

acts

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

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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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

1.1 THE LETTER «JUVENUM PATRIS» OF HIS HOLINESS JOHN PAUL II

Introduction: the centenary celebrations. - The gift of the Pope's Letter. - Don Bosco presented as a Master in education. - the preventive system, an ecclesial heritage. - The significance of its present-day relevance. - Today's educational requirements. - The action of the Holy Spirit and Mary's protection. - The importance of the Letter for ourselves.

Rome, 24 February 1988

My dear confreres,

We have begun the centenary celebrations of the «dies natalis» of our Father and Founder St John Bosco, and in this connection I have received very positive news from a large number of provinces.

At Turin and the Becchi the commemorative functions were of high quality and very impressive, and were given unexpectedly extensive coverage by the Italian mass media. The presence of our Cardinals, Archbishops and Bishops gave added emphasis to the tone of universality and the ecclesial dimension.

Don Bosco's original type of holiness, the relevance of his mission at the present day, his historical, civil and social stature, together radiated a message and a stimulus which encourage us to a bolder creative fidelity.

It made us eager to prepare with the sincere attitude of sons the eloquent personal and communal

gesture we shall make on 14 May next, when all our confreres, with eyes fixed lovingly on Don Bosco our Model and Guide, will renew their salesian profession as the fundamental option they have made in life.

I think that the danger of triumphalism has been overcome or rather eclipsed by the serious historical tone, the spiritual depth and the artistic dignity of the commemorative functions. The emphasis was on Don Bosco's theological wisdom, his ecclesial authenticity, his social dimension, and on his success as the Founder of a spiritual and apostolic Family.

The gift of the Pope's Letter

The finest present we received on January 31 was the Letter «*Juvenum patris*» of our Holy Father John Paul II. It was indeed an extraordinary gift by which Peter's Successor wished to highlight the figure of Don Bosco as a Master in education.

The Letter is addressed not only to us and to the Salesian Family, but also to the young, to parents and to christian educators.

In the conclusion the Pope emphasizes in a special way its application (among educators) to priests: «the education of youth is a challenge directed primarily to them; ... let priests direct their first concern to young people!». ¹

And to us and to our Family he then imparts his Apostolic Blessing «the pledge and promise of heavenly gifts and testimony of my affection; may it strengthen you in the faith, and may it console and protect all the members of the great Salesian Fa-

¹ «*Juvenum patris*» 20

mily»; as though to say to us that in fidelity to Don Bosco we have also the responsibility and special task of being able to make known to all educators the values of the spiritual and pedagogical experience that the Holy Spirit inspired in our Founder.

Don Bosco presented as a Master in education

The Pope, while recognizing the different aspects of the figure of Don Bosco, has concentrated his reflections on his «educational commitment», as the trait which discloses and characterizes his significance for the Church and society.

He emphasizes two distinguishing elements in his contribution to pedagogy: the particular and intense interior attitude centred on «pastoral charity» (as a fundamental quality in the personality of every christian educator); and the early experience of the Oratory, considered as the permanent pedagogical and pastoral criterion, which would give shape to the growth of the subsequent indispensable structures and to the organization needed to keep abreast of the times and cope with the increased number of possible institutions.

The preventive system, an ecclesial heritage

Don Bosco's contribution to pedagogy has already become part of the educational tradition of the Church which, because she is an expert in humanity, «has also every right to call herself an 'expert in education'.² The experience of our Father appears as a charisma of the Holy Spirit,

² *ibid.* 7

bestowed for the enrichment of the Church's evangelizing commitment at the dawn of a social transformation in which «the primary and essential task of culture is education».³

³ *ibid.* 1

The Holy Father recalls the famous statement of Paul VI, speaking of Religious, that their apostolate «is often outstanding in its admirable resourcefulness and initiative»; and he adds, referring to Don Bosco: «one may say that the peculiar trait of his brilliance is linked with the educational method which he himself called the 'preventive system'».⁴

⁴ *ibid.* 8

The Letter dwells more deeply on this contribution which, says the Pope, «represents in a certain sense the quintessence of (Don Bosco's) pedagogical wisdom and constitutes the prophetic message which he has left to his followers and to the Church».⁵ And after a brief consideration of the positive significance of «prevention», he comments on the now well known threefold formula «reason, religion, loving kindness» as a legacy which will remain a challenge for future ages.

⁵ *ibid.* 8

The significance of its present-day relevance

The condition of youth in the world of today is certainly very much changed and presents many aspects which were unheard of in the circumstances at Turin in the last century. But today too «there remain those same fundamental questions» which occupied the mind of Don Bosco.⁶ The message of this great educator cannot be considered a thing of the past; «it needs to be studied at still greater depth, to be adapted and renewed with intelligence and courage, precisely because of changed social, cultural, ecclesial and pastoral contexts...

⁶ *ibid.* 6

The substance of his teaching remains intact, the unique nature of his spirit, his intuitions, his style, his charisma are unchanged, because they draw their inspiration from the transcendent pedagogy of God». ⁷

⁷ *ibid.* 13

I consider these statement of the Pope particularly invigorating, my dear confreres, because through them he is exhorting us to communicate in a faithful but renewed and creative form the basic elements and criteria which Don Bosco's message suggests at the present day for a «new education», of which both Church and society have so great a need.

Recalling our traditional hymn «Don Bosco ritorna» the Pope exhorts us also to «return to Don Bosco», and expresses the fervent hope that we may know how «to find in his legacy the starting point for a present-day response to the difficulties and expectations (of the young)». ⁸

⁸ *ibid.* 13

This is precisely the line the Congregation has followed in the years that have followed Vatican II, through the work of three General Chapters of great importance. It would be sad indeed if any of us, through ignorance of the path the Congregation has followed, were unmindful or incapable of harmonizing the progress of the educational sciences with the renewal of Don Bosco's charism.

Today's educational requirements

Both Church and society feel themselves strongly challenged by today's educational requirements. Starting from the living testimony Don Bosco has left us, the Pope's Letter emphasizes some urgent needs which we do well to highlight.

He mentions simply:

- the love of predilection for youth: «Let us go to the young»;⁹ ⁹ *ibid.* 14
- the ability to «establish a synthesis between evangelizing activity and educational work»; so that concern for evangelization is inserted within the overall scheme for human advancement;¹⁰ ¹⁰ *ibid.* 15
- and hence «a special sensitivity for cultural values and institutions, by acquiring a deep knowledge of the human sciences», vitally linked with the concern «to direct the whole educational process to the religious objective of salvation»:¹¹ or in other words, to evangelize by educating and educate by evangelizing; ¹¹ *ibid.* 15
- the obligation to get back to a «realistic pedagogy of holiness», which is «intrinsic to the educational art of Don Bosco, who can rightly be called the 'Master of youth spirituality'»;¹² ¹² *ibid.* 16
- the vital and social imperative of «making of education our 'raison d'être', to which we dedicate ourselves as a primary objective» with its interaction between evangelization and human advancement to which we have already referred;¹³ ¹³ *ibid.* 17
- the extraordinary educational significance of the «family», the «school», starting «work», and «group activity»;¹⁴ ¹⁴ *ibid.* 18
- the indispensable need for typical «educative moments» of personal conversation and encounter which can take many forms and which become «occasions of true spiritual guidance»; this is an important pedagogical means offered to the young for the planning of their lives and the due discernment of their vocation.¹⁵ ¹⁵ *ibid.* 18

The action of the Holy Spirit and Mary's protection

The conclusion of the Letter reminds us of «the powerful though hidden efficacy of the Holy Spirit», who is «the animator of the birth of the new man and of the new world». If education, as Don Bosco used to say, is «a matter of the heart», it is indeed exhilarating to recall that «the way of the Church passes through the heart of man», and even that the Church, animated by the Spirit, «is the heart of humanity; and so she embraces all christian educators in her delicate ecclesial motherhood.

It is therefore fitting that parents and educators should believe and trust in the operative presence of the Holy Spirit and in his silent work of the transformation of hearts through their far from easy efforts.

In this sense it will be helpful to entrust ourselves to Mary, «the most lofty collaborator of the Holy Spirit», and earnestly ask her for true educational efficacy and for more numerous and authentic vocations for the service of the young.

The Importance of the Letter for ourselves

The Letter «Juvenum patris» which the Holy Father has kindly sent us for the Centenary of Don Bosco is certainly very important for us, dear confreres. For this reason we include the text (which you know already) in the Acts of the General Council; in this way it will be available to every confrere as part of our heritage of salesian reflection and as a pressing invitation to the making of appropriate

resolutions for a more intense spiritual, apostolic and pedagogical renewal. While it also throws light on the demanding Strenna of the present year, it will prompt us to rediscover the relevance of our charism and relaunch its social and ecclesial message.

We are deeply grateful to the Holy Father for this gift. Interpreting your own feelings, I have sent him a letter expressing our gratitude and whole-hearted adherence, and including an offering which will be a concrete indication to him of our hundred years of effort to be faithful to Don Bosco's commitment in the education of youth.

May Mary Help of Christians, Mother of the Church, enlighten us and be our guide in treasuring the Holy Father's reflections and guidelines.

In our Constitutions we read that «*through the motherly intervention of Mary, the Holy Spirit raised up St John Bosco to contribute to the salvation of youth*»;¹⁶ and again, that «*the Virgin Mary showed Don Bosco his field of labour among the young and was the constant guide and support of his work*»;¹⁷ and finally that «*under the guidance of Mary his teacher, Don Bosco lived with the boys of the first Oratory a spiritual and educational experience which he called the 'Preventive System'*».¹⁸

Let us then renew our entrustment to Mary, in the certainty that she will help us to develop and bear witness in the world to the sacred legacy of Don Bosco.

