



# acts

**of the general council**

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**year LXVIII october-december 1987**

**N. 323**

official organ  
of animation  
and communication  
for the  
salesian congregation

**Roma  
Direzione Generale  
Opere Don Bosco**



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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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### N. 323

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

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## 1. LETTER OF THE RECTOR MAJOR

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### FROM PEKING TOWARDS 88

Introduction. - The Feast of the Assumption at Peking. - Don Bosco's missionary dreams. - The two salesian protomartyrs. - Brief contacts with the reality of Chinese culture. - The presence of «church» at the present day. - In communion of hope with the universal Church. - The outlook for our Hong Kong Province. - The importance of suffering for apostolic action. - Conclusion.

Rome, Feast of St Bartholomew, 24 August 1987

*My dear confreres,*

I have just returned from mainland China: Peking, Canton, Shiuchow, with a brief visit at the end to Macau and Hong Kong. I am very grateful to those who prepared the details of the journey with such dedication and intelligence.

The Asian continent has always led me to meditate deeply on the mystery of the Church and its charismata. And nowhere was this more the case than in China: a people with a population of more than one thousand million! Two thousand years after Pentecost the vast majority of these people are still unaware of the grace and redeeming news of the Risen Christ. Recently they have lived through a «cultural revolution» which has placed them on a kind of new launching pad, even though there is an evident need to find a good and abundant fuel able to bring about the actual take-off into the future. There is growing up at the present day, and it springs from the insuppressible hope in the human

heart, a kind of intuition that there are better times ahead.

The story of the Chinese missions is a long one. It began with the first contacts made by a group of Nestorian monks in the seventh century. These were followed by various approaches in the thirteenth and sixteenth centuries, and by subsequent initiatives of the Jesuits, Franciscans, Dominicans, the Paris Foreign Missionary Society, the Augustinians, Divine Word Fathers, the Scheut religious, Trappists, Marists, various native Congregations, and finally by several religious institutes in the twentieth century, including our Salesian Family. It is a long and tormented story, and is linked unfortunately (even though in general only incidentally) with sad colonializing initiatives by some European powers.

How much sacrifice there has been, and how many martyrs!

On the other hand the widespread existence of non-christian religions, rooted in the local culture of ancestor worship and permeated with alienating aspects linked with mythology and superstition, has destroyed the authenticity of the religious sense of the objective realism of the «history of salvation», centred on man.

The cultural revolution made every effort to root out everything that was religious («the opium of the people») and foreign («colonialism»), and has left in its wake an immense and certainly fertile field to be cleansed, ploughed and sown.

The first period of our salesian presence in mainland China — from 1906 to the early 50's — saw the birth of Don Bosco's charisma among the poor and little ones in conjunction with the aspirations and needs of Chinese youth, giving rise to pre-

cious vocations with a capacity for heroic witness and perseverance. Some confreres from that period are still in the mainland, providing in a wonderful way shining signs of fidelity and fruitful seeds of rebirth.

It seems that the Chinese people are now on the threshold of a new era of progress; one feels that the pulse of the nation is throbbing with a rhythm previously unknown. Could it be that the great hour of the country's resurgence is about to strike?

Numerous seeds have already been buried in China's soil;<sup>1</sup> the Church too has rethought in depth the nature of her mission and the manner of carrying it out, after recognizing the many shortcomings of recent centuries. Vatican II has introduced big changes into missiology and in the kind of ecclesial activity of the various charismata; on account of this, missionaries of today and tomorrow (ourselves among them) will be able to respond in more adequate fashion to the appeal which is already beginning to be heard from the great and promising yearning of Chinese hearts.

Our holy Founder Don Bosco saw in a dream the development of the salesian presence, even though he added (but 100 years have already gone by since then) «but the time is in the hands of God».<sup>2</sup>

The journey which I have just made as Rector Major was meant as a pilgrimage. Four days in Peking, another four in Canton and Shiuchow, and finally nearly two days in Macau and Hong Kong. The main objectives were:

- to celebrate the Solemnity of the Assumption in Peking Cathedral;
- to consider once again the two missionary

<sup>1</sup> cf. Jn 12,24;  
1 Cor 15,37

<sup>2</sup> cf. MB 18,71-74

dreams of Don Bosco in the light of the heroic fidelity of the Chinese confreres;

- to venerate and express our gratitude to our protomartyrs;
- to get to know some more significant expressions of the Chinese culture of yesterday and of the colossal tasks facing the present new order;
- to make contact if possible with representatives of the local Churches;
- to share the fervent desire of the universal Church for a growth of faith among the Chinese people;
- to see at first hand the merit of the salesian province of Hong Kong and to share the hopes of the confreres;
- to meditate on the power of the passion and the cross.

It was a very meaningful journey, made in peace and freedom and one that opened up undreamt of perspectives.

It will be useful, I think, to offer you some reflections on each of these points. They will help us to live the Marian Year with more practical realism and to reawaken our resolutions of fidelity for '88.

### **The feast of the Assumption at Peking**

From Rome I flew directly to Peking.

In this capital during the Marian Year, I wanted to celebrate the Solemnity of the Assumption of the Blessed Virgin Mary into heaven: the event which marks the beginning of her maternal work as Help of Christians through the centuries.

I had made my preparations at Fatima, during the Team Visit to the provinces of Spain and Portu-

gal; during that week I had prayed every day to Our Lady. I wanted to represent the Salesian Family of the whole world in making a special Act of Entrustment of all the young people of China to Mary Help of Christians in Peking Cathedral which is dedicated to the Immaculate Conception.

And so I went to the cathedral (or southern church). I was accompanied by the Regional Councillor (Fr Thomas Panakezham) and by my brother (Fr Angelo), and kneeling in the second bench on the left and in the presence of these two competent witnesses I recited the formula of Entrustment, which I include as an appendix to this letter. We then took part together as members of the faithful in the Mass celebrated in Latin.

Looking around the cathedral we saw fixed to one of the columns near the entrance the 1987 calendar for the so-called «Patriotic Association» which manages the churches open to the public: at the centre it had a beautiful coloured picture of Mary Help of Christians, exactly like that of Valdocco. It seemed to us a significant indication.

We knew already that on 19 January 1949 Mary Help of Christians had been proclaimed the special Patroness of Peking. But we had confirmation of something else: in the first Synod of the Chinese Bishops (14 May - 12 June 1924) the entire people of China were entrusted to Mary invoked as «Auxilium Christianorum, Mater gratiae, Celestis Sinarum Regina».

At Shanghai, on the famous hill of Zo-sè, there is a splendid basilica dedicated precisely to Mary «Auxilium Christianorum»; the statue, identical with that of Turin, rises in motherly fashion above the high altar. Already in the previous century<sup>3</sup> a hexagonal chapel had been built on this hill in her

honour: «Our Lady of Zo-sè»; the faithful used to flock there to seek her help and to thank her for it afterwards.

Don Bosco himself makes mention of it in a little booklet entitled «Nine days consecrated to the august Mother of the Saviour under the title of Mary Help of Christians».<sup>4</sup> Giving an example of the motherly efficacy of Our Lady he wrote: «The name of Mary Help of Christians gloriously resounds already even in far distant countries. It seems indeed that God wishes to draw to himself the whole world through the wonders worked in favour of unbelievers through the intercession of his divine Mother.» And he quotes two facts which took place on the hill of Zo-sè.<sup>5</sup>

My pilgrimage to Peking was intended to have this Marian aspect in the forefront, as a strongly significant element. The outcome of our missionary activity will always be linked with a sincere and trusting devotion to the Mother of God and of the Church.

### Don Bosco's missionary dreams

Before leaving Rome I had read once again with careful attention Don Bosco's five great missionary dreams: about Patagonia,<sup>6</sup> South America,<sup>7</sup> a large number of missionary presences,<sup>8</sup> Africa, Asia, Australia and Oceania,<sup>9</sup> and the trans-continental line stretching from Valparaiso to Peking.<sup>10</sup>

Don Bosco spoke explicitly of China in narrating the fourth and fifth dream. He saw his sons present there in big numbers and carrying out an efficacious work of evangelization. He was convinced that Our Lady wanted his followers for the young

<sup>4</sup> 1870

<sup>5</sup> cf. GIOVANNI BOSCO: *Opere edite, ristampa anastatica*, LAS Roma 1977, vol. XXII, p. [253]; [333-334]

<sup>6</sup> 1872; BM 10,46-48

<sup>7</sup> 1883; MB 16,385-398

<sup>8</sup> January 1885;

MB 17,299-305

<sup>9</sup> July 1885;

MB 17,643-647

<sup>10</sup> 1886; MB 18,72-74



people of that country too. «If I had twenty missionaries to send to China», he said after narrating the fourth dream, «they would certainly receive a triumphal welcome there, despite the persecution». <sup>11</sup>

<sup>11</sup> MB 17,647

And Don Lemoyne, to whom Don Bosco spoke about his dream of salesian works stretching from Chile to Peking, quotes him as saying quietly but in a penetrating manner: «When the Salesians get to China, they will find themselves on both banks of the Peking river. One group will come to the left bank through the heart of the country. The other group will come to the right bank from the coastlands. And when they meet and shake hands with each other, what a glorious day that will be for our Congregation! But the time is in the hands of God!». <sup>12</sup>

<sup>12</sup> MB 18,74

I went to that river and stood on the famous bridge which crosses it. (Marco Polo described it in 'Milione'). And later on when I told the confreres of the province that I was a Rector Major who had come from Valparaiso and Santiago and had reached Peking, I saw on their faces both emotion and great hope.

For the moment there remain in mainland China only a handful of confreres who have borne witness with a heroic fidelity lasting more than thirty years to the love of the Chinese for Don Bosco's charisma and their unfailing conviction of having experienced through their profession the attraction and efficacy of the Lord's Gospel for the youth of their immense country; they now see appearing on the horizon new possibilities with great promise.

In the course of my travels I have been able to verify to some extent in the different continents the prophetic truth of the missionary dreams of our

Father, and I have felt in my heart (and I have seen that the confreres there feel the same thing) that this truth extends also to the future, thus giving weight to the famous expression of Don Bosco: «If only I could embalm and keep alive some fifty Salesians of the kind we have at the moment, in five hundred years time they would see what an amazing destiny Providence has reserved for us, if we remain faithful. ... There may arise some hothead bent on destroying us, but they will be isolated cases without support from others. Everything depends on the Salesians not allowing themselves to give way to the attractions of ease and comfort and so avoid hard work».<sup>13</sup>

<sup>13</sup> MB 17,645

I prayed in Peking that throughout the Congregation (and this is where the special spiritual contribution for '88 comes in) the identity of the Founder's charism may grow and be intensified in the confreres: the mystique or contemplative dimension of «da mihi animas», and the daily ascetical practice of «work and temperance».

### **The two salesian protomartyrs**

When I arrived in Hong Kong from the Chinese mainland I found awaiting me a letter that had been written on 21 August by an old and well deserving confrere who had worked for many years in that province. «Dearly beloved Father,» he wrote, «welcome to the land of Don Bosco's dreams. The soil of China, already bedewed by the blood of *eleven* confreres, is preparing great consolations and triumphs for the sons of Don Bosco... but many sacrifices are still needed, as Blessed Mgr Versiglia used always to say».

One of the objectives of my visit to mainland China had been precisely that of visiting the places where Mgr Versiglia and Fr Caravario had carried out their apostolic work and where they had been martyred. This is why I had invited my brother Angelo, Provincial of the Central Province based at Turin, to accompany me. Seven years ago he had been miraculously cured of an inoperable cancer after insistent prayers of the confrere of the Milan province (of which he was then Provincial) to our two martyrs.

We have been to the places where they worked and gave their testimony; we prayed in gratitude for the past and asked that the seed of these martyrs might be fertile for the future, and we were able to concelebrate a sung Eucharist with Gregorian chant in a form which though rather isolated was very moving and meaningful, in the little church of Saint Teresa in Shiuchow. We were accompanied by the subdued voices from outside of some «Sisters Announcers of the Lord» (the local Sisters founded by Mgr Versiglia); they were not allowed to come inside.

We recalled the words of John Paul II in his homily at the Mass of Beatification of the two martyrs in St Peter's Square in Rome:<sup>14</sup> «In every age and in every place martyrdom is an offering of love for the brethren and especially for the people for whose benefit the martyr offers himself. The blood of the two Beati is therefore at the foundation of the Chinese Church, as the blood of Peter is at the foundation of the Church of Rome. We must therefore understand the witness of their love and their service as a sign of the profound harmony between the Gospel and the highest values of the culture and spirituality of China. In this witness, the sacri-

<sup>14</sup> 15 May, Sunday after Ascension

fice offered to God and the gift of self made to the people and to the Church of China cannot be separated». <sup>15</sup>

I have been able to note in the brief history of this province, more than in any other, the abundant presence of martyrdom and suffering which is the expression and incontrovertible witness of salesian love for the youth and people of China.

