06-86	58	ABA
<b>L CHIALE Pasquale</b>	Cochabamba	23-07-86	74	BOL
<b>P CORNELL Wallace</b>	New Rochelle (USA)	10-07-86	65	AUL
<b>P CURBELO MINO Lucio</b>	Montevideo	4-08-86	73	URU
<b>P DAHER Ezio</b>	Pará de Minas	23-07-86	61	BBH
<b>P DECARIE Pierre</b>	Sherbrooke (Canada)	12-07-86	74	SUE
<b>L DEL FAVERO Lorenzo</b>	Venezia	21-06-86	81	IVE
<b>P DIESTE LÓPEZ José María</b>	Barcelona	1-07-86	60	SBA
<b>P DOBSONY Iózsef</b>	Debrecen	13-06-86	89	UNG
<b>P FEDRIGOTTI Albino</b>	Torino	25-08-86	83	ICE
<i>Fu per 5 a. Ispettore, per 4 a. Consigliere del Capitolo Superiore e per 20 a. Prefetto Generale</i>				
<b>P FERRANDIZ ESPÍ Fernando</b>	Campello	13-06-86	56	SVA
<b>P FISCHER Bernard</b>	Grathem	10-08-86	89	OLA
<b>P FORADORI Ezio</b>	Ensenada	7-08-86	66	ALP
<b>P GALANT Salvador</b>	Buenos Aires	20-07-86	82	ABA
<b>L GIL LOZANO Pedro</b>	Bahía Blanca	4-09-86	64	ABB
<b>P GONZALO Leandro</b>	Neuquén	14-07-86	66	ABB
<b>P GUARNERI Agostino</b>	Cremona (Italia)	2-09-86	74	INC

NAME	PLACE	DATE	AGE	PROV
<b>P HILTON George</b>	Blaisdon	4-08-86	81	GBR
<b>P HORVAT Franc</b>	Trstenik	9-02-86	85	JUL
<b>P LONGO Agostino</b>	Sesto San Giovanni	29-07-86	73	ILE
<b>P LOTZ Jakob</b>	Künzing (Baviera)	23-06-86	81	GEM
<b>P MARIÑO Miguel Angel</b>	Medellín	29-07-86	87	COM
<b>P MINERVINI Ignacio</b> <i>Fu Ispettore per 12 a.</i>	Ramos Mejía	16-06-86	81	ABA
<b>P MIRANDA VENTURA José</b>	Lima	22-08-86	69	PER
<b>L PAGLIERO Giovanni</b>	Caracas	9-07-86	86	VEN
<b>P PORCIÚNCULA Ózair Ennio</b>	Americana (Brasile)	18-08-86	49	BSP
<b>L PUGLIESE Nicola</b>	Bari	23-06-86	79	IME
<b>P RAVERA Guglielmo</b>	Colle Don Bosco	6-09-86	45	ICE
<b>P RAZZA Renato</b>	Bahía Blanca	3-09-86	74	ABB
<b>L SANNA Giovanni</b>	Méndez	26-07-86	95	ECU
<b>P SANTOS DE DIOS Hilario</b> <i>Fu Ispettore per 1 anno</i>	Madrid	1-08-86	44	SBI
<b>P SCARAMPI Giuseppe</b>	Torino	30-06-86	65	ISU
<b>P SCHNÜRER Francesco</b>	La Serena	28-07-86	73	CIL
<b>P SKAŁBANIA Adam</b>	Warszawa	30-06-86	79	PLE
<b>P STACHLEWSKI Francisco</b>	Rio Grande	28-07-86	75	BPA
<b>L TALLONE Giuseppe</b>	Torino	23-06-86	77	ISU
<b>P VANSTON John Francis</b>	Bensheim (Germania)	4-07-86	70	GBR