With cordial brotherly greetings in the Lord,

Don F. Viganò

**1.2 Letter of the Supreme Pontiff JOHN PAUL II
to the Reverend Egidio Viganò
Rector Major of the Society of St Francis of Sales
for the Centenary of the Death of ST JOHN BOSCO**

TO OUR BELOVED SON EGIDIO VIGANÒ
RECTOR MAJOR OF THE SALESIAN SOCIETY
ON THE FIRST CENTENARY
OF THE DEATH OF SAINT JOHN BOSCO

JOHN PAUL II
SUPREME PONTIFF

Dear Son,

Health and the Apostolic Benediction.

1. The well beloved Salesian Society is preparing to commemorate by appropriate initiatives the first centenary of the death of St John Bosco, the father and teacher of youth, and I am glad to avail myself of the opportunity offered by this circumstance to reflect once again on the problem of the young and meditate on the responsibilities of the Church in preparing them for tomorrow.

The Church has in fact an intense love for young people: always, but especially in this period so close to the year 2000, she feels invited by her Lord to look upon them with a special love and hope, and to consider their education as one of her primary pastoral responsibilities.

The Second Vatican Council declared with clear vision that «ours is a new age of history»¹; and it recognized that «efforts are being made everywhere to ensure an ever increasing development of education».² In a period of cultural change the Church notes with concern in the field of education the need to come to grips with the profound cleavage between the Gospel and culture,³ which undervalues the saving message of Christ and considers it of only marginal importance.

In my address to the members of UNESCO I had occasion to state: «There is no doubt that the first and fundamental cultural fact is the *spiritually mature man*, that is, a fully educated man, a man capable of educating himself and educating others»:⁴ and I noted a certain tendency to «a unilateral shift towards instruction» with consequent manipulations which can provoke «a real alienation of education».⁵ I recalled therefore that «*the primary and essential task of culture* in general and also of all cultures *is education*. This consists in fact in enabling man to become more man, to 'be' more than just to 'have' more and consequently, through everything he 'has', everything he 'possesses', to 'be' man more fully».⁶

In the numerous meetings I have had with young people in the various continents, in the messages I have given them, and in particular in the Letter which in 1985 I addressed «To the youth of the world», I expressed my intimate conviction that the Church is at their side and indeed must be so.⁷

¹ Past.Const. on the Church in the modern world *Gaudium et Spes*, 4.

² Declaration on christian education *Gravissimum Educationis* - preface.

³ Cf. PAUL VI, Apost. Exhort. *Evangelii Nuntiandi* (8 December 1975), 20: AAS 68 (1976), p. 19.

⁴ Address to UNESCO (2 June 1980), 12: AAS 72 (1980), p. 743.

⁵ *Ibid.*, 13; *l.c.*, p. 743.

⁶ *Ibid.*, 11; *l.c.*, p. 742.

⁷ Letter to the youth of the world *Parati semper* (31 March 1985): AAS 77 (1985), pp. 579-628.

I want to recall those same considerations on the occasion of the centenary celebrations of the «dies natalis» of a great son of the Church, the holy priest John Bosco, whom my predecessor Pius XI did not hesitate to call «educator princeps».⁸

This auspicious event provides me with the welcome opportunity to offer some remarks not only to you, to your confreres and to all the members of the Salesian Family, but also to the young people who are the beneficiaries of your educational work, together with christian educators and parents, who are called to carry out so noble a human and ecclesial ministry.

I am also pleased that this commemoration of the Saint is taking place during the Marian Year, which directs our thoughts to «Her who believed»: in her generous assent in faith we discover the fruitful source of her educative work,⁹ first as Mother of Jesus and then as Mother of the Church and Help of all Christians.

I.

ST JOHN BOSCO, FRIEND OF YOUTH

2. John Bosco died at Turin on 31 January 1888. The almost 73 years of his life were accompanied by deep and complex political, social and cultural changes: revolutionary movements, wars and a migration of people from the countryside to the towns, all factors with an emphatic effect on the life of the people, especially of the poorer classes. Close-packed as they were on the outskirts of the towns, the poor in general and the younger ones in particular be-

⁸ PIUS XI, Lett. Decret. *Geminata Laetitia* (1 April 1934): AAS 27 (1935), p. 285.

⁹ Cf. Encyc. Lett. *Redemptoris Mater* (25 March 1987), 12-19: AAS 79 (1987), pp. 374-384.

came victims of exploitation or unemployment: in their human, moral, religious and occupational development they were insufficiently followed up and frequently given no attention at all. Sensitive as they were to every change, the young frequently became insecure and bewildered. Traditional methods of education became disjointed and ineffective in the face of this rootless mass of people, and efforts were made for various motives by philanthropists, educators and ecclesiastics to meet the new needs. One of these who came to the fore in Turin through his clear christian inspiration, courageous initiatives and the rapid and widespread extension of his work was Don Bosco.

3. He felt within himself that he had received a special vocation and that in the carrying out of his mission he was assisted and almost led by the hand by the Lord and the motherly intervention of the Virgin Mary. His response was such that the Church has officially proposed him to the faithful as a model of holiness. When on Easter Sunday of 1934, at the close of the Jubilee Year of the Redemption, my Predecessor Pius XI of undying memory, inscribed him on the roll of Saints, he pronounced an unforgettable eulogy in his praise.

Young John, whose father had died when he was very young, was brought up with profound human and christian insight by his mother, and was endowed by Providence with gifts which from his early years made him the generous and conscientious friend of his companions. His boyhood years were a sign of an extraordinary mission of education that was to follow. As a priest in a Turin then in a phase of rapid development, he came into contact with young people in prison and with other dramatic human situations.

He had the happy intuition of a real and attentive student of the Church's history, and from his knowledge of such situations and the experience of other apostles, especially St Philip Neri and St Charles Borromeo, he conceived the idea of the «Oratory», a name

particularly dear to him in its connotations. The Oratory was to characterize all his work, and he would shape it in line with his original idea and adapt it to the environment, to his boys and to their needs. As principal protector and model for his collaborators he chose St Francis de Sales, the saint so zealous in many directions, because of the great human kindness he displayed especially in dealing with others.

4. The «Work of the Oratories» began in 1841 with a «simple catechism lesson» and subsequently spread in response to pressing needs and situations: hostels for the reception of those with nowhere to go, workshops and schools of arts and trades to enable them to find work and make an honest living, schools for humanities and open to vocational ideals, a healthy press, and recreational initiatives and methods in line with the period (theatre, band, singing, autumn outings).

The happy expression: «That you are young is enough to make me love you very much»¹⁰ was the watchword and, even before that, the fundamental educational option of the Saint: «I have promised God that I would give of myself to my last breath for my poor boys».¹¹ And indeed he carried out for them a striking series of activities by his words, writings, institutes, journeys, meetings with civil and religious personalities; for them, above all else, he showed an attentive concern for each one individually, so that in his fatherly love the boys might see a sign of a higher love still.

The dynamic thrust of his love was universal in its extent and prompted him to respond to the call of distant nations and even of missions far overseas for a work of evangelization which was never disjoined from authentic efforts at human advancement.

¹⁰ *Il Giovane Provveduto*, Turin 1847, p. 7.

¹¹ *Memorie biografiche di S. Giovanni Bosco*, vol. 18 Turin 1937, p. 258.

Following the same criteria and with the same spirit he tried to find a solution also to the problems of girls and young women. The Lord raised up at his side a co-foundress: St Mary Domenica Mazzarello with a group of young women who had already dedicated themselves at parish level to the christian formation of girls. His pedagogical approach gave rise to other collaborators, men and women, some of them consecrated by stable vows, others «cooperators», associated with him through the sharing of his pedagogical and apostolic ideals, and involved also the «past pupils», prompting them to bear personal witness to the education they had received and to promote it in their turn.

5. So great a spirit of initiative was the result of a profound interior disposition. His stature as a Saint gives him a unique place among the great Founders of religious Institutes in the Church. He is outstanding from many points of view: he initiated a true school of a new and attractive apostolic spirituality; he promoted a special devotion to Mary, Help of Christians and Mother of the Church; he displayed a loyal and courageous ecclesial sense manifested in the delicate mediation work he carried out between Church and State at a time when the relations between the two were difficult; as an apostle he was both realistic and practical, always open to the implications of new discoveries; he was a zealous organizer of foreign missions with truly Catholic sensitivity; he was an eminent example of a preferential love for the young, and especially for the most needy among them, for the good of the Church and society; he was the exponent of an efficacious and attractive pedagogical method which he has left as a precious legacy to be safeguarded and developed.

In this letter I want especially to consider in Don Bosco the fact that he realized his personal holiness through an educative commitment lived with zeal and an apostolic heart, and that at the same time he knew how to propose holiness as the practical objective of

his pedagogy. An interchange between «education» and «holiness» is indeed the characteristic aspect of his personality: he was a «holy educator», he drew his inspiration from a «holy model» — Francis de Sales, he was the disciple of a «holy spiritual director» — Joseph Cafasso, and he was able to form from among his boys a «holy pupil» — Dominic Savio.

II.

THE PROPHETIC MESSAGE OF ST JOHN BOSCO, THE EDUCATOR

6. The youth situation at the present day, a hundred years after the saint's death, has changed a great deal and presents a whole variety of different conditions and aspects, as is well known to educators and pastors. And yet today too there remain those same questions which occupied the mind of the priest John Bosco from the beginning of his ministry in his desire to understand and his determination to work. Who are these young people? What are they looking for? Where are they going to? What are they in need of? These were difficult questions to answer at the time as they still are at the present day, but they are unavoidable and every educator must face up to them.