And I thought to myself during my short stay at Shiuchow: the sons of Don Bosco have always had an intense love for the boys and girls, the young men and women, and the simple people of the fields and towns of the great and numerous Chinese people. They love them now and will always do so in the future. In the light of these two martyrs, the Salesian will never be a stranger in China because he is a disciple of Christ who has chosen as the beloved country of his vocation also the culture, the history, the projects, hopes and difficulties of this dear peace-loving people which yearns for truth.

I learned of various Chinese confreres, priests and brothers, who have been able not only to accept but to live in hope a «passion» which has gone on for more than thirty years; to some of them I have been able to speak. They accept the will of the Father in their regard as a grace. More than one of them has already given his life; others continue their witness in a form which is humbly sublime.

In a letter of one of them, written on the 8th of the present month, I read with amazement: «I have been here, far away and alone, for 33 years now! Nothing has changed. But every day without fail I have recourse to Mary Help of Christians, to Jesus in the Blessed Sacrament through a spiritual communion, and I pray for the Pope (to sustain him

<sup>15</sup> *Oss. Rom.* (Eng. edtn.) 23 May 1983

with fidelity), thinking always that the Superiors and my brothers in the great family of St John Bosco cannot forget me in the midst of my tribulations; and so I do not feel either sad or alone, in fact I feel fortunate because I am sure they will never forget this poor creature; and this gives me strength... Certainly there is much that I could say, but I can sum it all up in a single thought: I send you my affection and gratitude for everything, everything. I have heard from you that next year there will be great celebrations for the centenary of the death of Don Bosco. Every day in my evening prayer I recite the prayer: 'O Father and Teacher of youth, St John Bosco...'» He has been my great benefactor ever since I was a young boy, and I can never forget him... Mary Help of Christians, help us to come safely through this raging sea. My heartfelt greetings for the Feast of the Assumption!».

My dear confreres, it will not be easy to surpass this dear Chinese Brother in our preparation for the celebrations of '88.

### **Brief contacts with the reality of Chinese culture**

In Peking especially I was able to see some of the wonderful manifestations of Chinese culture of the past and also certain imposing initiatives of the present day. One is impressed by the originality, magnificence, grandeur, skill and careful attention to knowledge which, together with rich traditional values in a familiar context of social courtesy linked with constant application to work, make one think of the truth of what John Paul II said in a meeting to mark the 4th centenary of Fr Matthew Ricci:

«The particular connotations which mark civilization and culture are among the most well known and celebrated in the world, autonomous in their originality of thought, of linguistic and literary expression, of tradition and usage, to such an extent that they constitute one of the richest centres of the elaboration of intellectual and human values of universal history».<sup>16</sup>

To give you an idea of what I am referring to, the more important places we visited were: the Temple of Heaven, the Gate of Peace, the Forbidden City (or Imperial Palace), the Astronomical Museum, the Summer Palace (of the Empress), the Ming Tombs, the Great Wall, the vast Square and Mausoleum of Mao Tse Tung, the immense Hall of the People, the tombs of Fr Matthew Ricci and other missionary astronomers and scientists (as for instance the German P. A. Schall and the Belgian P. Ferdinand Verbiest, who was given a state funeral because of his contributions to knowledge, and the Austrian P. Augusto von Hallerstein), and also some of the more famous Pagodas rich in history.

Going about on foot in the main streets of Peking (which has some ten million inhabitants) and visiting some of the supermarkets, one can become convinced in a practical fashion by the daily crowds of people that the Chinese are the most numerous nation on earth; alone in fact they make up more than a fifth of all humanity.

One is therefore naturally led to think of the particular seriousness of the problems of social cohabitation, of the difficulties experienced in structures at local and state level, of the serious ethical problems and the urgent need to meet all such demands with a proper view of the individual, the family and society.

<sup>16</sup> *Insegnamenti di Giovanni Paolo II*, Libreria Editrice Vaticana 1982, V. 3 1982, p. 927-928



Those who bring the Gospel, prompted by the power and light of the Holy Spirit, will have to bear well in mind the particular values of a people so great not only in numbers but also for their glorious if often cruel history of independence and liberation.

### **The presence of «church»**

As I said at the beginning of this letter, in China one immediately feels that Christians are a «little flock» immersed in an ocean of brethren who have not yet heard the Good News of the resurrection.

The events of recent decades have resulted in the departure of numerous missionaries, and the flock has been decimated and dispersed: in 1948 there were more than 5,700 priests and nearly 8,000 religious brothers and sisters. Today they are very few: in the whole of Peking there are only 16 priests, all of them members of the Patriotic Association.

Since 1978 the Constitution has asserted that there is personal freedom of belief, and ensures that the State will protect lawful religious activity, provided that it be not under control from abroad. The policy of the «United Front» (which depends on the Party) aims at uniting all the country's efforts in a common endeavour for the relaunching of the nation. While believers of various denominations are guaranteed religious freedom, they are educated and actively involved for the service of the country's common good.

There is a State Department for Religious Affairs, part of whose task is to reorganize and give direction to groups of believers, to rectify errors of

the recent past, to reopen places of worship, and to work for peace, all within the ambit of the Party's religious policy.

The christian faith is certainly still alive with heroic expressions and a silent fertility.

There exists an official «Catholic Patriotic Association» which governs all public places of worship where sacramental rites are celebrated. These are carried out in Latin and in accordance with a pre-conciliar liturgy, as we were able to see for ourselves when participating at Mass and seeing a baptism administered.

We were able to visit five churches open to the public: three in Peking (the cathedral, the northern church and the eastern church); one at Canton (the cathedral) and one at Shiuchow (that of St Teresa of the Child Jesus).

A little conversation in Latin with some of the priests in charge made us feel our brotherhood in the centrality of Christ's mystery, the importance of Mary for salvation history, and the urgent need to be able to communicate the Gospel to the people in a better way.

### **In communion of hope with the universal Church**

Christ and Mary love the people of China, who are called to be the People of God in communion with all the redeemed. The Spirit of the Lord has prompted the universal Church to proclaim in China the Good News of the New Covenant, and is doing so still. Ministers and consecrated members of the universal Church pray, hope and offer themselves for so historic a mission, in the certainty of being able to bring to the country and to all huma-

nity a great good.

Paul VI, in a reference to the courageous faithful of China, said with deep feeling that among them the fact that they were Catholics did not detract in any way from their love for their native land: because membership of the Church in no way weakened but rather strengthened and confirmed their relationship as citizens with their country, and made them guarantors and sharers in its security, its peace and its true progress.<sup>17</sup>

Some time ago when I was speaking with Cardinal Sin at Manila (Philippines) and Cardinal Kim at Seoul (Korea), I felt the great interest and ecclesial affection of these two archbishops for the Christian faith in neighbouring China, and their concern to hasten the time and prepare more messengers.

Conversing too with various religious Superiors and Superiors General I have noted a kind of «Chinese» predilection in the future orientation of their charismata.

Peter's Successor looks at China with an intense love as he thinks of the responsibility inherent in his ministry, according to Christ's words: «Go and make disciples of all nations; I am with you always, to the close of the age».<sup>18</sup>

John Paul II thinks of our Chinese brothers and sisters who have suffered for the faith. He wrote a letter in Latin to the Bishops of the world asking them to pray for China.<sup>19</sup> In it he said: «The courageous witness (of our Chinese brothers and sisters) can well be compared to that of the Christians in the early ages of the Church. How consoling it is to receive news of the constant and unswerving loyalty of Chinese Catholics to the faith of their forefathers and of their filial attachment to the See of Peter... We entreat the Lord to keep ever more

<sup>17</sup> Address to College of Prop. Fide, 20 Oct. 1963; *Insegnamenti di Paolo VI*, Tip. Pol. Vat., I 1983, p. 253-254

<sup>18</sup> Mt 28,19-20

<sup>19</sup> 6 January 1982

alive and joyful in them the hope that one day there will be a joyful rebirth of their Church and a new Pentecost of the Spirit which will make the message of Jesus flourish once again in that beloved land».<sup>20</sup>

In an address to those attending a study congress at the Gregorian University in Rome<sup>21</sup> for the 4th centenary of Fr Matthew Ricci, he said: «The (universal) Church, aware of the spiritual gifts of every people, cannot fail to see the Chinese people (more numerous than any others in the world) as a great unified reality, a melting pot of lofty traditions and vital leaven, and hence at the same time as a great and promising source of hope».<sup>22</sup>

And on the occasion of a documentary being prepared by a television group destined for use in China,<sup>23</sup> John Paul II declared: «The Catholic Church looks on China as a great family, the cradle of noble traditions and vital energies, rooted in the antiquity of its history and culture. The Church looks approvingly on the modernization and progress to which the Chinese people are committed. This was the attitude of the famous Fr Matthew Ricci when he first made contact with China. I am sure that those Chinese who are disciples of Jesus Christ, as was Matthew Ricci, will contribute to the common good of their people by practising the virtues taught by the Gospel, and which have been held in high esteem for centuries in Chinese tradition, such as justice, charity, moderation, wisdom and a sense of fidelity and loyalty».<sup>24</sup>

And so our Salesian Family feels itself in complete harmony with these ecclesial yearnings, and my journey was intended to contribute to and intensify the awareness that our «sense of Church» implies historically at the present day an opening to

<sup>20</sup> *Insegnamenti di Giovanni Paolo II*, Libreria Editrice Vaticana 1982, V. 1 1982, p. 183

<sup>21</sup> 25 October 1982

<sup>22</sup> o.c. V. 3, p. 927-928

<sup>23</sup> 24 July 1985

<sup>24</sup> o.c. Libreria Editrice Vaticana 1985, VIII. 2 1985, p. 168

prayer, to initiatives and to hope for the Chinese people.

Don Bosco wrote in his own hand in his spiritual testament: «In due time our missions will reach China, and specifically Peking. But let us never forget that we go there for poor and abandoned children. There, among aliens who do not know the true God, will be worked wonders never before believed and his marvels will be displayed for the whole world to see».<sup>25</sup>

In a conversation with Fr Arthur Conelli at San Benigno in October 1886, our Father spoke of the good his sons would do in China and referred to the capital Peking, to a river which flowed close by it and to a bridge.<sup>26</sup>

On 8 January 1888, shortly before his death, he spoke of the future missions in China to the Duke of Norfolk who was kneeling at his bedside.<sup>27</sup>

Later Blessed Mgr Versiglia, pioneer of the salesian presence in China,<sup>28</sup> wrote to Don Albera on 12 October 1918: «Our venerable Father Don Bosco, when he dreamt of China, saw two chalices filled with the perspiration and blood of his sons... God grant that I may be able to give back to my Superiors and to our Pious Society the chalice that has been offered to me, and may it be filled at least with my perspiration if not with my blood».<sup>29</sup>

We have then, both as a Congregation and as the Salesian Family, an ecclesial commitment based on vast Chinese horizons to which we must turn our eyes and for which we must both pray and work.

<sup>25</sup> *Spiritual Testament*, Sal Archives 132, book 6; cf. MB 17, 273

<sup>26</sup> cf. GUIDO BOSIO: *Martiri in Cina*, LDC Turin 1977, p. 7

<sup>27</sup> cf. MB 18,513

<sup>28</sup> 1906

<sup>29</sup> *Lettere a d. Paolo Albera*, Sal Archives 9,3 Versiglia

## **The outlook for our Hong Kong Province**

At Hong Kong and Macau at the end of the journey I was able to talk with the confreres (some of whom had come from Taiwan), and with the Salesian Family of this Chinese Province. I saw in their eyes gratitude, joy and willing responsibility. The years 1997 and 1999 when the two cities (at present linked with Great Britain and Portugal) pass to the control of mainland China, may appear as a providential perspective for our commitment.

Our very significant meeting concluded with a fervent eucharistic concelebration on the octave day of the Assumption, dedicated liturgically to the commemoration of the Blessed Virgin Mary as Queen. The Immaculate Virgin, said the Council, «was taken up body and soul into heavenly glory when her earthly life was over, and exalted by the Lord as Queen over all things, that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death».<sup>30</sup>

<sup>30</sup> LG 59

This regal quality of Mary makes of her the great Helper of all peoples and Mother of the Church throughout the ages.

We meditated together on the portentous contents of the «Magnificat» and on the silent but inexorable power of the Holy Spirit, while we marvelled at the fact that both the Hong Kong Province and the whole Chinese people and its youth in particular, together with its capital Peking are all specifically entrusted to Mary Help of Christians.

In a climate of hope, the conviction became intensified in our hearts of the strategic importance of this Province, of its history of blood and sweat, and of the extraordinary relevance of its mission at the present day in response to salesian desires



throughout the world.

One of those present at the concelebration prayed that the Chinese people might gradually become «protagonists» in the forthcoming third millennium of christianity.

May Mgr Versiglia and Fr Caravario guide and encourage from heaven the confreres and groups of the Salesian Family of this Province, and intercede efficaciously for them and for all the Chinese people.

### **The importance of suffering for apostolic action**

I am writing this letter on the day in which we commemorate the martyrdom of one of the Twelve, St Bartholomew, who with other members of the Apostolic College is said to have proclaimed the Gospel in Asia.