Today groups of young people can be found all over the world who are genuinely sensitive to spiritual values, and who are desirous of help and support in the maturing of their personalities. On the other hand it is quite clear that youth is a prey to allurements and conditioning elements of a negative kind, the result of various ideological outlooks. The attentive educator will be awake to the practical reality of the youth condition and will know how to intervene with sure competence and wise foresight.

7. In this he knows that he is prompted, enlightened and sustained by the incomparable educative tradition of the Church.

Aware of being the people of whom God is the father and educator, according to the explicit teaching of Sacred Scripture (cf. *Deut* 1,31; 8,5; 32,10-12; *Hos* 11,1-4; *Is* 1,3; *Jer* 3,14-15; *Prov* 3,11-12; *Heb* 12,5-11; *Rev* 3,19), the Church, an «expert in humanity», has also every right to call herself an «expert in education». Evidence of this is the long and glorious two thousand years of history written by parents and families, priests and laity-men and women, religious institutions and ecclesial movements, which in educational service have given expression to their own particular charism as an extension of the divine education which has its summit in Christ. Thanks to the work of so many educators and pastors and of numerous Orders and religious Institutes which have promoted institutions of inestimable human and cultural value, the history of the Church is identified in no small degree with the history of the education of peoples. Indeed, as Vatican II declared, the Church's concern for education is in obedience to the «mandate she received from her divine founder to announce the mystery of salvation to all men and to renew all things in Christ».¹²

8. Speaking of the work of Religious and emphasizing the enterprise they showed, Pope Paul VI, of venerable memory, said that their apostolate «is often outstanding in its admirable resourcefulness and initiative».¹³ For St John Bosco, founder of a great spiritual Family, one may say that the peculiar trait of his brilliance is linked with the educational method which he himself called the «preventive system». In a certain sense this represents the quintessence of his pedagogical wisdom and constitutes the prophetic

¹² Declaration on christian education *Gravissimum Educationis* - preface.

¹³ Apost. Exhort. *Evangelii Nuntiandi* (8 December 1975), 69: AAS 68 (1976), p. 59.

message which he has left to his followers and to the Church, and which has received attention and recognition from numerous educators and students of pedagogy.

The term «preventive» which he uses is to be understood not so much in its strict linguistic sense as in the richness of the characteristics typical of the Saint's educative skill. It implies in the first place the intention of foreseeing and preventing anything that might give rise to negative experiences which could compromise youthful energies or commit young people to long and distressing efforts at recovery. But the term also includes deep intuitions, precise options and methodological criteria, all lived with particular intensity: examples are: the art of positive education by putting forward what is good through appropriate experiences which call for the involvement of the pupil and are attractive because of their splendour and lofty nature; the art of producing growth in the young persons «from within» by appealing to their inner freedom to oppose external conditioning and formalism; the art of winning the heart of young people so as to inculcate in them a joyful and satisfied attraction to what is good, correcting deviations and preparing them for the future by means of a solid character formation.

Evidently this pedagogical message supposes in the educator the conviction that in every young person, no matter how far he may seem to be from the straight and narrow, there are hidden sources of good which if properly stimulated can lead to an option for faith and honesty.

We may therefore fittingly reflect briefly on what, as a providential reflection of the Word of God, constitutes one of the most characteristic aspects of the Saint's pedagogy.

9. A man of tireless activity in many forms, Don Bosco has provided by his life a most efficacious teaching, to such an extent that even by his contemporaries he was considered outstanding as an educator. The few pages in which he described his pedagogical

experience¹⁴ acquire their full significance only when read in the light of all the long and rich experience he acquired through living in the midst of the young.

Education implied for him a special attitude on the part of the educator and a collection of practices, based on convictions of reason and faith, which serve as guides in pedagogical activity. At the centre of his vision stands «pastoral charity», of which he says: «The practice of the preventive system is wholly based on the words of St Paul who says: 'Love is patient and kind; it bears all things, but hopes all things and endures all things'».¹⁵ It inclines the educator to love the young person in whatever state he may be found, so as to lead him to the fullness of humanity which is revealed in Christ, to give him the awareness and possibility of living the life of an upright citizen as a son of God. It leads to intuitive understanding and gives strength to what the Saint summed up in the well known threefold formula: «Reason, religion, loving kindness».¹⁶

10. The term «reason» emphasizes, in line with the authentic view of christian humanism, the value of the individual, of conscience, of human nature, of culture, of the world of work, of social living, or in other words of that vast set of values which may be considered the necessary equipment of man in his family, civil and political life. In the Encyclical *Redemptor Hominis* I recalled that «Jesus Christ is the chief way for the Church: the way leading from Christ to man».¹⁷

¹⁴ Cf. *Il Sistema Preventivo*, in «Regolamento per le case della Società S. Francesco di Sales», Turin 1877 in GIOVANNI BOSCO, *Scritti pedagogici e spirituali* (a cura di AA.VV.), LAS Rome 1987, p. 192 ff.

¹⁵ *Ibid.*, pp. 194-195.

¹⁶ Cf. *Il Sistema Preventivo*, in «Regolamento per le case della Società S. Francesco di Sales», Turin 1877 in GIOVANNI BOSCO, *Scritti pedagogici e spirituali* (a cura di AA.VV.), LAS Rome 1987, p. 166 ff.

¹⁷ Encyc. Letter *Redemptor Hominis* (4 March 1979), 13.14: AAS 71 (1979), pp. 282.284-285.

It is significant to note that more than a hundred years ago Don Bosco used to attribute great importance to the human aspects and historical condition of the individual: to his freedom, his preparation for life and a profession, the assuming of civil responsibilities in an atmosphere of joy and generous commitment to his neighbour. He expressed these objectives in trenchant though simple words, like «joy», «study», «devotion», «wisdom», «work», «humanity». His educational ideal is characterized by moderation and realism. In his pedagogical plan there is a successful combination between the permanence of what is essential and the contingency of what is historical, between what is traditional and what is new. The Saint offers young people a programme which is simple but at the same time exacting, happily summed up in an evocative formula: an upright citizen because a good christian.

In brief the «reason», in which Don Bosco believed as a gift of God and an unfailing obligation of the educator, indicates the values of what is good, and also the objectives to be aimed at and the means and manner of using them. «Reason» invites the young to an attitude of sharing in values they have understood and accepted. He called it also «reasonableness» because of its necessary accompaniment by the understanding, dialogue and unfailing patience through which the far from easy practice of reasoning finds expression.

It is true that all this takes for granted at the present day an updated and integral anthropology, free from ideological oversimplification. The modern educator must be able to read closely the signs of the times to glean from them the emerging values which are attractive to youth: peace, freedom, justice, communion and sharing, the advancement of woman, solidarity, development, and urgent ecological demands.

11. The second term, «religion», indicates that Don Bosco's pedagogy is essentially transcendent, in so far as the ultimate educa-

tional objective at which it aims is the formation of the believer. For him the properly formed and mature man was the citizen with faith, who places at the centre of his life the ideal of the new man proclaimed by Jesus Christ and who bears courageous witness to his own religious convictions.

It is evidently not a question of a speculative and abstract religion, but of a living faith rooted in reality and stemming from presence and communion, from an attitude of listening and from docility to grace. As he liked to put it, «the columns of an educational edifice»¹⁸ are the Eucharist, Penance, devotion to Our Lady, love for the Church and its pastors. His educational process was a pathway of prayer, of liturgy, of sacramental life, of spiritual direction: for some it was the response to the call to a special consecration (how many Priests and Religious were formed in the Saint's houses!); for all it was a perspective and a path to holiness.

Don Bosco was a zealous priest who always referred back to its revealed foundation everything that he received, lived and gave to others.

This aspect of religious transcendence, the cornerstone of Don Bosco's pedagogical method, is not only applicable to every culture but can also be profitably adapted even to non-christian religions.

12. Finally from a methodological point of view comes «loving kindness». Here we are speaking of a daily attitude which is neither simple human love nor supernatural charity alone. It is really the expression of a complex reality and implies availability, sound criteria and an appropriate style of conduct.

Loving kindness is expressed in practice in the commitment of the educator as a person entirely dedicated to the good of his pupils, present in their midst, ready to accept sacrifices and hard work

¹⁸ Cf. GIOVANNI BOSCO, *Scritti pedagogici e spirituali* (a cura di AA.VV.), LAS Rome 1987, p. 168.

in the fulfilment of his mission. All this calls for a real availability to the young, a deep empathy and the ability to dialogue with them. Typical and very enlightening is the expression: «Here in your midst I feel completely at home; for me, living means being here with you».¹⁹ With happy intuition he specified: what is important is «not only that the boys be loved, but that they know that they are loved».²⁰

The true educator therefore shares the life of the young, is interested in their problems, tries to become aware of how they see things, takes part in their sporting and cultural activities and in their conversations: as a mature and responsible friend he sketches out for them ways and means of doing good, he is ready to intervene to solve problems, to indicate criteria, to correct with prudent and loving firmness blameworthy judgements and behaviour. In this atmosphere of «pedagogical presence» the educator is not looked upon as a «superior», but as a «father, brother and friend».²¹

In a perspective like this priority is given first to personal relationships. Don Bosco liked to use the term «familiarity» to define the correct kind of relationship between educators and pupils. Long experience had convinced him that without familiarity it was not possible to show love, and unless love is shown there cannot arise that confidence which is an indispensable condition for successful educative activity. The picture of the objectives to be achieved, the programme to be followed, the methodological guidelines acquire concrete form and efficacy when they are marked by a genuine «family spirit», i.e. if lived in an undisturbed, joyful and stimulating atmosphere.

¹⁹ *Memorie biografiche di S. Giovanni Bosco*, vol. 4, S. Benigno Canavese 1904, p. 654.

²⁰ *Lettera da Roma*, 1884, in GIOVANNI BOSCO, *Scritti pedagogici e spirituali* (a cura di AA.VV.), LAS Rome 1987, p. 294.

²¹ *Ibid.*, p. 296

In this connection must be recalled at least the ample space and importance given by the Saint to recreational periods, to sport, music, the theatre or (as he liked to express it) the life of the playground. It is there, in spontaneous and joyful relationships, that the shrewd educator finds ways of intervening, as gentle in expression as they are efficacious because of their continuity and the friendly atmosphere in which they are made.²² If an encounter is to be educative there must be a deep and continued interest which leads to the acquiring of a personal knowledge of each individual and at the same time of the elements of the cultural condition they have in common. It needs an intelligent and loving attention to the aspirations, the value assessments, the conditioning factors to which the young are subjected, to their situations of life, to the local models which surround them, their tensions, their claims and their collective proposals. It is a case of detecting the urgent need for formation of conscience, of a family, social and political sense, for maturing in love and in the christian view of sexuality, for developing the critical faculty and a proper flexibility in the evolution of age and mentality, keeping always clearly in mind that youth is not only a time of transition, but a real time of grace for the building of personality.

Even today, even though in a changed cultural context and with young people of non-christian religions, this characteristic constitutes one of the very many valid and original elements in Don Bosco's pedagogy.

13. I want to point out, in fact, that these pedagogical criteria are not things of the past: the figure of this Saint, the friend of

²² Concerning the relationship between *recreation* and *education* in the thought and practice of John Bosco, it is well known that salesian Oratories are distinguished for the large amount of time given to sport, music, and every kind of initiative forming part of healthy and formative recreation.

youth, continues to exert a fascinating attraction for young people of the most widely differing cultures under heaven. It is true that his educational message needs to be studied at still greater depth, to be adapted and renewed with intelligence and courage, precisely because of changed social, cultural, ecclesial and pastoral contexts. It will be well to keep in mind the new lines of thought and the developments that have taken place in many fields, the signs of the times and the indications of Vatican II. Nevertheless the substance of his teaching remains intact; the unique nature of his spirit, his intuitions, his style, his charisma are unchanged, because they draw their inspiration from the transcendent pedagogy of God.

St John Bosco is relevant to the present day for another reason too: he teaches us to integrate the permanent values of tradition with «new solutions» so as to meet in a creative fashion the newly emerging requests and problems: he continues to be our teacher in the present difficult times, and suggests a «new education» which is at once both creative and faithful.

«Don Bosco ritorna» («Don Bosco return again») is a traditional hymn of the Salesian Family: it expresses the fervent hope and desire of a «return of Don Bosco» and of a «return to Don Bosco», so as to be educators able to preserve our fidelity of old, and at the same time be attentive, as he was himself, to the thousand and one needs of today's youth, so as to find in his legacy the starting point for a present-day response to their difficulties and expectations.

III.

TODAY'S URGENT NEED FOR CHRISTIAN EDUCATION

14. The Church feels herself directly implicated in the education question, because she is always there where man is involved since «man is the primary route that the Church must travel in fulfilling

her mission».²³ This evidently implies a true love of predilection for the young.

Let us go to the young: that is the first and fundamental need in the field of education. «The Lord has sent me for youth»: in this statement of Don Bosco we discern his fundamental apostolic option, directed to poor youth, to those of the lower classes, those most at risk.

It is useful to recall those striking words of Don Bosco to his boys which form the genuine synthesis of his basic choice: «Remember that, whatever my worth, I am here every moment of the day and night for you. I have no other goal than your physical, mental and moral welfare».²⁴ «For you I study, for you I work, for you I live, for you I am ready even to give my life».²⁵

15. So great a dedication of himself to the young, in the midst of difficulties sometimes of an extreme nature, John Bosco attained because of a singular and intense charity, i.e. an interior vitality which united in him in an inseparable manner love of God and love of his neighbour. In this way he was able to establish a synthesis between evangelizing activity and educational work.

His concern for the evangelization of his boys was not limited to catechesis alone, nor to liturgy alone, nor to those religious practices which call for an explicit exercise of faith and lead to it, but covered the whole vast sector of the youth condition. It forms an integral part therefore of the process of human formation, not losing sight of defects but at the same time optimistic about progressive maturing, in the conviction that the word of the Gospel must be sown in the reality of their daily living so as to lead the boys to a

²³ Cf. Encyc. Letter *Redemptor Hominis* (4 March 1979), 13.14: AAS 71 (1979), pp. 284-285.

²⁴ *Memorie biografiche di S. Giovanni Bosco*, vol. 7, Turin 1909, p. 503

²⁵ RUFFINO DOMENICO, *Cronache dell'Oratorio di S. Francesco di Sales*, Rome, Archivio Salesiano Centrale, quad. 5, p. 10.

generous commitment of themselves in life. Since they are living through a period of particular importance for their education, the saving message of the Gospel must sustain them throughout the educational process, and faith must become the unifying and enlightening element of their personality.

Some consequences follow from this. The educator must have a special sensitivity for cultural values and institutions, by acquiring a deep knowledge of the human sciences. In this way the competence he achieves will become a valid instrument for sustaining a programme of efficacious evangelization. Secondly, the educator must follow a specific pedagogical plan which, while defining precisely the dynamic evolution of the human faculties, inculcates in the pupils the conditions for a free and gradual response.

He will also be concerned to direct the whole educational process to the religious objective of salvation. All this requires a lot more than the insertion in the educational curriculum of a few periods reserved for religious instruction and ritual expression; it implies the very much deeper obligation of helping the pupils to open their minds to absolute values and interpret life and history in accordance with the depth and riches of the Mystery.

16. The educator, therefore, must be clearly conscious of the ultimate objective, because in the art of education the ends aimed at play a decisive part. If they are not completely clear or are mistaken or even forgotten, a unilateral approach or deviations will result, as well as being a sign of incompetence.

«Modern civilization tries to impose on man — as I said to UNESCO — a series of *apparent imperatives*, which its spokesmen justify by recourse to the principle of development and progress. Thus, for example, instead of respect for life, the 'imperative' of getting rid of life and destroying it; instead of love which is the responsible communion of persons, the 'imperative' of the maximum sexual enjoyment apart from any sense of responsibility; instead of

the primacy of truth in actions, the primacy of behaviour that is fashionable, of the subjective, and of immediate success».²⁶

In the Church and in the world the integral educative vision that we see incarnated in John Bosco is a realistic pedagogy of holiness. We need to get back to the true concept of «holiness» as a component of the life of every believer. The originality and boldness of the plan for a «youthful holiness» is intrinsic to the educational art of this great Saint, who can be rightly called the «master of youth spirituality». His secret lay in the fact that he did not disappoint the deep aspirations of the young (the need for life, love, expansiveness, joy, freedom, future prospects) but at the same time led them gradually and realistically to discover for themselves that only in the «life of grace», i.e. in friendship with Christ, does one fully attain the most authentic ideals.

An education of this kind requires at the present day that the young be equipped with a discerning conscience that is able to perceive authentic values and unmask the ideological hegemonies which make use of the means of social communication to enslave public opinion and subjugate minds.

17. The kind of education which, according to Don Bosco's method, fosters an original interaction between evangelization and human advancement, calls for precise attention to certain points from the heart and mind of the educator: the acquiring of a pedagogical sensitivity, the adopting of an attitude which is both motherly and fatherly, the effort to assess what is happening in the growth of the individual and the group in the light of a formative plan which brings together in wise and vigorous unity the educational purpose itself and the will to find the most suitable means for attaining it.

In modern society educators must pay particular attention to

²⁶ Address to UNESCO (2 June 1980), 13: AAS 72 (1980), p. 744.

the educational factors of a human and social character which history has shown to be more important, and which are more greatly interwoven with grace and the demands of the Gospel.

Perhaps never in the past did education become so vital and social an imperative, implying the taking of a position and the firm will to form mature personalities, as at the present day. Perhaps never in the past has the world had such need of individuals, families and communities which make of education their 'raison d'être', to which they dedicate themselves as a primary objective and to which they unreservedly devote their efforts and seek collaboration and help, so as to try out and renew with initiative and a sense of responsibility new educational methods. To be an educator today implies a true individual choice of a way of life, to which those who exercise authority in the ecclesial and civil Communities owe a debt of recognition and help.

18. The experience and pedagogical wisdom of the Church ascribe an extraordinary educative significance to the «family», the «school», «work», and the various kinds of «associations» and groups. This is a time for the relaunching of educative institutions and a moment to recall the irreplaceable educational role of the «family», which I had occasion to speak of in the Apostolic Exhortation *Familiaris Consortio*. Education (or lack of it) in the family remains in fact a decisive factor for good, and unfortunately sometimes for evil; and on the other hand it is always indispensable to educate the younger generations to acquire from the family environment the responsibility for interpreting daily happenings in the light of the perennial teaching of the Gospel, without losing sight of the demands of a necessary renewal.

The central place of the family in the work of education at the present day ranks among the most serious of moral and social problems. «What can be done — I asked of UNESCO — in order that man's education may be carried out *above all in the family?* ... The

causes of success and failure in the formation of man by his family always lie both *within* the fundamental creative environment of culture which the family is, and also *at a higher level*, that of the competence of the State and of the organs on which these causes depend». ²⁷

Along with the educational action of the family must be emphasized that of the «school», which is able to open wider and more universal horizons. In John Bosco's view the school, in addition to fostering the cultural, social and professional dimensions of the young, had to provide them with an efficacious structure of moral values and principles. If it failed to do so, the young people would find it impossible to live and act in a consistently positive and upright way in a society characterized by tension and strife.