A mysterious silence has covered the witness and mission of the various Apostles, but it is clear nevertheless that as pillars of the Church they have had an influence on the good of the numerous people of that vast continent, and that this influence will continue in the future.

As I read in the breviary today's second reading, taken from the homilies of St John Chrysostom on the first Letter to the Corinthians, I was struck by the following reflection: the cross exerts an attractive force on all the world. «What tax-gatherers and fishermen had strength to achieve by the grace of God, was something that neither kings nor orators nor philosophers, not (in a word) the whole world searching in all directions, could even imagine. Reflecting on this Paul said: 'The weakness of God is stronger than all men'.<sup>31</sup> It is clear from this too

<sup>31</sup> 1 Cor 1,25

that the Gospel is divine. For whence did it strike twelve unlettered men to attempt such great enterprises, men who were living in marshes, or rivers, in desert places, who had never perhaps gone into a city or the public square?».<sup>32</sup>

<sup>32</sup> Hom 4,3,4;  
PG 61,34-36

Martyrdom never fails to exert its attraction; it prompts us to think more frequently and at greater depth of the supreme and indispensable presence of suffering in all christian witness, and in particular in the pastoral style of the salesian charism. I invite you, dear confreres, to read again the circular letter on «Martyrdom and suffering in the apostolic spirit of Don Bosco» which I wrote to you on 24 February 1983.<sup>33</sup>

<sup>33</sup> ASC 308, p. 3-23

And so we must not lose courage nor consider ourselves incompetent: we are with God, and for him we are working. We shall not be afraid to add to Project Africa, when the hour decreed by Providence strikes, another and still more demanding frontier, Project China. For the present we have a Province with various groups of the Salesian Family which feels itself committed in this regard: already it is evangelizing, preparing and keeping a watching brief. We feel ourselves united to the confreres of this Province with deep admiration and fraternal solidarity, and while praying for them we also prepare ourselves to give them our collaboration.

## Conclusion

Dear confreres, this significant journey of mine was meant to be also a contribution to the intensification of our «salesian spirit» for the celebrations of '88.

When on 14 May next year all our confreres solemnly renew their religious profession, it is my earnest hope that there may be in the heart of each one the same climate of hope and the same apostolic perspective that was in the hearts of Don Bosco and the twenty-two young men who made their profession on 14 May 1862: the social situation was unfavourable, nationalistic enthusiasm was emptying the seminaries, the State was banishing religious, the Pope was considered a hostile temporal sovereign, current opinion on religious orders was generally negative, and yet those twenty-two young men dreamt with Don Bosco of a great future and committed themselves evangelically to stay with him always.

«My dear sons,» said our Father to them on that memorable day, «we are living in troubled times. It may almost seem foolhardy to try to set up a new religious community in this unhappy hour when the world and hell itself are doing their utmost to destroy existing orders. But never mind. I have sound reasons — not merely probable ones — for believing that it is God's will that our Society be born and grow... Who knows but that the Lord may wish to use this Society to achieve much good in his Church!... Let us take courage and work with all our hearts. God is a generous master and will amply reward us. Eternity is long enough for us to rest».<sup>34</sup>

In a deeply «mystical» atmosphere, Saturday 14 May 1988 will become the most significant day in the centenary celebrations of our holy Founder: it will find us radically committed by an oath of fidelity to his spirit and of active witness of apostolic consecration.

And the difficulties? Well, for those we have the

<sup>34</sup> BM 7,103

Help of Christians who is the Madonna for difficult times.

From Peking too there comes to us a pressing invitation to renew for '88 the pastoral charity of «da mihi animas».

To all of you, dear confreres, I send my cordial greetings.

Affectionately in the Lord,

Don F. Viganò

SP  
L22

## **ENTRUSTMENT of the YOUNG PEOPLE OF CHINA to MARY HELP OF CHRISTIANS**

O Blessed Virgin Mary,  
Mother of the Church and Helper of all peoples,  
special Patroness of Peking,  
we Salesians of Don Bosco,  
in pilgrimage to this capital city of CHINA,  
on the Solemnity of your ASSUMPTION into heaven,  
entrust to YOU  
the hopes and struggles of this immense people  
who yearn for the truth and so much love peace.

We bring to your maternal attention  
the young people who abound  
in the various districts of this their hard-working country,  
while we remember with joy the promise made to Don Bosco  
that his charisma would here find growth  
for the good of the people and especially the young.

Intercede for those who bring the Gospel  
and entreat the Holy Spirit  
that by his power  
he may open the horizons of hearts to their message.

We ask you, who have believed  
and extolled the great things God has done,  
to ensure that the response of faith of Chinese youth  
may give light to the world  
like the sun which rises in the East!

PEKING, 15 AUGUST 1987



### 奉獻中華青少年於進教者之佑聖母

吁，至聖無玷童貞！教會之慈母、萬民之助佑、北京之主保，吾等鮑思高慈幼會會士，來到中國首都北京，欣逢妳蒙召升天的慶日，我們將這個擁護真理、熱愛和平之民族的理想和辛勞托付給妳。今天我們愉快地回憶上主給會祖許下的諾言。為使他的神恩澤及這裏的青少年及平民大眾，我們將這個以勤勞見稱的國家、日益茁壯的青少年托妳垂顧。

請妳為宣講福音者轉禱：祈求天主聖神以祂的德能，敞開人的心門，接受福音的訊息。

至聖童貞，妳曾堅信並頌揚上主所作的奇事，請催使中華青少年對信仰的回應，能如東昇之旭日光照世界。

亞孟。



## 2. GUIDELINES AND POLICIES

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### **2.1 THE FORMATION OF THE SALESIAN BROTHER: A GROWING AWARENESS AND COMMITMENT** (From the analysis of the Provincial Chapters and Directories)

Fr Paolo NATALI

*Councillor General for Formation*

#### **1. A period of greater practical application: from theory to life**

The GC22 brought to an end a long period of reflection, revision and reformulation of the salesian charismatic experience which had begun with Vatican II. The Congregation feels now more than ever before the need to translate the theory into practice in our lives, in a combination of clarity of criteria with realism and creativity. This was stated explicitly by the Rector Major when he presented the renewed text of our Rule of life: «Now that the postconciliar period of research and clarification is over, there is beginning in the life of religious Institutes a stage which should be characterized by a striving for realization and practical application. With the renewed Constitutions and Regulations the Congregation is on the threshold of a period of more clear-cut practice». (AGC 312, p. 44)

Three years have now passed since the GC22 came to an end, and this would seem to be an opportune moment to pause and consider whether and to what extent this need for practical application has been realized in programmes and initiatives. We attempt here an appraisal of the formative commitment planned and put into effect by the Provinces in respect of our coadjutor brothers. More than one index of evaluation could be adopted and they differ in number and depth. We have preferred to use an examination of the

Provincial Chapters which have taken place at the midway point between the last and the next General Chapters, together with the Directories they drew up.

## **2. The «lay component»: a topic studied in depth, but still open**

### *2.1 The past decade*

In the past ten years, as a result of a renewed sensitivity and mentality and prompted by the need to come to grips with a situation that was often disturbing and even critical, much thought and writing was dedicated to the salesian brother, to his identity, his essential correlation with the salesian priest, and to the lay dimension of the Congregation and its mission. It is not our intention to take up again what has already been said in these connections, nor even to synthesize what has been analysed, affirmed and laid down. Our objective will be limited to considering what the Provinces are doing or intend to do for the formation of the brother, even though we are well aware that the way the problem is approached and the solutions which are proposed clearly depend on a certain sensitivity and vocation awareness.

We recall first of all the guidelines of the GC22 and emphasize some common features which emerge from the Provincial Chapters so as to provide a practical overview of the situation and foster an ever more enlightened and constant commitment. In this way it is hoped to stimulate initiatives and contribute to the overcoming of a certain apprehension which is always felt when a problem exists and is disturbing and it is not easy to say in which way it should be solved.

### *2.2 The GC22: a commitment to provide a response to a disturbing situation*

One of the few practical directives of the GC22 centred on the «lay component», and this manifests at once the urgency and im-

portance that was given to this aspect of the salesian reality. The Chapter had been given a single objective: that of preparing for approval the definitive text of the Constitutions and Regulations. There was room therefore for only a single and precise fundamental directive: the knowledge, assimilation and practice of our Rule of life.

And yet the Assembly, moved and almost challenged by the diagnosis presented by the Rector Major, decided to involve every confrere and every province on this point in an explicit manner.

The Rector Major's report had pointed to two straws in the wind which characterized the situation at world level: one of progress made, and the other of continuing preoccupation. «In the Congregation», he said, «progress has been made as far as reflection is concerned; there have been practical initiatives which have met with partial success; there has been an improvement in pastoral vocation work regarding the brother; solid bases have been ensured for his adequate specific formation». But he went on to say that some serious problems had still not been solved: one that was more immediately obvious was that of numbers and the vocational aspect; but also and more profoundly there was a certain lack of sensitivity and false criteria in understanding this specific aspect of salesian identity which is linked in turn with the unique kind of set-up in our communities and the realization of their mission.

The Assembly was not slow in reacting to these indications. It gave special attention to them in drafting the constitutional text and formulated a *practical directive*:

- «the richness of the vocational identity of the lay salesian shall be studied more deeply at different levels, and its essential significance for the life of the Congregation shall be recognized in the light of present-day thinking in the Church»;
- in their pastoral work for vocations, the provinces were to be «aware of the urgency of stepping up initiatives in the field of the lay salesian vocation»;
- a greater insertion of lay salesians into structures of community

responsibility at various levels was to be promoted.<sup>1</sup>

Formation seemed to be strictly linked with this practical directive and provided moreover the most direct and efficacious way of putting it into practice.

### **3. The formation commitment of the Provinces as it appears from the Chapters and Directories**

We approached the provinces by an indirect route. We have done it by reading the concluding documents of Provincial Chapters and the analysis of their Directories. In this context significance attaches to the importance given to the theme of the formation of the salesian brother, seen against the overall background of formation in general and salesian life; one notes at times a wish or proposal (this or that «should be done») rather than a concrete practical decision already in operation. On the other hand it is necessary to keep in mind the great diversity of vocational and formation situations which are part of the reality of the salesian world.

#### **3.1 *Some general observations***

##### **31.1 *A growth in awareness***

In the first place there is a greater community awareness regarding this obligation. The majority of the Chapters and Directories deal sufficiently fully with the salesian brother, and almost everywhere the problem is highlighted of his presentation in pastoral work for vocations and his formation.

<sup>1</sup> For an adequate understanding of this guideline and to avoid reducing it merely to «more things to be done», it will be well to place it in the context of the concluding address of the Rector Major to the GC22 (cf. «The originality of the figure of the salesian», GC22 79-86).

### 31.2 *The FSDB, a common point of reference: some points that are emphasized*

The provinces are following what is laid down in the FSDB as regards the essential and general points. In this overall and organic perspective the aspects most frequently emphasized are:

- a spiritual formation which makes of the confrere a «man of God», an educator of the faith in the midst of the young and of people in general in a manner complementary to that of the salesian priest;
- an apostolic formation which is sensitive to the world of work and attentive to the missionary dimension;
- an intellectual formation which responds in general to the specific requirements of this characteristic expression of vocation.

The degree of insistence on the various aspects is determined by the requirements of the salesian life and mission on the spot, and by the number, aptitudes and availability of the subjects.

### 31.3 *Responsibility shared by all*

The directories see the formation of the salesian brother as a specific task, which nevertheless must be supported by the sensitivity, mentality and responsibility of every confrere. In this case too they lay down a strict relationship between initial and ongoing formation. They regard as useful those initiatives which present the figure of the salesian brother, his significance and necessity; useful too are systematic contacts throughout the period of initial formation when knowledge and understanding deepen and become more immediate; so too are «salesian brother days» organized annually at local, provincial and interprovincial levels, and the annual meeting of all brothers of a province to reflect on some point of the brother's vocation and mission.

### 3.2 *The formation process*

The attention and efforts of the provinces concentrate on two characteristic and important moments in the formation process: the immediate postnovitiate and the period following practical training. Without being exclusive, the accent in the first period tends to be on the educational dimension and capacity of the consecrated laity as its proper objective (cf. FSDB 338); in the second the emphasis is on the pastoral dimension and professional specialization.

In the prenovitiate, which is now everywhere lived in common, and in the novitiate, the time of the first experience of salesian religious life, the desirability is stated of creating opportunities for characteristic encounters and opportune specific reflection.

The formative character of the practical training period is emphasized: it is a phase in which conditions must be guaranteed for continuing the experience of vocational values in the education of the young.

In the matter of ongoing formation the provinces apply to the salesian brother what the Constitutions and Regulations require for every salesian.

#### 32.1 *The immediate postnovitiate*

This is the phase which receives the lengthiest treatment in the Directories and to which most work is directed. It is also the phase in which are found the fullest and most varied norms. It takes account in fact of the cultural diversity and different formational possibilities that can exist in the same province.