A further part of the great educational legacy left by the Piedmontese Saint was his preferential interest in the world of work, for which young people had to be carefully prepared. This is something which is felt as an urgent need at the present day, even amidst the profound changes that have taken place in society. We share Don Bosco's concern for rendering the new generations professionally competent with proper technical skills, as has been done in such praiseworthy fashion for more than a hundred years in the schools of arts and trades and the workshops with such commendable skill by the Salesian Brothers. We share his concern for the fostering of an ever more incisive education to social responsibilities, on the basis of growth in the understanding of the dignity of the subject, ²⁸ which christian faith makes not only lawful, but to which it gives energy with incalculable implications.

A final item to be pointed out is the importance given by the Saint to youth groups and associations in which youthful dynamism

²⁷ *Ibid.*, 12; *l.c.*, pp. 742-743.

²⁸ Cf. Encyc. Letter *Laborem Exercens* (14 September 1981), 6: AAS 73 (1981), pp. 589-592.

and initiative grow and develop. By giving life to a whole variety of activities he created living environments which made good use of free time for the apostolate, study, prayer, joyful occupations, games and cultural pursuits where the young could come together and grow. The notable changes of our own time with respect to the nineteenth century do not exempt the educator from taking a fresh look at situations and conditions of life, allowing the necessary space for the creativity which is typical of youth.

19. Considering then the needs of today's young people and at the same time calling to mind the prophetic message of Don Bosco, the friend of youth, one cannot forget that in addition — or rather, within — any educational structure, those typical educative moments of the personal conversation and meeting with the individual are indispensable: correctly used, they become occasions of true spiritual guidance. This is what the Saint did, employing with particular efficacy the ministry of the Sacrament of Reconciliation. In a world so fragmented and so full of contradictory messages, it is a real pedagogical gift to offer the young the possibility of knowing and elaborating their individual life-plan, as they seek out the treasure of their own personal vocation on which depends the pattern of their life. The educative work of one who thought it sufficient to satisfy the requirements, albeit legitimate ones, of profession, culture, and even lawful relaxation, would be incomplete unless he included in it as leaven those objectives which Christ himself put to the young man in the Gospel, and with which he even linked the joy of eternal life or the sadness of selfish possession (cf. *Mt 19,21f.*).

The educator loves and truly educates young people when he puts to them ideals of life which transcend them, and agrees to walk side by side with them in the laborious daily maturing of the option they have made.

CONCLUSION

20. In this centenary commemoration of St John Bosco, «the father and teacher of youth», one may say with firm conviction that divine Providence invites all of you who are members of the great Salesian Family, as also parents and educators, to recognize ever more clearly *the inflexible need for formation of the young*, taking up with fresh enthusiasm the tasks needed to carry it out with the enlightened and generous dedication that belonged to the Saint. Among the educators I address especially, and with deep solicitude arising from the seriousness of the problem, the clergy directly engaged in the care of souls: the education of youth is a challenge directed primarily to them.

I am convinced, and the meetings with young people that I have always asked should be included in the programmes of my apostolic journeys support this conviction, that there already exists an abundance of projects and initiatives for the christian education of youth; but we must not forget that at the present day young people are exposed to dangers and temptations unknown in other ages, such as drugs, violence, terrorism, the pornographic element in many films and television programmes, and obscenity in words and pictures. All this means that in the care of souls the necessary education of youth be given pride of place with appropriate methods and adequate initiatives.

The mind and heart of John Bosco can suggest to priests the proper means to this end. The seriousness of what is at stake demands an increased awareness of the situation: the Lord will certainly ask them for an account of what they have done in this regard. Let priests direct their first concern to young people. On youth depends the future of the Church and of society!

I am well aware, worthy educators, of the difficulties you meet with and of the disappointments you experience at times. Do not be

discouraged as you follow the privileged way of love which is education. Be strengthened by the inexhaustible patience of God in his pedagogy towards humanity, the unfailing exercise of fatherhood revealed in the mission of Christ, teacher and shepherd, and in the presence of the Holy Spirit, sent to transform the world.

The powerful though hidden efficacy of the Spirit is directed to bringing about the maturity of humanity on the model of Christ. He is the animator of the birth of the new man and the new world (cf. *Rom* 8,4-5). In this way your educational labours will be seen to be a ministry of collaboration with God and will certainly be fruitful.

Your Saint, who is our Saint too, used to say that «education is a matter of the heart»²⁹ and that one must «open a way for God into a boy's heart not only in church but also in the classroom and workshop».³⁰ It is precisely in the human heart that the Spirit of truth is made present as consoler and transformer: He unceasingly enters the history of the world through the heart of man. And, as I wrote in the Encyclical *Dominum et Vivificantem*, also «the way of the Church passes through the heart of man»; indeed she «is the heart of humanity»: «with her heart which embraces all human hearts she implores from the Holy Spirit 'the righteousness, the peace and the joy of the Spirit' in which, in the words of St Paul, consists the Kingdom of God».³¹ By your work, dear educators, you are sharing in a wondrous manner in the motherly function of the Church.³²

Keep always before you Mary most Holy, the most lofty collaborator of the Holy Spirit, who was docile to his inspirations and so became Mother of Christ and Mother of the Church. She continues through the centuries «to be a maternal presence as is shown by

²⁹ *Memorie biografiche di S. Giovanni Bosco*, vol. 16, Turin 1935, p. 447.

³⁰ *Ibid.*, vol. 6, S. Benigno Canavese 1907, pp. 815-816.

³¹ Encyc. *Letter Dominum et Vivificantem* (18 May 1986), 67: AAS 78 (1986), pp. 898-900.

³² Cf. CONC. ECUM. VATIC. II, Declaration on christian education *Gravissimum Educationis*, 3.

Christ's words spoken from the Cross: 'Woman, behold your son'; 'Behold your mother'». ³³

Never take your gaze off Mary; listen to her when she says: «Do what Jesus tells you» (Jn 2,5). Pray to her too with daily solicitude, that the Lord may continue to raise up generous souls who can say yes to his vocational call.

To her I entrust you, and with you the whole world of youth, that being attracted, animated and guided by her, they may be able to attain through the mediation of your educative work, the stature of new men for a new world: the world of Christ, Master and Lord.

May my Apostolic Blessing, the pledge and promise of heavenly gifts and testimony of my affection, strengthen you in the faith, and may it console and protect all the members of the great Salesian Family.

Given at Rome, from St Peter's, on 31 January, the memorial of St John Bosco, in the year 1988, the tenth of my Pontificate.

Joannes Paulus II

³³ Encyc. Letter *Redemptoris Mater* (25 March 1987), 24: AAS 79 (1987), p. 393.

2. GUIDELINES AND POLICIES

A GLANCE FORWARD TO «APPRAISAL DB88»

Fr Gaetano SCRIVO
Vicar General

The letter «Juvenum patris» of the Pope and the presentation of it by the Rector Major lead us to make a fundamental reflection concerning the celebrations of «*Don Bosco 88*». It is in fact the same reflection that was made by the Rector Major himself at the outset of our preparation programme for the centenary year, and which has been continually kept in mind by the central coordinating commission in its dialogue with the provincial commissions.

I am referring to the need to involve young people in the initiatives and celebrations prepared at local and provincial level, especially those designed for their own age groups and sensitivities, for which the young are originators and protagonists rather than being on the receiving end as spectators.

It is gratifying to see from the medium and long-range programmes drawn up by all the provinces that this need to live 1988 with the young is always present. It is no exaggeration to say that the sum total of the initiatives, frequently thought out with a keen creative spirit, constitute a real «youth mission of '88».

Against this general background I would like to recall your attention to «*Appraisal DB88*». This was first presented to the Salesian Family more than two years ago as one of the unifying moments of particular importance, and further details were later given at intervals concerning its content, and the time and manner of its realization (cf. AGC 317, April-June 1986).

At Turin in a few days time the Central Executive Committee will meet to study the final steps in its preparation. Presiding at the meeting will be the Vicar General and the committee will be com-

posed of members from the various groups of the Salesian Family. The decisions and technical details will then be communicated to the DB88 provincial commissions

But the «Appraisal DB88» initiative calls for the collaboration not only of the Commissions created ad hoc, but for the commitment of all the confreres working with young people of the age-range envisaged by the Appraisal itself.

In all the works and activities in which we carry out our pastoral educational service (cf. Reg. 11-35), we must offer to young people the possibility of playing an active part in the various steps of the Appraisal. The scheme for reflection presented to us some time ago by the Rector Major: «*With our young people let us accept the Council's inheritance and dynamically develop it*», and the four main themes (*How to be young at the present day — What place is there for youth in today's society — How to be believers in today's Church — How to be young with today's youth*) place us and our youngsters in a situation in which we have to measure ourselves against Don Bosco's message, read once again in the light of the Council's prophetic legacy: what does Don Bosco say at the present day as regards youth experience? what do today's youth glean, in harmony with their own world, from the educational experience they live in our environments?

In this perspective it can be clearly seen how provinces which, on account of distance or other circumstances, are unable to send representatives to the Appraisal DB88 at Turin, can and must set about the realization of the Appraisal at local and provincial level.

The Appraisal of Turin (28 August - 1 September) needs to be preceded by a thousand other appraisals at local and provincial level throughout the salesian world, and the message that the young people at Turin will give to the Pope will be the voice not only of those present at the gathering there, but of all the youth of the salesian communities everywhere.

A final thought: the Appraisal DB88 is not intended to be merely an initiative which is born and dies as an act celebrating the centenary, but rather *a particularly significant moment in the «year of grace»* for the maturing of youth groups and movements,

for clarifying their spiritual progress, for relaunching the vocational dimension of our educative project, and for verifying and rethinking the significance of the salesian presence in places where it has been founded and is at work.