Our documents call upon the competent organisms to draw up «a serious formation programme, but one which is flexible and adjustable, recognizing both the special nature of the various responsibilities and the actual possibilities of the candidate». (FSDB 410) This kind of work has been done and along these lines, even though not everywhere and not always completely. In some provinces it has been left to the Provincial Formation Commission or to some other organism as a task to be carried out by following up in a prac-

tical fashion the formative development of every young salesian brother and the possibilities available to him.

*The duration* is variable. The prescribed minimum period of two years (cf. R 95; FSDB 395) has been extended to three in some cases, or is followed immediately by some years of preparation for a higher academic or technical qualification.

In the vast majority of cases *the community* is the same as that of the candidates for the priesthood (cf. FSDB 397). The rector and formation personnel are called upon to devote special attention and care to the vocational identity of the young brother in their personal relationships with him, in various encounters and in an appropriate spiritual direction. What is at stake is the lay dimension of the spiritual formation of the salesian religious. It must be a formation «which will help the brother to grasp the special ethos proper to our Society» (cf. E. Viganò, ASC 298, p. 45), and to live it as a member and bearer of complementary and irreplaceable values.

*Intellectual formation* is one of the most characteristic and problematical aspects. In the matter of studies two series of problems arise which are solved in different ways:

- the first concerns the level of studies and corresponding qualifications with which the candidate begins the postnovitiate. This is the departure point for the curriculum to be followed;
- the second is constituted by the relationships between philosophical, pedagogical and catechetical preparation, and technical and professional training (cf. FSDB 409). In some cases these proceed along parallel lines with an appropriate division of time between them; in others one takes place before the other; in still others only the first takes place in the postnovitiate, with the second left until after practical training; and finally there are cases in which one or the other kind of fundamental training is chosen as an alternative.

The kind of solution adopted determines the relationship with the courses followed by candidates for the priesthood. And so, for example, it frequently happens that young salesian brothers follow courses with the other postnovices and have in addition some spe-

cial courses specifically for themselves. All follow the same community life, but different study cycles are followed. There are also cases of salesian brothers in the same community who follow personalized curricula, suited to their needs and ability.

There is evident in the formation personnel the determination to demand and maintain a serious approach, even allowing for the necessary flexibility and pluriformity in the curricula. It is a case, despite the considerable difficulties, of integrating in a first fundamental level of religious life the elements recalled in this article and in the letter of the Rector Major already cited (cf. ASC 298, p. 46).

The community preparation, realization and evaluation of pastoral experiences will help this assimilation, and the sensitivity proper to the lay component will be greatly enriched by the life of the formation community.

### *32.2 The period following practical training*

Many Provincial Chapters note that this is a phase which is still almost entirely at an experimental stage.

Quoting various documents (especially C 116, R 98 and FSDB 453-456, 474-476, 542-544) they assert that in some way the possibility must be given to all salesian brothers «in the phase which completes their initial formation following the practical training ..., of acquiring a serious theological, salesian and pedagogical preparation suited to their cultural level». (R 98)

Some provinces have laid down a fixed first formative period of two or three years, or of variable duration according to the curriculum chosen. The confreres involved in this phase reside in a formation community or in some other in which conditions can be realized to enable them to be adequately followed up.

The content of this time of specific formation (which is not limited to «specialization» alone) varies a great deal from place to place and also from one person to another, but it must ensure as a primary requirement in every case the development of the pastoral dimension and capacity in the young confrere.



#### 4. Some observations

Against a background of a growing awareness and commitment, and while leaving to each community the task of performing its own self-appraisal, we conclude with a few guidelines:

##### 4.1 *Express a commitment which involves the whole of formation, initial and ongoing, and of all confreres*

We have referred for the most part to the initial formation of the salesian brother, but it should not be forgotten that the problems involved concern the entire formation set-up, initial and ongoing, of all confreres and only in that context will they be solved. This is stated forcibly by the Rector Major in the letter already quoted: «Before concluding I want to insist on responsibility in the task of formation. After all that has been said, it is plain that this is not limited to young brothers but extends to all confreres, both brothers and priests, and embraces initial and ongoing formation. Without extraordinary and earnest emphasis on formation I believe it impossible to achieve radical change in a short time. But if formation is given in a thoroughly renewed fashion, especially for the younger generation, there is good promise for the future». (ASC 298, p. 43) It is important that we continue to work in this field for the renewal of our sensitivities, attitudes and criteria of salesian life and activity.

##### 4.2 *Set up an organic structure and draw up suitable programmes in a flexible manner*

Two criteria have to be constantly harmonized: the organic structure, and flexibility of the formation curriculum. This is necessary because of the obligation of ensuring «the opportunities for a valid experience» (C 104) and the consideration of the variety

of situations, not only personal but involving also the number of vocations and the possibility of formative structures and services.<sup>2</sup>

#### *4.3 Do immediately whatever is possible: be practical and definite*

At the beginning of these considerations we said that we had entered a period of greater practical application. «Let the provinces,» declared the GC22, «in their pastoral work for vocations be aware of the urgency of stepping up initiatives in the field of the lay salesian vocation». (GC22, 9) The FSDB, in turn, set out the duties of each province with regard to the formation of the salesian brother. (cf. FSDB 408, 474).

This is certainly not the easiest attitude to adopt when there are so many other urgent problems; when the vocational response is poor or non-existent and those to be formed small in number; when to set up a formation service or structure implies the reopening of a path which has long been closed, by accepting the challenge of the first tentative steps made frequently without any certainty of success; and when indifference and insensitivity is likely to be met with from more than a few confreres. Nevertheless it is important to make decisions and take concrete action. Even if it is not possible immediately to work with the same intensity in every sector (pastoral work for vocations, initial and ongoing formation), these fields can be sown one by one with the optimistic collaboration of all, even though difficulties will not be wanting.

<sup>2</sup> Here we take up again what the FSDB says in this connection: «Without prejudice to Const.106 (which refers to 'curricula of equivalent level'), the single name of lay salesian covers multiple possibilities. This diversity calls for special consideration. Thought should therefore be given at provincial and interprovincial level to 'a serious formation programme, but one which is flexible and adjustable, recognizing both the special nature of the various responsibilities and the actual possibilities of the candidates'». (FSDB 410)

#### 4.4 *Be convinced of the need for interprovincial collaboration*

For reasons which are clear enough the FSDB, when speaking of the postnovitiate (FSDB 412) and the specific formation of the lay salesian (FSDB 475), insists on the desirability (and in some cases the necessity) of interprovincial collaboration. «Because of its delicate nature and complexity this phase requires a set of conditions not easily realizable by a single province on its own. It will frequently be necessary for provinces, especially those of the same cultural background, to collaborate so as to produce interprovincial formation structures». (FSDB 412)

In conclusion, we have good grounds for thinking that the Provincial Chapters and Directories, and therefore the persons who have lived and worked in them, reveal a mentality that has truly understood and wants to show by facts the great consideration given by Don Bosco to the salesian brothers and his great love for them. At the present day they themselves must be the first to be convinced of this and to react in creative fashion by collaborating in the improvement of the structures and content of their formation. This will result in a benefit for the Congregation even greater than for themselves. The reliving of this commitment today on the part of all will give new life to Don Bosco's spirit and recreate in his centenary year a project of salesian community closer to his own idea and therefore more authentic and fruitful.

## 2.2 MISSIONARY ANIMATION

Fr Luc VAN LOOY

*Councillor General for the Missions*

Anyone looking at the third world becomes immediately aware of great riches of humanity and faith. On the one hand a knowledge of the missionary world provides an opportunity for an opening up to new peoples, to an appreciation and exchange of their cultural and religious riches and their different situations. The missionary vision is the first step towards a universal outlook and a generous and unreserved commitment to those in greater need.

On the other hand missionary sensitivity opens up horizons of faith and brings about the discovery in the Church of the apostolic thrust impressed on it by Christ and continued by his apostles right down to the present day. In this way it becomes expressed in a concrete commitment to evangelization.

The maturity of a salesian province, like that of a religious or christian community, can be measured by the degree of its awareness and integration into the specific pastoral reality of this fundamental line of thought which is the ability to «proclaim the Gospel to those who have not yet received it» (C 6). Indeed the ability (which is typical of the missionary spirit) to welcome different experiences and be open to new mentalities and wider horizons, leads to a more intense evangelical charity and a more perfect humanity. Not only at a personal level but also in religious communities and groups, among those involved in education and pastoral work, in all works like oratories, schools and parishes, in the animation of the various sectors of the province, the missionary outlook is the expression of a lived christianity, of commitment to evangelization and of shared responsibility within the Church.

At the level of Church, Congregation and Salesian Family the importance of «mission-mindedness» has been clearly expressed in certain documents which we may do well to recall:

- «*Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity*» (EN 14). It is not limited by any people, frontier, mentality, time or culture. It is therefore a fundamental component of the Church's activity.
- «People still awaiting the gospel message were the special object of Don Bosco's concern and apostolic effort. They continue to stimulate our zeal and keep it alive. *We look upon missionary work as an essential feature of our Congregation*» (C 30). This feature is lived out in practice not only by sending missionaries to distant countries, but also by giving an evangelizing tone to all our activities, and by inviting those to whom we are sent to take part themselves in this mandate of the Church.
- The Cooperators «dedicate themselves ... to fostering missionary activity among peoples not yet evangelized and in the young Churches» (Regulations of apostolic life 13,2). In this way the missions are indicated also to the Salesian Family as a special field of activity.

## I. EDUCATIONAL AND PASTORAL VALUES OF MISSIONARY ANIMATION

The missionary commitment has its effect on our educational and pastoral work. It creates a deep human and christian sensitivity, and helps our charges to become themselves educators and evangelizers.

We shall now consider some aspects of missionary animation precisely from this point of view.

### 1. Pastoral values

#### 1.1 *The commitment to proclaim the message of Christ*

Evangelization areas can be divided at the present day into two groups: the zones where exist *communities of believers* who live

and proclaim christian values; and *frontier zones*, where a work of first evangelization is bringing the people to a knowledge of the person of Christ and gospel values.

Here we are thinking primarily of the communities of believers, in which we want to promote a sense of shared responsibility for the proclamation of the Gospel and a sensitivity as regards the universal mission of the Church. This strengthens the human and evangelical capacities in the social and ecclesial environment and brings about growth in the level of commitment among both young and old. In fact by fostering practical participation in evangelization, we bring to maturity in individuals and groups the awareness of being called by Christ, and through this «school of evangelization» they are led to accept his mandate in a more serious and radical manner.

### 1.2 *The evangelization of cultures*

Missionary commitment implies that the proclamation of the message be not limited to the environment of the believer, but «what matters is to evangelize man's culture and cultures ... in a vital way, in depth and right to their very roots» (EN 20).

The Gospel permeates every culture, and cannot be proclaimed without attention to them. It is therefore indispensable for one like a christian, who shares in the pastoral work of the Church, to make himself able to unite cultures with religion, the Gospel with culture.

### 1.3 *Human advancement*

The evangelization of peoples finds concrete expression in paying heed to the needs of all and in creating the conditions necessary for dignified human life. The missionary animation of the Church has always been marked by widespread attention to human needs. Through information, projects, collections and concrete tasks, groups dedicate themselves to the alleviation of suffering and call on people's generosity for the greater good of all. This aspect of «works of charity» is not only advantageous to those who receive material help, but it displays interest in the human person and cre-

ates in the neighbourhood where the work is carried out an attraction for the christian message. It becomes a concrete sign of pastoral charity.

## 2. Educational values

Salesian missionary animation finds itself particularly at home in the educational environment. It is a school for making of our young people committed christians and men and women interested in the good of others. In the various dimensions of salesian pastoral work, missionary sensitivity is an instrument of particular efficacy for strengthening certain values that we want to have present in the education process. Here we shall emphasize some only of these values.

### 2.1 *Education to poverty*

The spirit of poverty is «characteristic of Christ's Gospel», wrote Paul VI in the Encyclical *Ecclesiam suam* (n. 57) and like it is endangered by the value attributed to material goods by the modern mentality (cf. *ibid.* n. 56).

This is perhaps one of the most important and tangible objectives of missionary animation carried out in the salesian style. Through our more exact knowledge of the realities of so many peoples and especially so many young people, those we work for can share in the sufferings of many others, giving rise in themselves to the same desire to help their brethren as far as they are able. Group experiences offer a particularly good possibility for translating this spirit of solidarity into practice.

The spirit of solidarity and generosity in turn leads the young to freely choose a poor life style, thus rendering them freer and able to promote a way of living based on the Gospel which helps them «to overcome their selfish possessive instinct and opens them to the christian sense of sharing» (C 73).

## 2.2 *Education to dialogue*

One of the typical aspects of the missions of our time is the openness to cultures, to religions and to all groups of humanity.

In the field of education, an adequate missionary animation develops the capacity for dialogue through contact with the Churches of the third world in the vast missionary enterprise of the universal Church. The relationship with different cultures and the various expressions of religious practice helps our charges to discover new aspects hitherto unknown to them, and to remain open, willing to listen and eager to learn. As the decree *Ad gentes* puts it, contact with the missions makes us aware of their desires and experiences, their anxieties and hopes (cf. AG 12).

Education to dialogue, which is linked to the true missionary spirit, teaches us to give proper attention to other views and interpretations of humanity; it leads us to discover that social and cultural priorities can be different among different peoples.

Dialogue between different cultures and different religions forms the basis of a humanity able to integrate everyone and whose components love each other without any limits.

## 2.3 *Education to justice*

By entering into dialogue with people, the young become aware that humanity still has a long way to go before attaining a full realization of God's design. The just distribution of goods, the recognition of all men without distinction of race or tribe, disinterested collaboration between individuals, social groups and states, management of power and control of production and raw materials...; all these are fundamental aspects which show that happiness and harmony depend not only on individuals but also on conditions of structural character and organization. At this level it is clear that the road to justice is still a long one. Rendering young people sensitive to and aware of what is happening in this field leads them to understand the objective reality and seek ways of collaborating, after they have come to realize that individualism, selfishness and consumerism are not a solution to present-day evils. A wider and



more complete vision of the world leads to a great sense of justice, and helps in the choosing of what is «true» and «good» for themselves and for others.

#### 2.4 *Education to action*

The fact of having seen, felt and become aware of the various situations is a strong incentive to become involved, so as to offer an efficacious contribution to humanity's true progress.

A young person with this outlook, either as an individual or member of a group, feels himself «called» and there is born in him an option which gives direction to his whole life. Such an option is not something parallel with faith but is inserted in the pilgrimage of faith, to which it gives strength and practicality.

Sharing the needs of a people challenges the individual in his ability to «give» and makes him see the concrete sense of Christ's missionary mandate.

In this way the missionary aspect becomes a «*vocational*» guideline, which permeates the whole of educational activity and stimulates various mechanisms for the realization of the project of life. This commitment will find practical expression in a variety of activities and contributions, at both personal and community level.

To round off these rapid indications of the educational values of mission-mindedness it will be good to refer to two further important elements which help to ensure success for the formation process in this sector.

*a.* Missionary animation is of its nature something which concerns the *community*; i.e. it is carried out in groups, and requires preparation, follow-up and evaluation at group level. Missionary sensitivity is an ideal method for the formation of a true christian community, precisely because evangelization is primarily concerned with the formation of authentic christian communities.

*b.* The *internal assimilation* of what has been learned and experienced, of dialogue with peoples and contact with new situations, enables an individual to mature in faith. Mission-mindedness

is not limited to superficial or external animation; the missionary spirit finds a deep interior expression also through forms of reflection and prayer, learned perhaps from the people newly known, and also through a proper reading of the Bible and through liturgical life and celebrations.

*It is the task of the educator and pastor to follow young people at this level of the fullness of missionary animation.*

### **3. The function of missionary animation in the context of salesian educational and pastoral work**

Missionary sensitivity is growing among our young people and the groups of the Salesian Family, thanks to the commitment the Congregation has developed in Africa. But one sometimes gets the impression that this enthusiasm is not a priority feature in the pastoral plan of a community or a province. Sometimes it seems that it is a question of something contingent which depends on some particular salesian; at times it even seems that it is considered as something good only for the younger ones among our charges.

And yet this is an *indispensable aspect* of salesian life and pastoral work. Missionary animation cannot be detached from the overall pastoral animation of the province or of salesian work, so as to make of it something like a separate sector with a structure different from others. Missionary commitment must be seen as an approach, an inspiration, which enriches every dimension of the educational and pastoral reality and every sector of salesian life.

A means must be sought of integrating this missionary activity as an essential feature in the provincial and local religious community, as well as in the pastoral and educative community. As our Constitutions put it, «this work mobilizes all the educational and pastoral means proper to our charism' (C 30).

## II. MISSIONARY ANIMATION IN THE PROVINCE

### 1. An element present in the various sectors of salesian life

It follows from what has already been said that missionary animation is an essential dimension in the educative and pastoral field. It is present in every sector of salesian life and educational work, and leads our young people to a level of greater awareness in the practice of the human and christian life.

The following points are emphasized as deserving particular attention:

1.1 *Missionary animation forms part of pastoral work for the young.* Consequently the missionary aspect must be present in the oratory, school, group, parish etc. as an accepted and necessary dimension of every project, and not just as an item detached from other activities.

1.2 *Missionary animation contains a very powerful in-built vocational appeal.* It is therefore present as a fundamental component in the pastoral vocational work of the province and in its various other works.

1.3 *The initial formation process* should lead the young salesian to an ecclesial outlook and give him an understanding of the universal dimension of the Congregation. During this period of formation the sense of Church is developed not only through particular initiatives, but especially by a missionary approach to the study matter itself and by the creation of an environment which fosters the missionary spirit.

1.4 *Cooperators, past pupils, and other groups of the Salesian Family* share in the missionary dimension of the Congregation. It is the task of those in charge of the various groups and of the respective salesian delegates to give importance to the missions and keep the members informed of the missionary reality in the Congregation.

Not only at an individual and group formation level, but also through practical interest and direct participation in missionary projects, the Salesian Family manifests its adherence to the universality of the salesian charisma.

## **2. Missionary animation in the work project of the province**

It should be remembered that in a province which includes its own mission territory, missionary animation has special characteristics. Such a province is marked by direct responsibility in frontier operations, by the study of missionary methodology and of ways of following up the works and missionary personnel.

Here however we are referring especially to the missionary animation which is common to every province.

2.1 As has been already stated, *missionary animation is an integral part of pastoral work*. It must therefore be kept in mind when the province programme of activities or guidelines is being launched. *The Provincial's Manual* states in this connection: «Every provincial has the duty of fostering the missionary spirit and commitment. He will do this by laying down with his council 'norms for the animation and coordination of missionary activity' (R 18). The services of a delegate, who is a member of the provincial commissions for youth pastoral work and formation, and whose work is coordinated with theirs, and collaboration with other groups of the Salesian Family, can widen the scope of this task and make it more fruitful» (*Provincial's Manual*, n. 207).

2.2 *The provincial with his council* will include missionary reflection in their own work, especially when drawing up programmes, and in vocational discernment with regard to confreres who want to go to the missions.

2.3 *Among the various sectors of pastoral activity, and among the different groups of the Salesian Family* missionary commitment is a common point of interest, which often represents a bridge which unites the groups concerned. It is therefore of the greatest

importance to include the missionary aspect in all plans for the formation of directive personnel and members of the different sectors, in whatever dimension they may be working.

2.4 *Missionary groups* in our houses are of particular value for keeping the missionary spirit alive. They contribute to a growth of missionary sensitivity in everyone, in individuals and in the environment; they make it penetrate into families and create bonds with other Institutes and groups interested in the third world.

Different kinds of groups with a missionary objective can spring up in a province or a house. They can be distinguished as in the following scheme:

- *groups for reflection and study*, for analysing information received and getting a better knowledge of peoples, cultures and religions;
- *groups aiming at the realization of some particular projects*, linked with persons or countries with whom they maintain contact and through whom they spread a knowledge of the concrete reality;
- *groups of short-term volunteers*, with the implicit or explicit possibility of developing into a long-term and definitive volunteer movement;
- *working groups*, for providing practical help to the very poor, realizing mini-objectives, etc. An example of this kind are the «Mamma Margaret» working groups.

Every missionary group is a living part of the *salesian youth movement* and follows the guidelines of this movement, placing emphasis on the specifically missionary aspects. In the organization of the salesian movement at provincial level the missionary groups serve to make present the missionary spirit and thrust in the whole province.

2.5 In the particular case of *provinces with their own mission*, although they will have a particular concern for their own missionary area they nevertheless fit into the dynamic framework already de-

scribed; they do not become closed in on themselves, and so avoid running the risk of forgetting the universal dimension of the Congregation and of the Church.

### **3. The provincial delegate for missionary animation**

To coordinate the different sectors of the province in what concerns missionary activity, and to sensitize adequately the confreres and young people in the same field, the provincial chooses an able and suitable confrere as *provincial delegate*. He need not necessarily be full-time, but will be a person with a missionary heart and outlook, able to communicate news of the missions to all and to make the missionary reality present in the communities and activities of the province.

The connection between missionary animation and pastoral work for youth would suggest that the delegate should be a member of the pastoral team functioning in the province. His specific role will in fact be defined in relationship to such a pastoral commission.

3.1 *In association with the Missions Department at headquarters* the provincial delegates for missionary animation form a 'network' for promoting the missionary theme in the Congregation. Together they foster missionary initiatives within the reach of all. One of the important initiatives realized in common is the *Salesian Mission Day*, or DOMISAL (from the Italian 'DOmenica MISSIONARIA SALEsiana). For this the Department will send out aids and other material in good time, and indicate the common theme for the whole Congregation. Although not every province will be able to celebrate the Day in the same period of the year, the guidelines, message and project for this significant occasion will be the same for all, chosen appropriately for each year.

The ideal would be for each provincial delegate to set up a *network of relationships with the individual houses* to facilitate regular contact with the communities and the groups working in them, giving and receiving information and providing helps for reflection.

3.2 *The specific tasks of the provincial delegate* can be summarized as follows:

- To help the province to live the missionary dimension in all its sectors, by sensitizing both salesians and our young people for this purpose;
- Maintain contact with the animators of the mission groups in the different houses;
- Keep the communities of the province informed about the missionary activities of the Church and the Congregation, and for this purpose to keep available a suitable supply of documents and aids;
- Coordinate and guide activities of a missionary nature in the different works when they result from initiative at provincial level: mission days, groups working in different houses, missionary camps, volunteer work during summer holidays or for more prolonged periods etc.;
- Give information to neighbourhood groups and those of the local Church about the missionary reality of the salesian Congregation;
- See to it that the missionary dimension is present in the publications of the province;
- Foster missionary sensitivity in the formation communities by means of missionary groups, meetings, symposiums, items of information, visits, etc.
- Sensitize the Salesian Family to missionary aspects and promote combined missionary activity with the different groups;
- Maintain contact with missionaries who are natives of the province and coordinate visits to the houses by them when they come home on leave;
- Promote and incite missionary vocations;
- Maintain contact with the Missions Department at headquarters, and represent the province in dealings with missionary organizations and with the local Church;
- Where a province has within its confines its own mission territory, the delegate must also promote reflection with the missionaries on the methods being adopted in their work.

#### 4. The Mission Office

The Mission Office, operating in a particular circumscription which sometimes extends beyond the territory of a single province, has as its purpose the support of missionary activity (R 24). Although the activities and manner of working are different from one Office to another, it is possible to single out two main fields of action:

a. The provision of *material help* for mission works and projects, in collaboration with provinces and individual missionaries. Often the Office gives prior attention to missionaries who have gone out from the area in which it operates.

b. *The work of making the salesian missions known* and of sensitizing the people of its territory through the media, as well as making contact with agencies interested in the third world and the missions.

The aim of Mission Offices should always be of an *educative and pastoral nature*, to avoid the risk of becoming merely a source for the provision of material assistance. For this reason it would be well to keep in mind certain guidelines.

4.1 In the Mission Office the *salesian spirit* should be expressed particularly by the creation of a special sensitivity for the youth of the third world in all individuals and groups which come in contact with Don Bosco through the Office. The Procurator will therefore be concerned to make known and seek help for youth works, thus making it possible to give to young people in great need the possibility of being educated and evangelized.

4.2 The Procurator has also a *liaison* function with the various groups and organisms in society and in the Church. Regular contacts with missionaries and with the Congregation keep him up to date about the missionary reality and the essential missionary aspect of the Congregation.

4.3 It must be admitted that the *material aspect* has an important place in animation. In fact the provision of material help



sustains on the one hand the activity of the missionary and relieves people's sufferings, and on the other makes the missionary feel that he is not left to carry out his task alone.

When a province or a work in mission territory seeks means or technical or organizational advice, the Mission Office can offer its collaboration. Nevertheless the programming and rate of realization of a project remains always under the responsibility of the provincial of the place concerned.

4.4 *Those to whom the Missions Office addresses its animation* are individuals and groups who are sensitive to problems of the third world, to international collaboration, human rights and the missionary commitment of the Churches. Because it is not limited to individuals and groups who are already believers, the Office is able to *make a first proclamation* of the Gospel by making known and esteemed the charitable and missionary activities of the Church and the Congregation. Benefactors and collaborators will be introduced to the deeper motivations underlying missionary works, i.e. the announcing of the Kingdom.

## 5. Missionary information

To diffuse missionary experiences throughout the world, and render them fruitful together with the ecclesial and cultural realities connected with them, the most stimulating and efficacious method is to set up an accurate and timely information service.

The most immediate and urgent task of animators and procurators is that of providing information. The vital message of the Gospel, through the news of how it is being spread in the different continents, will give rise to much fruit if it be communicated effectively.