4. ACTIVITIES OF THE GENERAL COUNCIL

4.1 Chronicle of the Rector Major

In recent months animation commitments have obliged the Rector Major to make many journeys. On 29 January he was at Sondrio for the 90th anniversary of the salesian presence in Valtellina. From the following day to 1 February he was at Turin and the Becchi for the solemn historic inauguration of the Don Bosco Centenary.

At the end of the following week, 6-7 February, he was once again at Turin, to receive a decoration from the local branch of Rotary International, who wished to honour him in an act commemorating Don Bosco for his understanding of lay people and his almost managerial qualities as an organizer. He then went on to the Oratory of San Paolo to preside at the festivities for the 70th anniversary of its foundations.

In the period 13-15 February he was at Lugano, where the Salesians opened the «Don Bosco 88» celebrations for Switzerland with a solemn Eucharist transmitted in three languages. He also gave a conference to the clergy and religious of the Ticino Canton.

On 19 February he left by air for Argentina, where at Fortin Mercedes he preached a retreat to about 180 rectors coming from the eight most southern provinces of Latin

America; after this he went on to Junin de los Andes among the Mapuches and traversed the historic mission stations in the Rio Negro valley.

At the personal invitation of the Governor of Brasilia, he travelled in the first week of March to the Brazilian capital for the «Don Bosco 88» celebrations: the city and civil authorities have a great love for Don Bosco and consider him their special protector.

After returning to Rome he was soon on his travels once again, leaving on 12 March for the two Andalusian provinces of Seville and Córdoba in Spain with a very full programme involving all the Salesian Family. At Granada he gave a conference in the «Facultad de Teologia de Cartuja». At the end of his visit he presided at Madrid over the first national meeting of the «Hogares Don Bosco».

Back once again in Italy he went to Parma where, as representative of the Salesians, on 25 March he received the honorary degree «honoris causa» of Doctor in Education. On the following day in the same city he gave a conference on Don Bosco to a large assembly of people organized by the Past-Pupils.

4.2 Chronicle of the General Council

The «winter» plenary session of the General Council (the eighth in the present six-year period) began on 10 November 1987 and continued until 26 January 1988. The Councillors were back again from their Visitations of the provinces, with the many commitments of animation associated with them, and gathered once again for a further period of common reflection and verification at the service of the Congregation.

After one or two preliminary meetings for the examination of urgent practical matters, the session began in effect with the annual retreat from 15 to 21 November at the «Santa Croce» monastery at Bocca di Magra; they were days of recollection and prayer under the able guidance of Mgr Alberto Ablondi, Archbishop of Leghorn. This was followed by the annual «feast of the Rector Major», organized this time by the Ligurian-Tuscan Province in places dear to salesian memory because they had been frequently visited by our Father Don Bosco.

On their return to Rome the Council continued their regular meetings, studying matters concerned with both the government and animation of the provinces and the central organization of the Congregation.

The principal matters dealt with were as follows:

1. *Appointment of Provincials.* As in previous sessions due time was given to the examination of the results of consultations and to the necessary discernment for the appointment of Provincials. The following six provinces have had a new Superior appointed: Brazil-Recife, France-Lyons, India-Bombay, Jugoslavia-Ljubljana, Jugoslavia-Zagreb and Brazil-São Paulo (in this last case the former provincial had been appointed a Bishop during the course of his term of office).
2. *Reports on Extraordinary Visitations.* Reports on the extraordinary visitations were made by the Regional Councillors concerned and then examined in detail so as to draw conclusions for the salesian growth of confreres and communities. The provinces involved were: Antilles, Brazil-Belo Horizonte, France-Lyons, India-Madras, Middle East and Spain-Seville. To these were added a special report on the Delegation of Canada, made by the Regional, in view of the request that had been made for its erection as a Vice-Province.
3. Approval of the remaining Provincial Chapters. During the session the examination was concluded of the deliberations of provincial chapters that had taken place in the period 1986-87. This completed

too the approval of the «Provincial Directories» which all the Provinces (and Vice-Provinces) had drawn up in their respective Chapters: this was a duty which brought to an end the work imposed at provincial level by the Constitutions and Regulations.

4. *Reports on the «Team Visits».* As was the practice in preceding sessions, the conclusions reached in the «Team Visits» made in the period August-November 1987 were tabled in the General Council. Information was provided in respect of the following Visits: the Iberian Region (at Fatima, 2-8 August 1987), the English-speaking Region (Ipswich-USA, 2-8 September 1987), and the Provinces of Yugoslavia (Zagreb, 6-9 November 1987).

5. *Reports by each Department,* with information concerning its activities. With regard to the animation of the various sectors of activity, each Councillor in charge of one of the central departments (Formation, Youth pastoral work, Salesian Family and social communications, Missions, Finances) reported on the activities already carried out and the principal items programmed for the immediate and longer term future. These reports provide an opportunity for taking stock of the point that has been reached and for reviewing programmes that were earlier decided on for the six-year period.

6. *Two new Vice-Provinces.* Among the other important points studied by the Council should be mentioned the requests for the constitution of two new Vice-Provinces from previously existing Provincial «Delegations». The Council made a detailed study of the motives presented by the respective Provincial Councils, examined the results of consultations that had been made, and made the decision to erect the two new circumscriptions. They are: the Vice-Province of Canada (replacing the previous Canadian Delegation depending on the Province of New Rochelle), and the Vice-Province of East Africa (replacing the previous Delegation depending on the Province of Bombay). The present issue of the Acts carries the Decree constituting the Vice-Province of Canada (cf. n. 5.4).

To these items of greater importance were evidently added many others concerning the ordinary life of communities and confreres.

The conclusion of the session coincided with the participation of the members in the celebrations at Turin for the beginning of the Don Bosco Centenary: unforgettable days lived by the Councillors in union with the Rector Major in gratitude to God for the gift of so great a Founder and Father.

**5.1 The Pope's «Angelus»
31 January 1988**

On 31 January 1988, the centenary of the death of St John Bosco, the Pope recalled the event in the brief address he gave before the «Angelus», and made a spiritual pilgrimage to the Sanctuary of Mary Help of Christians in Turin. The following is the text as published in the Osservatore Romano.

Dear Brothers and Sisters,

1. In our spiritual pilgrimage to the Marian sanctuaries, today we turn our thoughts to Turin, to the Basilica of Mary Help of Christians. We do so with a special intention that is dear to my heart: this sanctuary is, in fact, a monument to Our Lady built by St John Bosco, the centenary of whose death we are celebrating today.

«Don Bosco», as he is affectionately known throughout the world, and not only by the great Salesian Family which he founded, profoundly venerated, loved and imitated Our Lady under the title of «Help of Christians». He insistently spread devotion to her; in her he

saw the basis of his now worldwide work in favour of youth and of the promotion and defence of the faith. He liked to say that «Mary built her house herself», as if to emphasize that Our Lady had miraculously inspired his entire spiritual and apostolic journey as a great educator and, in an even broader way, that Mary had been placed by God as the help and protector of the entire Church.

2. Deeply imprinted in my memory is that large painting over the high altar of the sanctuary. In it Don Bosco wanted to have expressed his vision of the «ecclesial function» of Our Lady, her role as «Mother of the Church and Help of Christians» (cf. 'Meravigle della Madre di Dio invocata sotto il titolo di Maria Ausiliatrice', Turin 1868, p. 6). In the painting the Most Holy Virgin stands out on high, enlightened by the Holy Spirit and surrounded by the Apostles. The Saint had asked the artist Lorenzone to depict around her the most significant historical moments in which the Help of Christians showed her maternal and extraordinary protection of the Church. The artist replied that the entire wall-space of that church

would not be big enough to depict Don Bosco's grandiose idea. Nevertheless, it was precisely in this immense and ecclesial perspective that the Saint saw Our Lady.

3. We are well aware that devotion to Mary Help of Christians dates from a time previous to the era of her great devotee Don Bosco. The title is already found in the Litany of Loreto and emphasizes Mary's active presence in the difficult moments of the Church's history: the presence of unexpected deliverance, a prodigious sign of the unfailing assistance of the Spirit of truth and grace.

Today, when faith is being put to the test and many of the People of God are exposed to tribulation because of their fidelity to the Lord Jesus, when humanity in its journey towards the great jubilee of the year 2000 is experiencing a serious crisis of spiritual values, the Church feels the need of Mary's maternal intervention: to strengthen her adherence to the one Lord and Saviour, to give a new vitality and the courage of the christian origins to the evangelization of the world, to enlighten and guide the faith of communities and individuals, and especially to educate in the christian meaning of life the young people, to whom Don Bosco gave his entire self as father and teacher.

In this Marian Year may Mary Help of Christians help us and bless

us from her sanctuary in Turin; and may her devoted son, St John Bosco bless us too.

«Mary Help of Christians, pray for us.»

5.2 Message of the CRIS for the centenary of Don Bosco

On the occasion of the centenary celebrations of St John Bosco, the Congregation for Religious and Secular Institutes (CRIS) sent a message to the Salesian Society. The following is a transcript of the message.

The Second Ecumenical Council of the Vatican, referring to a declaration of Pope St Pius X, opens its statement on youth by asserting that «young people exert a very important influence in modern society». And it goes on to say: «The growth of their social importance demands from them a corresponding apostolic activity; and indeed their natural character inclines them in this direction». Because of this it then turns to adults and exhorts them «to enter into friendly dialogue with the young through which, despite the difference in age, they could get to know one another and share with one another their own personal riches» (AA 12).