5.1 An easily available means for passing on missionary information is the *Good Night and/or the Good Morning*. This guarantees a simple communication at the level of life of the hearers. Short and regular messages, in harmony with the lives of those who

are listening to them and taken from missionary experiences, serve to broaden horizons and provide a more adequate idea of the christian obligation of evangelization.

5.2 *In catechesis* and other moments of reflection offered to the young in schools or youth centres and to the faithful in parishes, animators and teachers will profit by the occasion to make the work of missionaries known and appreciated, thus helping listeners to see their faith in this missionary light. This will be of great help in rendering more practical and applicable to life the matter presented in the catechesis.

5.3 It is evident that organized information *has need of documentation*. To obtain news of the missionaries there one must go in search of aids and offer them to those for whom we work. It must be made easy for confreres and young people to have easy access to magazines, information bulletins, biographies, etc. It will be of great help if the provincial delegate sets up a *documentation centre* for the use of the houses and confreres.

5.4 The *Salesian Bulletin*, *ANS*, provincial and local newsletters, news-sheets of groups, calendars, letters from missionaries etc. are all instruments which speak of the missions. The province needs a means of coordination with systematic channels to ensure that all this information reaches those for whom it is intended.

5.5 *Publications and productions* of all kinds, whether of a purely informative or promotional character or intended to promote deeper thought and reflection, have as their primary objective the animation of evangelical, human and community values. By these means we intend to educate everyone to be «good christians and upright citizens»

## **Conclusion**

In all salesian works around the world one hears the missions spoken of, and notice-boards in youth centres, schools and parishes

keep missionary thoughts alive and suggest intentions for prayer etc. But there is still some way to go to ensure that attention to the missions be recognized as an *indispensable and inseparable feature of the salesian vocation*, as we have explained.

The placing of the missionary dimension within the educational and pastoral project, in evangelization and catechesis, gives to the project itself a universal and ecclesial dimension. The vocational horizon which it opens up, together with group experience, leads to the growth of a mentality of self-donation, generosity and solidarity.

In every sector of salesian life openness to peoples and to frontier experiences gives rise to new resolves and brings about a greater participation in the fullness of Christ who is alive in his Church. The follow-up given to the young, to benefactors, the offering of information and material for reflection based on missionary experience, all create the desire to participate and cooperate more closely in the Congregation's missionary reality.

Sensitivity as regards the missions makes of everyone an *evangelizer* and an *educator to human and christian values*.

### 3. RULINGS AND DIRECTIVES

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#### **3.1 SOME CLARIFICATIONS CONCERNING THE FINANCIAL RELATIONSHIPS BETWEEN A SALESIAN HOUSE AND PARISH**

As is well known, the promulgation of the new Code of Canon Law in 1983 introduced some innovations as regards parishes entrusted to religious Institutes, both as regards aspects referring to the pastoral responsibility of the parish priest and religious community, and in what concerns the management (including the financial management) of the parish itself in dependence on the Bishop of the Diocese and the religious Superiors.

Can. 520,§2 of the Code requires explicitly that at the moment of entrustment of the parish, there shall be a written *agreement* between the diocesan Bishop and the competent Superior, which «must expressly and accurately define, among other things, the work to be done, the persons to be assigned to it and the financial arrangements».

We refer the reader to other documents for aspects of the salesian charism which affect our pastoral work in parishes entrusted to the Congregation,<sup>1</sup> and concentrate here on some *problems of an economic and administrative nature*, which need some clarification, for the management of the parish in harmony with the universal law and our own particular law. The reason for these clarifications has been provided by the decisions of various recent provincial chapters which have frequently inserted norms relating to the matter in their provincial directories. The General Council, taking the provincial chapters as a starting point, dedicated one of its sit-

<sup>1</sup> Cf. SGC, 400 ff; GC21, 137-141; AGC 322, July-September 1987, p. 30-37

tings to an analysis of the problems involved and reached some conclusions, which emerged from a comparison of the norms of the Code with the characteristics of the life and mission of the Society expressed in the Constitutions and general Regulations.

Consideration was given in particular to some aspects of the relationship between the salesian house (with its own superior) and the parish (in so far as the latter is a community of the faithful inserted in a local Church under the jurisdiction of the Bishop). It is clear that there is a distinction between the two realities (the religious house and the parish *as such*), even when the religious superior is in fact the parish priest; the distinction takes on a special character when the parish priest and his collaborators attached to the parish form part of a larger community, with a superior distinct from the parish priest.

### **Questions of an economic character to be specified in the Agreement**

In examining the economic problems arising in the relationships between parish and religious house, it will be well to emphasize in the first place that in the *Agreement* itself there must be specified the more important points for a well ordered administration.

We can list the points of greater importance which require clear specification in the Agreement. They concern:

1. a statement of the parish boundaries (with an attached map);
2. the ownership of the buildings (with a scale plan attached); the localities provided for parish use; the ownership of movable goods (furnishings etc.);
3. the existing situation (whether there are any outstanding debts or other economic burdens etc.);
4. the inventory of movable and immovable goods (required by can.1283,2, and which is to be kept up to date afterwards; cf. our own Reg.30 in this regard);

5. rights and obligations of the parish priest and his assistants, and the manner of their remuneration;
6. parish administration: details concerning ordinary and extraordinary maintenance.

The specification of financial obligations in the Agreement is a first big help for the clarification of relationships in the management of the parish.

### **Distinction between the administrations of the religious house and of the parish**

In the light of what has just been said about the Agreement, it is now necessary to emphasize a principle which already appears very clearly both from the CIC and from our own law: the *distinction of the administration of the parish as such from the administration of the religious house (community)*, a distinction which implies the existence of separate budgets and separate account books.

This guideline, which was already suggested by the SGC and is expressed in art. 30 of our Regulations,<sup>2</sup> is clearly indicated by the Code; from the latter in fact one learns:

- a. *the parish priest is the one directly responsible* for the administration of the goods of the parish, and must render an account to the Local Ordinary; can. 532 states in fact that «in all juridical matters, the parish priest acts in the person of the parish, in

<sup>2</sup> Cf. SGC, 433-436. Art. 30 of the general Regulations says: «In respect of administrative operations, the prescriptions of art. 190 of the general Regulations are to be followed, due regard being paid to obligations to the parish community in accordance with canon law. There must be a clear distinction, with appropriate registers and documentation, between what belongs to the parish *qua talis* and to the Congregation». With its reminder about the universal law and the distinction between goods belonging to the parish and those belonging to the religious community, the article expresses the necessary distinction of the two administrations. On this basis the provincial chapter can lay down particular norms, in accordance with R 190,5.

accordance with the law. He is to ensure that the parish goods are administered in accordance with cann. 1281-1288»;

- b. the parish priest is helped in the administration of the goods of the parish by a *finance committee*, ruled by universal law and by the laws laid down by the diocesan Bishop (cf. can. 537).

The responsibility given to the parish priest and the presence of the «finance committee» (which is necessary even though its role is consultative), gives to the administration of the parish a proper autonomy.

Once the distinction between the administrations of the parish and the religious house (community) has been established, consideration must be given to some cases which arise in the relationship between the two realities. It will be well to look at three situations:<sup>3</sup>

1. *The case of immovable goods which are the property of the salesian Society (of the religious house):*

The administration of these goods, given over to parish use but remaining the property of the religious house, *belongs to the religious house* and therefore any authorizations in connection with them must be sought from the competent superior (rector or provincial) to whom also an account must be given, in accordance with the Constitutions. But it is clear that the religious community has the right to ask from the parishioners the help needed for the repair or decoration of the Church and premises given over to the use of the parish: but control of the offerings and expenses passes through the salesian superior, who will evidently act in agreement with his confrere the parish priest.

2. *The case of immovable goods which are the property of the Curia (or of the parish as an entity):*

<sup>3</sup> These situations occur both when the salesians who animate a parish form a community of their own, and when they form part of a larger community. The administrations of the parish and the community must be distinct and the rector (even if he is also the parish priest) has a precise responsibility as superior of the community.

Competence for their administration belongs to the *Local Ordinary*. The administration is carried out through the parish priest who seeks the necessary authorizations from the Local Ordinary, to whom he subsequently renders an account. But it should be remembered that in this case too the religious superior has a responsibility as regards his subjects: he must be careful to see that the administration of ecclesiastical goods entrusted to his own religious be carried out according to the letter and spirit of the law (cf. can. 678,§2).

3. There remains the case of the *ordinary management* of the parish which, as has been said already, belongs to the parish priest, assisted by the «finance committee».

A point in ordinary administration which must be clear for a reciprocal fraternal relationship between parish and religious house is that which concerns *the proper assigning of income*. Some Dioceses have regulations which set out clearly what belongs to the parish priest and his assistants and what belongs to the church and the parish. In any case the following principal criteria can be applied:

- a. Personal income of the parish priest and his assistants belong to the salesian community (cf. C 76): in this category come stipends, diocesan salary, pensions, and Mass offerings. This income therefore goes into the account of the religious community,
- b. The so-called «stole fees» belong to the parish in accordance with can.531. So too do voluntary offerings made to the parish, unless there is a clear contrary intention on the donor's part. In any case on this point diocesan norms will be followed dealing with particular cases.

### **Duty of the parish priest to «render an account to his superior»**

The preceding paragraphs have established the autonomy of the parish in the administrative field and the specific responsibility of the parish priest, in dependence on the Bishop and with the col-



laboration of the finance committee, as regards the management of the parish itself.

But that having been said, it remains to emphasize that the salesian parish priest still has the *duty of «rendering an account» to his superior*. This duty, in addition to belonging to the very spirit of religious life, is sanctioned for us salesians by art. 198 of the general Regulations, which says: «Even confreres in charge of works which by statute or agreement have a separate administrative council, must *render an account* of their administration to the religious superiors». The parish, which has its own administrative council, evidently falls within the compass of our own law.

It may be asked: what significance attaches to this «rendering of an account» of the parish priest to his superior (rector or provincial)?

It is clear in the first place that it is *not* to be understood as an absolute obligation to *obtain the superior's approval*. Can. 532 in fact gives to the parish priest direct responsibility for the administration of the goods of the parish (though evidently not those which are the property of the Congregation), and in that sense he must have the authorization of the Local Ordinary when needed.

On the other hand the Code itself assigns to religious superiors the responsibility of vigilance to see that their religious are faithful to the discipline of their Institute, in all aspects which concern the external apostolate (which evidently includes economic aspects). This duty follows from can. 678,§2, which says: «In the exercise of an apostolate towards persons outside the institute, religious are also subject to their own Superiors and must remain faithful to the discipline of the institute. If the need arises, Bishops themselves are not to fail to insist on this obligation».

It is therefore possible to give the following interpretation of the duty of the parish priest to *render an account* to the superior, according to our own law. If on the one hand, as we have said, it cannot be considered obligatory to obtain an «authorization», «rendering an account» cannot be reduced to the simple provision of information either. The parish priest needs to put before the religious

superior (rector, provincial) the various economic problems, and in particular the budget and planned projects, and *ask for his opinion and whether he is happy about them*; this will help the parish priest to keep in mind the needs of religious discipline in the community which animates the parish.

The duty of «rendering an account» in this sense derives in this way from the specific charism of the Congregation, to which the parish is entrusted. The salesian parish priest is aware that he is the bearer of this charism and the representative of the Congregation before the community of the faithful; he will therefore naturally talk to his superior about the decisions he has to make even in the economic sector in which he is autonomous, so as to be faithful to the spirit of the institute and testify to it in everything. Should he find that the requirements of the parishioners are incompatible with the indications he receives from the superior, he will have to make an adequate discernment, consulting with the Bishop if necessary. The superior also, in the case of difference of views on particular aspects, can refer to the Bishop in the spirit suggested by can. 678, §3.

### **Participation of the salesian community in the finance committee**

There is a final aspect which deserves to be considered and which has been stressed by various provincial chapters: it concerns the participation in parish finance committees of a representative of the salesian community, in addition to the parish priest who presides over it: a suitable person might be the economist of the salesian community.

One can see the advantage of such participation: in a committee made up for the greater part of lay people who are not religious, the presence of another salesian, in addition to the parish priest, could be of great help in giving due importance to the requirements of the salesian spirit, by enlightening the committee itself from the point of view of the salesian community in the options on which it must pronounce.

But although the desirability is accepted, it must be added that the participation of another salesian in the finance committee in addition to the parish priest cannot be decreed by salesian authority (and not even by a provincial chapter, though the latter can suggest it): can. 537 says in fact that the said committee is composed according to norms laid down by the Bishop. One could therefore proceed in one of the following ways:

- either by inserting an appropriate clause in the Agreement signed with the Bishop at the time the parish is accepted (and this is undoubtedly the best way to proceed);
- or by taking advantage of the discretionary limits left to the parish priest by the Bishop in the composition of the finance committee.

This rapid synthesis, drawn up in response to some questions raised by provincial chapters, provides the necessary clarifications for harmonizing the requirements of the universal law with those of our own proper law.

### 3.2 THE DESTINATION OF STIPENDS FOR BINATED MASSES

The «Osservatore Romano» of 24 July 1987 (and the English edition of 3 August) carried the reply of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law to a question proposed concerning the destination of stipends for binated Masses, laid down by Can. 951,§1 of the CIC.

The question put to the Commission was the following: «*Whether the Ordinary mentioned in can. 951,§1 is to be understood as the Ordinary of the place where the Mass is celebrated, or the proper Ordinary of the celebrant*».

The response, given in the plenary meeting of 20 February 1987 and approved by the Holy Father on 23 April 1987, is as follows: «*In the negative to the first part; in the affirmative to the second, except in the case of parish priests (pastors) and parochial vicars, for whom the Ordinary is the Local Ordinary*».

This reply of the Pontifical Commission modifies in part the interpretation published in the Acts of the General Council n. 313 (April- June 1985, p. 28-29), according to which the stipends for binated Masses were always to be sent to the proper Ordinary of the celebrant (the Provincial for us).

On the basis of the Commission's statement a distinction is necessary:

1. *For the parish priest and the assistant priests in the parish (appointed as such by the Bishop) the stipends for binated (or trinated) Masses are to be passed on to the Local Ordinary;*
2. *For all the other Salesians (even though they be working in the parish) the stipends for binated (or trinated) Masses will be handed over to the salesian Provincial.*

The norm of can. 951,§2 must be kept in mind: a priest who on the same day *concelebrates* a second Mass may not under any title accept a stipend for that Mass.

## 4. ACTIVITIES OF THE GENERAL COUNCIL

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### 4.1 Chronicle of the Rector Major

On 18 July 1987 the Rector Major, who had gone to the Valtellina district, was able to witness from its beginnings the disaster that struck that area, and found himself marooned at Bormio. On the 20th he succeeded in getting back to Rome via Switzerland.

At the end of the plenary session of the Council, he had the joy of being received on 29 July in private audience by the Pope, with whom he discussed some initiatives in view of the celebrations of '88.

On 31 July he left for Portugal, where at Fatima from 2 to 8 August he presided at the Team Visit to the Provinces of the Iberian Peninsula.

He returned to headquarters on 9 August, only to leave again on the 12th, this time for Peking, Canton and Shiuchow. He followed once again the path taken by our heroic missionaries and martyrs, and stood on the Marco Polo Bridge across the river at Peking (where, according to Don Bosco's dream, salesians coming from opposite directions will meet each other); he was able to speak with some of the eight confreres who still remain in mainland

China. He then passed on to Macau and Hong Kong for fraternal meetings with the confreres and groups of the Salesian Family of the Hong Kong Province of Mary Help of Christians. He returned to Rome on 23 August.

After a brief visit to Turin for the convention of salesian musicians and to Como to meet those making the retreat there, he was able to go on to Sondrio to assure the civil and ecclesiastical authorities there of our salesian help and participation, which had already been given in a generous and practical manner by our confreres of the area, in view of the very great dangers still being experienced in the Valtellina district.

On 2 September he was once again received in private audience by the Pope at Castel Gandolfo, to inform the Holy Father of the journey recently made to China.

4 September saw him departing once again, this time for the United States of America where, in addition to making some contacts with the confreres in both provinces, he presided at the Team Visit to the provinces of the English-speaking Region. On 17 September he flew from New York to Santiago in

Chile, for the celebrations of the centenary of the arrival of the Salesians and the 80th birthday of Cardinal Raul Silva Henriquez.

He returned to Rome on 27 September to take part in the Synod of Bishops.

## 4.2 Chronicle of the General Council

In accordance with the programme previously laid down, 2 June 1987 marked the beginning of the summer plenary session of the General Council, which continued until 24 July and covered 34 working sessions. All the Councillors were present after returning from their various Regions, with the exception of Fr Jose' A. Rico, who stayed on in Spain till the middle of June after his coronary bypass operation.

As always, the Council dealt with numerous problems concerning the animation of the Congregation. A certain time was given to matters of ordinary administration coming from the provinces: appointment of provincial councillors and the approval of the appointments of rectors, the opening and canonical erection of houses (9 were erected and a further 7 new presences launched), authorizations for administrative practices, the examination of

particular problems of confreres, etc.

But the greater part of the Council's work was dedicated to the appointment of provincials, the examination of reports on Extraordinary Visitations, the approval of the deliberations of provincial chapters, and other topics of interest for the life and mission of the Congregation.

We present here for information a summary of the principal items examined and discussed in the Council during the two-month period.

1. *Appointment of Provincials:* this is one of the duties to which the Council gave a great deal of attention. On the basis of the results of the consultations, it carried out unhurriedly and with a spirit of faith the necessary discernment for the choice of confreres capable of guiding the individual provincial communities and responding to the urgent requirements of their mission. Eleven new provincials were appointed, and to these must be added the Superior of the Vice-province of Sardinia, and the Rector of the Generalate house in Rome. At n. 5.3 of this issue of the AGC will be found some information concerning the newly appointed provincials.

2. *Reports on Extraordinary Visitations:* in this session too the ex-

amination continued of the reports on visitations carried out by the Regional Councillors. Visitations had been made in the following provinces: Argentina (Buenos Aires), Ecuador, North Germany (Cologne), India (Dimapur), Italy (Milan), Yugoslavia (Zagreb), East Poland (Warsaw), Western United States (San Francisco). A report was also given on the visit made by the Regional Councillor to Jakarta and Timor. The examination of the reports on visitations is always an important moment for considering the progress of a province and for making those suggestions which can help its salesian growth.

3. *Approval of the deliberations of Provincial Chapters and of Provincial Directories.* The General Council examined the documents of the provincial chapters that had taken place in the first months of 1987, giving the approval required by the Constitutions with the appropriate observations. The following 21 chapters were studied and approved: Argentina (Buenos Aires, Bahia Blanca, Cordoba, La Plata, and Rosario), Bolivia, Brazil (Belo Horizonte, Campo Grande, Recife, São Paulo), Central America, Colombia (Medellin), India (Bombay, Calcutta, Bangalore, Madras), Yugoslavia ((Ljubljana, Zagreb), Peru and Thailand, together with the document giving Norms and Guide-

lines for formation in the Italian provinces.

4. *Team visits.* During the first six months of 1987 there took place some of the team visits for the evaluation foreseen at the midway point between General Chapters. A presentation of the various visits was given to the General Council together with the conclusions drawn by the Rector Major and Councillors involved. The Visits concerned were those for: Dutch-speaking provinces at Leusden (17-19 February), German-speaking provinces at Vienna (19-22 February), the provinces of the Plata conference at Ypacarai (29 March - 4 April), the provinces of Brazil at Brasilia (5-11 April), the provinces of the Pacific-Caribbean Region at Caracas ((12-18 May), and the provinces of Italy and the Middle East at Rome (25-29 May).

5. *Liturgical texts and salesian prayer manual.* The Council had before it the semi-definitive drafts (on which the members were still able to make their observations) of some important texts which it is hoped to publish during the centenary year of 1988. The texts concerned are: the *Salesian «Proprium»* (liturgical texts for Masses and Liturgy of the Hours); the *«Rite of salesian profession»*; and the *«Guide for salesian community prayer»*, suitably revised after the approval of the Constitutions.

6. *Financial relations between a salesian house and parish.* The Council dedicated one of its sittings to a study of the norms promulgated in the new Code of Canon Law, in the light of our own Rule of life and the observations of some provincial chapters held in 1986/87. The indications resulting from the Council's reflections are presented in «Rulings and Directives» at n. 3.1 in the present issue of these Acts.

7. *Appraisal of the General Council's work.* At a point half way through its six-year mandate the Council, at the suggestion of some of its members, dedicated some sittings to an appraisal of its own work, in terms of the objectives it had set before itself at the beginning of its six-year period, the method followed and the problems encountered. The verification concentrated on certain aspects considered to be of greater importance (selected by means of a questionnaire). Among the important conclusions reached was one to study in coming sessions some deep-rooted problems present in many parts of the Congregation, albeit under different forms.

8. *Preparations for the centenary of 1988.* Following the line of preceding sessions the Council took stock of the stage reached in the preparations for the centenary of the death of Don Bosco, with reference to the celebrations at world level and the fundamental objectives of the centenary itself, which regard the renewal of our salesian profession. Together with other organizational aspects, two initiatives were emphasized in particular: the *day of salesian profession* on 14 May 1988, and the plan for the *celebration of perpetual professions at Turin in company with the FMA*, in September 1988.

As in previous sessions a meeting of *newly appointed provincials* took place during the session (in the last week of June); this provided an occasion not only for a presentation of the various sectors of salesian animation, but also for a rich exchange of experiences.

In the course of the session there were numerous moments of common prayer. Of special note was the day's retreat on 27 June under the guidance of Fr Angelo Amato.



## 5. DOCUMENTS AND NEWS ITEMS

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### 5.1 Prayer to Don Bosco

The Rector Major has received many requests from various parts of the world for a prayer to Don Bosco, which could be used especially by members of the Salesian Family to have recourse to the Father and Teacher of Youth. He has therefore composed the following prayer, which we now publish.

*O Saint John Bosco,  
Father and Teacher of youth,  
who, docile to the gifts of the Holy Spirit,  
have passed on to the Salesian Family the treasure  
of your predilection for the poor and little ones,*

*Teach us to become every day for them  
signs and bearers of the love of God,  
and to cultivate in ourselves  
the sentiments of Christ the Good Shepherd.*

*Obtain for all the members of your family  
a loving heart,  
steadfastness in work,  
wisdom in discernment,  
courage to bear witness to the sense of Church,  
and missionary generosity.*

*Gain for us the grace  
of fidelity to the special Covenant  
which the Lord has made with us,  
and grant that with Mary as our guide  
we may travel joyfully with the young  
along the way that leads to Love.*

*Amen.*

## 5.2 Salesian Mission Day 1988. Message of the Rector Major.

*Among the initiatives being launched to strengthen the missionary spirit is the SALESIAN MISSION DAY which the salesian provinces and houses are invited to celebrate at some time close to 25 February, the day we commemorate our Blessed Martyrs. The Councillor General for the Missions, in an aid which bears the title DOMISAL, explains the objectives at which this celebration aims. For the coming Domisal '88 he has indicated a general theme: «The dream goes on» and has launched a specific project for the benefit of Guinea Conakry in Africa.*

*We print below the message of the Rector Major for Domisal '88, entitled: THE DREAMS ARE STILL A GUIDE.*

Don Bosco began his missionary epic by sending his first sons from Europe to Latin America. But he felt in his heart that he must dedicate himself to the needy youth of all peoples. His five missionary dreams revealed as horizons: America, Africa, Asia, Australia and Oceania.

The burning dynamism of his heart gave him no rest: it prompted him to push constantly ahead; no

frontiers exist for one who wants to bring salvation to the poor and little ones.

The annual DOMISAL or Salesian Mission Day (from the Italian: *DOMenica MISSIONARIA SALESIANA*), launched in every province in the centenary year of the death of our dear Father, provides an occasion for the Salesian Family to feel and renew the responsibility it shares for spreading the message of the Gospel (Mk 16,20).

I like to think today of our Blessed Martyrs Mgr Versiglia and Fr Caravario, who seem to be calling us from the Far East to follow the path indicated in Don Bosco's dreams to reach China.

In recent years in fact, in addition to generous confreres from Europe and India, others too from Latin America have set out with determination towards Africa.

We seem to be following the line traced out by Don Bosco: from Valparaiso, passing through Africa, towards Peking.

May every salesian community reverberate with missionary zeal, with practical initiatives, with studies on the religious and social situations in so many countries, and with concrete help to the new missionary presences.

This is a providential occasion for proclaiming the great missionary

ideals. In this way we shall bring a vision of hope to the hearts of so many young people who are still awaiting Don Bosco's charisma.

*Fr Egidio Viganò*

### 5.3 New Provincials

In the plenary session of the General Council, extending from 2 June to 24 July 1987 (cf. Chronicle n. 4.2), twelve new Provincials were appointed. We present some brief biographical notes on each of them.

#### 1. *Fr David DUARTE BERNARDO, Provincial of Portugal.*

Born at Cujó in the Diocese of Lamego in Portugal on 25 January 1934 he entered the Novitiate of Mogofores at the age of 16 years and made his first profession on 16 August 1951. After his philosophical studies and practical training he was sent to the studentate at Sherfield English in England for the study of theology. He was ordained priest on 9 July 1961 at Estoril.

Three years later he was called to direct the salesian house at Macau, where he remained until 1971 when obedience brought him back to Lisbon as provincial economist. He carried out this important service for fourteen years without a break

until 1985, when he was appointed rector of the salesian work at Estoril. There he remained until June of the present year when he was appointed Provincial.

#### 2. *Fr Juan Bautista CALLE, Provincial of Medellin (Colombia).*

Fr Calle was born at Andes, in the Colombian province of Antioquia 25 April 1939. As a boy of twelve years he entered the salesian aspirantate of Mosquera and made his novitiate at La Ceja, where he made his first profession on 29 January 1958. After the first practical experiences he studied for the priesthood at the studentate of Bogotá, and was ordained priest at Medellin on 1 July 1967.