What first St Pius X and later Vatican II had clearly perceived concerning the importance of a wise and watchful attention by society and the Church to the problems of the young, St John Bosco had already wisely anticipated and skilfully put into practice in the previous century, giving life to your institute of religious life, dedicated in a special way to the care and formation of youth.

On 31 January of this year the Salesian Family celebrates with great solemnity and living affection, the Centenary of the death of its Founder, St John Bosco, the saint of youth, the great devotee of Mary Help of Christians, the loyal servant of the Church.

This Congregation for Religious and Secular Institutes wishes to be associated with all the celebrations being organized to give fitting honour to the apostle of modern youth, in giving thanks with joy and gratitude to the Lord and the Virgin Help of Christians for the gift of a Saint who gives honour to the universal Church and who, through the work of his sons, continues to spread in every continent the evangelical and pedagogical message which is his characteristic.

This circumstance, through the gracious concession of His Holiness John Paul II, will mark the beginning of a «Year of Grace» completely youthful and salesian in tone,

which will see the realization of the celebrations that have been planned, but during which above all will take place the relaunching of a spirit which commits to the seeking of holiness and the youth apostolate the entire Salesian Family, and in particular the Salesians, Daughters of Mary Help of Christians and the Cooperators, institutions which had in Don Bosco their direct Founder.

It is surely not by mere chance that these celebrations take place in the Marian Year which the Church is now living! This is a happy confirmation of what Don Bosco used to repeat with great simplicity: «It never occurred to me to do other than my duty, praying and trusting always in the Madonna ... Our Lady has done everything».

In particular this Congregation offers hearty congratulations to the Rev. Rector Major Fr Egidio Viganò, and earnestly desires that this Centenary may be a milestone not only for the great Salesian Family but for the whole Church, which sees in the educational work of Don Bosco, applied with joy and generosity to the needs of today's youth, a powerful means of salvation opening on to a future of hope.

May St John Bosco be with all his sons; may he help them in a daily renewal of fidelity, the source of joy, fertility and unity, so as to become efficacious witnesses among the young to Christ the Lord who

first loved them. May he pass on to each of them his great love for the Church – living in the Pope, the Bishops and all the People of God – expressed in prayer, in generosity in self-giving, and in constant loyal service.

Going back to the origins and subsequent events of the Institutes, which the Spirit led Don Bosco to found, and keeping in mind the prodigious grace of expansion and apostolic fruits, your responsibility is challenged in the face of the hopes and problems of the young, and reminds you (with our Holy Father John Paul II) that your mission consists in involving the young in the wonderful adventure of a life lived according to the Gospel.

The missionary dimension of the salesian charism renders it universal, while the impartial consistency of the witness given will be a fruitful attraction for the young who will become involved in your own vocational commitment, as in fact happened in Don Bosco's own time. May this be an omen: may the Centenary Year of St John Bosco, which you are about to celebrate with joy and gratitude, be marked by a happy and notable reawakening of lay and religious vocations which are authentically salesian. That this will surely happen is indicated by the powerful maternal presence of Mary Help of Christians, who will continue to point out to

you the secure lines of a path of faith which will aim at the heights of holiness, in the rediscovery of authentic human and christian values.

In fidelity to the mind and plans of your Founder, all members of the Salesian Society will today be able to follow the Church with missionary zeal and commitment in the realization of all the concerns and expectations which the Church itself has made her own through the Second Vatican Council.

With these earnest hopes in mind the CRIS joins with the whole Salesian Family and implores through the intercession of St John Bosco and Mary Help of Christians heavenly graces and blessings on the Rector Major and all his sons.

Rome, feast of St John Bosco
31 January 1988.

Jean Jerome Card. HAMER
Prefect

Mgr. Vincenzo FAGIOLÒ
Secretary

5.3 Letter of the Rector Major to the Holy Father

We print the letter written by the Rector Major to thank the Holy Father for his fatherly solicitude for the Salesian Family and to assure him of our ever greater love for the Church.

Rome, 31 January 1988

Most Holy Father,

Today is the centenary of the death of St John Bosco, and the thoughts of all Salesians turn towards Your Holiness with a deep sense of esteem and gratitude.

Sincere adherence to the Pope was a spontaneous attitude of our Founder and something very dear to his heart. For us it has become also a compelling duty because it has been the will of Your Holiness that the centenary celebrations should be a «Year of grace» enriched by special indulgences. You have also given us a deep and stimulating message concerning the predilection of educators towards the young, and furthermore you have decided to make an exceptional journey to the venerable places associated with our salesian origins where big crowds of the young and of people in general will be ardently waiting for you. We have in mind too the many other manifestations of kindness and encouragement which you continually show us.

Our gratitude will find expression in a more intense love for the Church, established by Christ on Peter and the Apostles. To this end it is our resolve to relaunch the ecclesial spirit of Don Bosco throughout the Salesian Family, and to renew with more incisive relevance to the present day his characteristic

pastoral work for the young, especially among peoples and classes most in need.

As a humble sign of our heartfelt feelings, we offer to Your Holiness for whatever purposes you may decide, a sum which symbolically recalls the hundred years.

May Mary, Mother of the Church and Help of Christians especially in times of difficulty, sustain Your Holiness for an ever more profitable exercise of the inestimable ministry of Peter's Successor, so much loved and defended by Don Bosco.

With unequivocal and religious support in the Lord,

Fr Egidio Viganò

*Rector Major of the Salesians
of Don Bosco*

5.4 New Vice-Province in Canada

Prot. N. 010/88

THE RECTOR MAJOR
of the Salesian Society
of St John Bosco

- after careful consideration of the situation of salesian work in Canada,
- with the consent of the General Council given in the meeting of 5 January 1988, in accordance with articles 132 and 156 of the Constitutions,

DECREES AS FOLLOWS

1. The Provincial Delegation for the salesian houses of Canada belonging to the Province of «St Philip the Apostle» with headquarters in NEW ROCHELLE, N.Y., USA.
2. The VICE-PROVINCE of «St Joseph» is erected in Canada, and is composed of the houses mentioned in 1. above.
3. To the VICE-PROVINCE of «St Joseph» in Canada will belong those confreres who form part of the Provincial Delegation referred to in 1. above at the date when the present decree comes into effect.
4. The present decree will come into force on 15 August 1988, the Solemnity of the Assumption of Our Lady and conclusion of the Marian Year.

Rome, 5 January 1988

Fr Egidio Viganó
Rector Major

Fr Francesco Maraccani
Secretary General

5.5 New Provincials

The following are brief biographical notes on the Provincials appointed during the plenary session of the General Council, November 1987 - January 1988.

1. *Fr Orsini NUVENS LINARD*,
Provincial of RECIFE (Brazil).

The new Provincial of Recife, Fr Orsini Linard Nuvens, was born at Cariri-Crato in the state of Ceará on 7 February 1932. At the age of 14 he entered the aspirantate at Jaboa-tão, where he also made his novitiate and his first salesian profession on 31 January 1952.

After practical training he studied theology at São Paulo and on 8 December 1961 was ordained priest.

After working for some years in various houses of the province, he was appointed in 1970 rector of the house of Aracajú. In 1976 he became provincial economer. After participating in the GC21 in 1978 he became rector of the house of Natal (1980-83). More recently he was rector of the community of Salvador (Bahía).

2. *Fr Morand WIRTH*,
Provincial of LYONS (France).

Fr Morand Wirth, the new Provincial of the Lyons Province, was born at Altkirch in the diocese of Strasbourg (Alsace) on 22 December 1937. He entered the salesian

aspirantate of Landser at the age of 10 and made his novitiate at La Navarre, where he also made his first religious profession on 4 September 1956.

He studied theology at the studentate of Lyons and was ordained priest at Landser on 21 December 1967.

He had already obtained the Licentiate in Literature before ordination, but was asked by the Superiors to undertake further ecclesiastical studies: he thus gained the Licentiate in Sacred Scripture at Rome and became a teacher in the salesian studentate at Lyons.

In 1974 he became a member of the provincial council and in 1980 vice-provincial, an office he held until his appointment as Provincial. From 1984 he was also rector of the provincial house.

3. *Fr Loddy PIRES*, Provincial of BOMBAY (India).

Fr Loddy Pires, the new Provincial of Bombay where he was born on 20 December 1947, entered the Don Bosco College in the same city at the age of 11. In 1964 he went to the novitiate at Yercaud, and there made his first profession on 24 May 1965.

After theological studies at the studentate of Bangalore, he was ordained priest at Bombay on 20 December 1975.

His first years of priesthood were spent at the school in Panjim, where at the same time he followed

courses in economic sciences in which he gained a diploma. After this he was sent to our Salesian University in Rome where in 1980 he gained the Licentiate in Theology, specializing in spirituality.

On his return to the province he was appointed rector of the aspirantate at Lonavla and two years later, in 1982, became vice-provincial and rector of the provincial house in Bombay, offices which he held until his appointment as Provincial.

4. *Fr Stanislav HOCEVAR*, Provincial of LJUBLJANA (Jugoslavia):

Born at Jelendol in Slovenia on 12 November 1945, Fr Stanislav Hocevar first came in contact with the Salesians at the house of Skocjan. He entered the novitiate at Rijeka and there he made his first religious profession on 16 August 1963.

After studying theology at Ljubljana, he was ordained priest in June 1973.

He gained his Licentiate in Theology and before long was appointed rector of the novitiate at Zeljmlje (1979). At the same time he became a member of the provincial council.

In 1982 he became vice-provincial and took part in the GC22 in 1984. Subsequently he was appointed rector of the house at Klagenfurt in Austria which is managed by Slovene confreres for the apostolate among their fellow countrymen.

5. *Fr Mirko BARBARIC*,
Provincial of ZAGREB (Yugoslavia).