He became rector of the aspirantate at La Ceja in 1976 after some years of apostolate in the same house, and remained there until 1981 when he became Vice-Provincial. In 1984 he took part in the GC22 and from 1985 had been rector at Rionegro where the first postnovitiate community was formed.

#### 3. *Fr Juan CANTINI, Provincial of Buenos Aires (Argentina).*

Born at Rosario in the Province of Santa Fé, Argentina, on 12 March 1928, Juan Cantini entered the aspirantate of Rosario in 1939, and later made his novitiate at Los Condores, making his first religious profession

on 6 February 1947. After his practical training, theological studies and priestly ordination (at Cordoba, 7 August 1955) he was sent to Italy for the study of canon law.

After obtaining his doctorate he remained in Italy as a professor at the Salesian Atheneum, first at Turin and later at Rome).

On his return to Argentina he was appointed in 1968 rector of the house of Manucho in the province of Bahia Blanca, and passed on in 1970 to be rector at Viedma. In 1972 he was appointed Provincial of the Province of Bahia Blanca.

At the end of his term of office he became Director of Novices at the interprovincial novitiate of La Plata, and from 1984 was a member of the provincial council. He played an active part in the 20th, 21st and 22nd General Chapters.

4. *Fr Giuseppe Casti, Superior of the Vice-Province of Sardinia.*

Fr Casti was born at Sardara, in the Cagliari Province, on 12 September 1946. After his aspirantate at Arborea he made his novitiate at Lanuvio (Lazio) and his first religious profession on 16 August 1963.

After the study of philosophy he asked to be sent to Zaire for his practical training, and afterwards went to Belgium for the study of theology. On 9 September 1973 he was ordained priest in his native parish.

Returning to his province of origin, his first priestly service was in the newly opened parish of Nuoro, but very soon he was called to Cagliari as animator of Youth Pastoral work and the Salesian Family in the new Sardinian Delegation, which subsequently became a Vice-Province. From 1984 he was a member of the council of the Vice-Province.

5. *Fr Vittorio COSTANZO, Provincial of Sicily (Italy).*

Born at Cesarò (Messina) on 27 November 1941, Vittorio Costanzo became an aspirant at Pedara while still a boy, and after his novitiate made his first profession at San Gregorio (Catania) on 16 August 1960. After practical training, he studied theology at the studentate at Messina and was ordained priest there on 21 December 1968.

After obtaining his degree in pedagogy and qualification in Italian literature, he taught as a priest first at San Gregorio and then at Catania-Salette. In 1976 he was appointed rector at Catania-San Filippo, where he remained until 1980 when obedience sent him to direct the house of Palermo-Sampolo.

When the province began its missionary presence in Madagascar as its participation in Project Africa, Fr Costanzo asked and obtained permission to be one of the first group sent to the mission. From 1985 he

was rector of the missionary community of Tulear.

6. *Fr Germán DELGADO, Provincial of Ecuador.*

He was born at El Pan in the diocese of Cuenca (Ecuador) on 22 January 1930 and entered the Novitiate of Cuenca in 1950, where on 16 August of the following year he made his first profession. After his practical training he went to Bogotá (Colombia) for the study of theology and was ordained priest on 29 June 1962.

After obtaining the licentiate in theology and his teaching certificate, he spent some years at the aspirantates of Cuenca and Cayambe and at the Don Bosco College of Quito; then after a year of spirituality at Rome he was appointed Director of Novices in 1971.

In 1974 he became rector at Cuenca, and in 1980 rector at Guayaquil-Colon. Since 1981 he had been a member of the provincial council of Quito.

7. *Fr Vincent DURAIRAJ, Provincial of Madras (India).*

Born in Madras on 27 March 1937, Fr Durairaj first frequented the aspirantate at Tirupattur, then made his Novitiate at Yercaud, where he also made his first profession on 24 May 1958. After practical training he studied theology at

the studentate of Kotagiri, and was ordained priest on 21 December 1968.

He obtained the licentiate in theology and the diploma in economics, and was then for some years economer of the house of Madras-Perambur, before becoming in 1972 rector of the Rinaldi Juniorate in Madras. In 1975 he was appointed parish priest of the parish of Madurai where he remained until in 1980 he was called to direct the house of Yercaud.

In 1982 he became Vice-Provincial and a year later rector of the provincial house.

8. *Fr Julian FOX, Provincial of Australia.*

Fr Julian Fox will succeed Fr Ferruccio Bertagnolli as Provincial of Australia at the beginning of 1988. He was born in Hobart (Tasmania) on 20 July 1945 and made his first profession on 31 January 1965 after his novitiate at Oakleigh. After practical training and theological studies he was ordained priest in his native parish on 7 December 1972.

With his diploma in pedagogy and teaching certificate, he carried out his educational and priestly ministry in the houses of Oakleigh and Sunbury until 1982, when he became rector of the house of Ferntree Gully. Since 1986 he has been rector of the house of Sunbury and a member of the provincial council.

9. *Fr Gaetano GALBUSERA, Provincial of Ancona (Italy).*

The new Provincial was born at Maresso (Como) on 27 August 1940. After his aspirantate at Loreto he made his Novitiate at Missaglia (Como) and his first profession on 16 August 1957. After the practical training period he studied theology at the PAS (Turin) and was ordained priest on 22 December 1967.

After obtaining the licentiate in theology and the doctorate in letters, he carried out a work of teaching and animation for some years in the houses of Arese, Brescia, and once again Arese. When the parish at Arese was entrusted to the Salesians he became its parish priest and rector. A year ago he was transferred as rector to Bologna (Don Bosco).

10. *Fr Hugo IZURIETA, Provincial of La Plata (Argentina).*

Fr Izurieta was born at Chascomus (Buenos Aires) on 1 April 1934, and at the age of 11 entered the aspirantate of La Plata. After his novitiate at Morón he made his first profession on 31 January 1952. At the end of his practical training he studied theology in the studentate of Cordoba where he was ordained priest on 26 November 1961.

After obtaining his teaching qualification he taught first in the college of Bernal and then in that of Uribel-

larrea. In 1967 he was appointed rector of the house of General Pirán; in 1974 he became rector of the college of General Pico, and in 1984 of that of Don Bosco di Mar del Plata. Fr Izurieta was also a provincial councillor for three years.

11. *Fr Antonio MARTINELLI, Provincial of Naples (Italy).*

He was born at Soverato (Catanaro) on 22 May 1934 and at the age of 12 entered the salesian college of his home town. After his novitiate at Portici (Naples) he made his first profession on 16 August 1950. He studied theology at Turin (Crocetta) and was ordained priest in the Basilica of Mary Help of Christians on 11 February 1960.

With the licentiate in theology, Fr Martinelli returned to his province as a teacher and animator, first at Torre Annunziata and later in the studentate of theology at Castellamare di Stabia, where in 1968 he became rector; a few years later he became a provincial councillor.

After taking part in the SGC he became Provincial of the Verona Province and at the end of his mandate returned to Castellamare, but a year later was asked to take up the direction of the National Centre for the Youth Apostolate, first at Turin and later at Rome after the Centre had been transferred. From 1980 he was also Secretary of the Italian provincial conference (CISI).

12. *Fr Arnaldo SCAGLIONI, Provincial of Milan (Italy).*

Arnaldo Scaglioni was born at Sabbioneta (Mantova) on 19 January 1939. At the age of 11 years he entered the salesian school at Ferrara and later made the novitiate at Montodine and Missaglia where the Novitiate was transferred. He made his first profession on 16 August 1956.

After practical training he studied theology at the PAS, first at Turin and then at Rome, where he was ordained priest on 22 December 1966.

He obtained the licentiate in theology and a state degree in pedagogy and taught for some years before being appointed rector at Fiesco (Cremona) in 1976, and later rector at Parma. From 1981 he was a provincial councillor.

**5.4 Brotherly solidarity**  
(50th Report)

a) *Provinces that have contributed to the solidarity fund*

**LATIN AMERICA**

Mexico-Guadalajara province L. 637.500

**NORTH AMERICA**

New Rochelle province L. 13.793.540  
San Francisco province L. 16.218.750

**ASIA**

India (Bombay province) L. 1.225.000

India (Dimapur province) L. 1.000.000  
India (Dimapur province - Maram) L. 100.000  
India (Madras province) L. 5.000.000  
Thailand province L. 2.000.000

**EUROPE**

Italy (Roman province - Slovaks) L. 1.500.000  
Italy (East Venice province - Udine) L. 600.000  
Italy (Brescia diocese) L. 10.000.000  
Italy (Sig.ra Bosio Elvise) L. 100.000  
Spain (Cordoba) L. 5.000.000

b) *Distribution of monies received through the solidarity fund*

**LATINA AMERICA**

Central America - Nicaragua for the salesian community L. 30.000.000

**ASIA**

Vietnam for the confreres L. 22.000.000

**EUROPE**

Jugoslavia (Ljubljana province) for assistance to a publishing house L. 10.000.000  
Poland (Pila province) for the theologate L. 20.000.000

## 5.5 Our dead confreres (1987 – 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>P ALBERA Virgilio</b>	Dibrugarh	13-08-87	74	ING
<b>L ANCONA Giov. Battista</b>	Campo Grande	10-06-87	77	BCG
<b>P ARNEODO Luigi</b>	Torino	17-07-87	78	ISU
<b>P BECHIS Achille</b>	Torino	20-06-87	71	ISU
<b>P BENIKOWSKI Piotr</b>	Częstochowa	04-07-87	72	PLO
<b>P BEOBIDE ZENDOYA J. Manuel</b>	Urnieta	09-08-87	87	SBI
<b>P BORRA Giuseppe</b>	Roma	08-07-87	72	IRO
<b>P BYRNE McARDLE Lawrence</b>	San Francisco	13-07-87	78	SUO
<b>P CAPRA Celestino</b>	Recife	03-08-87	87	BRE
<b>P CASTELVECCHI Lawrence</b>	Bootle	27-06-87	62	GBR
<b>P CIAMPI Theodore</b>	Marrero	11-06-87	79	SUE
<b>P COLOMBO Giovanni</b>	Novara	24-06-87	79	INE
<b>P DE GIORGIO John</b>	Malta	11-05-87	80	IRL
<b>P DEIALA Antioco</b>	Lanusei	05-09-87	73	ISA
<b>P DELLA TORRE Giuseppe</b>	Vancouver	08-07-87	79	SUO
<b>P FREIRE José Antonio</b>	Montevideo	08-08-87	85	URU
<b>P GRABRE Giovanni</b>	Venezia	12-07-87	91	IVE
<b>P HUBER Juan</b>	Managua	08-07-87	86	CAM
<b>P KOŻUCHOWKI Edmund</b>	Barlinek	15-08-87	63	PLN
<b>L JAROSZEWICZ Jgnacy</b>	Wejherowo	11-08-87	78	PLN
<b>P JUSSEAU Maxime</b>	La Crau	21-08-87	74	FLY
<b>P MORRONE Michele</b>	Civitanova Marche	15-07-87	91	IRO
<b>E MORROW L.R. Louis</b>	Krishnagar (India)	31-08-87	94	
<i>Fu Vescovo per 48 anni, di cui 30 nella sede di Krishnagar</i>				
<b>P NAGY János</b>	Ódz (Ungheria)	20-07-87	72	UNG
<b>P OLIVA Rafael C.</b>	Mar del Plata	26-07-87	81	ALP
<b>P ORMIŃSKI Stanisław</b>	Wejherowo	13-06-87	75	PLN
<b>L PAGANOTTO Giuseppe</b>	Verona	23-06-87	77	IVO
<b>P POZO GONZALEZ Amador</b>	Orense	27-07-87	58	SLE
<b>P RAMPONI Egidio</b>	Cesenatico	16-07-87	73	ILE
<b>P RATAJCZAK Zygmunt</b>	Klobuck	19-07-87	77	PLO
<b>L RODLER Primo</b>	Pordenone	20-07-87	76	IVE
<b>P SAFARIK José</b>	Piura	09-07-87	81	PER
<b>P SALGADO FUENTES Neftalí</b>	Santiago del Cile	02-08-87	48	CIL



NAME	PLACE	DATE	AGE	PROV.
P SAUER Johannes	München	23-06-87	58	GEM
L SCHAUER Leopold	Wien	13-06-87	77	AUS
P SERIO Giorgio	Cisternino	04-07-87	93	IME
P SGHERZA Leonardo	Molfetta	17-07-87	75	IME
L SIRENA Giordano	Mogliano Veneto	08-07-87	74	IVE
P SROCZYŃSKI Eugeniusz	Czerwińsk	25-08-87	75	PLE
P STEFLI Mario	Trento	18-07-87	61	IVE
P SZYDLIK Henryk	Plock	31-08-87	50	PLE
P ZANNANTONI Angelo	Torino	19-08-87	82	ISU
P ZULLI Gabriele	Elizabeth	21-06-87	73	SUE