Fr Mirko Barbaric was born at Donja Dragicina in the diocese of Mostar (Yugoslavia) on 24 May 1947. He met the Salesians at the age of 16 in the house of Krisevci, where he also made his novitiate and first profession on 16 August 1966.

After practical training and theological studies, he was ordained priest on 16 June 1976 in Zagreb Cathedral. He was then sent to Rome for further studies in the theological sciences.

On his return to his own province his intellectual gifts and pastoral ability were applied to teaching and the formation of young salesian aspirants to the priesthood in the studentate of Zagreb-Knezija, a work in which he was engaged until his appointment as Provincial.

6. *Fr Luiz PICCOLI*,
Provincial of SÃO PAULO (Brazil).

Fr Luiz Gonzaga Piccoli was vice-provincial when Fr Irineu Danelon was appointed as Bishop of Lins, and has now been called to succeed him as Provincial.

He was born at São Paulo on 25 February 1943, and at the age of 12 became an aspirant at Lavrinhas; he entered the novitiate at Pindamonhangaba, where on 31 January 1966 he made his religious profession.

For the study of theology he was sent to the Pius XI Theological Insti-

tute of São Paulo, and was ordained in his native city on 25 August 1974.

He then spent two years in Rome and gained the Licentiate in Moral Theology. and on returning to his province became a teacher and animator in the Theological Institute of Lapa-São Paulo.

In 1981 he was appointed rector of the aspirantate at Pindamonhangaba, but a year later was entrusted by the superiors with the office of director of novices in the novitiate of São Carlos, where he also became rector.

There he remained until 1987 when he was called to be vice-provincial.

5.6 New Salesian Bishops

1. *Mgr Hector Lopez*,
Vicar Apostolic of Ariari.

On Christmas Eve 1987 the Osservatore Romano carried the news that the Holy Father had raised the Prefecture Apostolic of Ariari to the status of Vicariate Apostolic, and had appointed Fr Hector Julio Lopez Hurtado as its Pastor.

Bishop Lopez was born at Tunja, in the province of Boyaca (Colombia) on 23 July 1941. He entered the salesian college in the same town as an aspirant, and went on to the novitiate at La Ceja, where he also made his first profession on 29 January 1958.

After obtaining his state qualifica-

tion as a teacher he worked in our schools, and was then sent to Benediktbeuern (Germany) for theological studies. There he was ordained priest on 30 June 1968. He went on to take courses in pastoral theology in Rome and Madrid, and obtained the Licentiate in 1969.

On his return to Colombia he became Rector at Mosquero from 1972 to 1975, and in 1979 was called to direct the theological studentate of El Porvenir where he remained until he was appointed Provincial of the Province of Bogotá (1980-1986). At the end of his period of office he spent a year as rector of the studentate of philosophy in Bogotá.

He received episcopal ordination at Granada on 27 February 1988.

2. *Mgr Juan Abelardo Mata*, Auxiliary Bishop of Managua.

The Osservatore Romano of 18 February 1988 reported that the Holy Father had appointed Fr Juan Abelardo Mata SDB as Auxiliary Bishop of Managua, the capital of Nicaragua.

Mgr Mata was born at Managua on 23 June 1946. After early studies at the salesian college of Managua, he entered the novitiate at Ayagualo and made his first religious profession on 8 December 1966.

His theological studies were car-

ried out in the Salesian Theological Institute of Guatemala and he was ordained priest by the then Bishop Obando y Bravo, now the Cardinal Archbishop of Managua who will have him as an Auxiliary in his far from easy pastoral work.

Mgr Mata went to the Pontifical Biblical Institute in Rome for specialized studies and obtained the Licentiate in Sacred Scripture; at the time of his new appointment he was teaching Scripture in the Theological Institute in Guatemala.

5.7 **Brotherly solidarity** (51st report)

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

LATIN AMERICA

Cordoba province (Argentina)	L. 2.480.000
Porto Alegre province (Brasil)	L. 1.340.000
Mexico province (Mexico)	L. 2.400.000

NORTH AMERICA

San Francisco province (USA)	L. 8.062.500
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ASIA

Tokyo province (Japan)	L. 29.000.000
Dimapur province (India)	L. 2.000.000

EUROPE

Paris province (France)	L. 8.640.000
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Cologne province (Germany)	L. 4.405.405
Stockport province (Great Britain)	L. 16.350.950
East Venice province - Udine (Italy)	L. 1.000.000
Mrs Giuseppina Bulfari (Italy)	L. 150.000
Mr Firmino Oreda (Italy)	L. 1.000.000

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

LATIN AMERICA

Antilles province (for the needs of the Cuba delegation)	L. 10.000.000
Manaus province Brazil (for Fr Michael Scott)	L. 2.170.000
Manaus province Brazil (for building of novitiate - Candeias)	L. 12.000.000
Recife province Brazil	L. 651.000
S. Paulo province Brazil (for Luanda mission, Angola)	L. 20.000.000
Central America province (for mobile dispensary Tegucigalpa)	L. 12.000.000
Uruguay province	L. 2.170.000

ASIA

Bombay province India (to Fr Maschio for the poor)	L. 217.000
Calcutta province India (for aspirantate at Burma-Anisakan)	L. 20.000.000
Vietnam vice-province (for the needs of the vice-province)	L. 15.000.000

AFRICA

Provincial-Delegation of S. Africa (for Lesotho)	L. 1.085.000
Middle-East province (for Ethiopia)	L. 7.887.950

EUROPE

Zagreb province Jugoslavia	L. 2.170.000
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5.8 S.D.B. Statistics at 31/12/87

Summarized figures

Isp.	Tot. 1986	Professi temporanei				Professi perpetui				Tot. professi	Novtzi	TOT. 1987
		L	S	D	P	L	S	D	P			
AFC	224	11	24	0	0	26	5	0	153	219	10	229
ANT	185	2	27	0	1	15	6	0	123	174	15	189
ABA	207	3	15	0	0	15	13	0	159	205	5	210
ABB	172	3	9	0	0	18	6	0	130	166	0	166
ACO	194	10	33	0	0	12	18	0	113	186	1	187
ALP	136	3	22	0	0	15	4	0	80	124	2	126
ARO	150	5	23	0	0	17	4	0	97	146	5	151
AUL	124	4	11	0	0	20	3	0	82	120	4	124
AUS	158	6	10	0	1	10	4	1	125	157	3	160
BEN	235	2	16	0	0	22	6	0	181	227	4	231
BES	115	0	5	0	0	9	3	0	98	115	1	116
BOL	115	4	24	0	0	14	3	0	69	114	14	128
BBH	180	3	18	0	0	19	6	0	120	166	8	174
BCG	182	3	26	0	0	29	3	0	115	176	7	183
BMA	140	6	30	0	0	20	3	0	75	134	0	134
BPA	129	0	24	0	0	11	5	0	84	124	4	128
BRE	97	3	8	0	0	16	4	0	58	89	4	93
BSP	231	6	36	0	0	30	9	0	147	228	10	238
CAM	257	8	62	0	0	24	9	0	140	243	25	268
CIL	247	1	41	0	0	25	12	0	161	240	12	252
CIN	153	1	11	0	0	38	5	0	94	149	2	151
COB	212	4	30	0	0	42	4	0	121	201	7	208
COM	168	3	37	0	0	24	5	0	94	163	9	172
ECU	266	6	37	0	0	30	14	0	174	263	11	274
FIL	339	27	104	0	0	24	26	1	129	311	25	336
FLY	177	0	4	0	0	35	2	0	134	175	2	177
FPA	246	3	6	0	0	32	0	0	200	241	6	247
GBR	174	1	10	0	0	21	2	0	132	166	2	168
GEK	198	12	16	0	0	42	6	0	117	193	5	198
GEM	285	9	28	0	0	68	6	0	190	301	7	308
GIA	125	0	8	0	0	21	3	0	93	125	5	130
NB	293	13	91	0	0	26	28	0	135	293	18	311
NC ¹	311	9	83	0	0	30	29	0	150	301	20	321
ND	161	4	58	0	0	3	26	0	90	161	0	161
NG	286	5	55	0	0	30	20	0	146	256	30	286
NK	301	4	121	0	0	13	38	0	115	291	17	308
NM	355	11	114	0	0	20	37	0	153	335	27	362
RL	216	5	18	0	0	18	11	0	151	203	6	209
AD	173	1	8	0	0	32	0	0	127	168	2	170
CE	373	9	16	0	0	136	4	1	198	364	3	367
LE	428	7	19	0	0	76	4	0	315	421	10	431
LT	232	1	7	0	0	40	4	1	169	222	1	223
ME	350	1	22	0	1	55	8	2	254	343	6	349

Isp.	Tot. 1986	Professi temporanei				Professi perpetui				Tot. professi	Novizi	TOT. 1987
		L	S	D	P	L	S	D	P			
INE	228	1	10	0	0	45	4	0	164	224	1	225
IRO	324	2	11	0	0	55	5	3	241	317	4	321
ISA	89	0	4	0	0	9	3	0	70	89	1	87
ISI	397	2	24	0	0	40	10	0	310	386	5	391
ISU	503	4	25	0	0	105	5	0	351	480	3	483
IVE	318	4	20	0	0	62	6	1	212	305	4	309
IVO	245	2	9	0	0	49	2	0	178	240	2	242
JUL ³	168	0	16	0	0	21	14	0	95	146	5	151
JUZ ³	116	0	17	0	0	8	9	0	68	102	5	107
KOR	41	5	10	0	0	6	1	0	18	40	6	46
MEG	155	3	30	0	0	12	7	0	101	153	13	166
MEM	190	10	55	0	0	16	6	0	100	187	22	209
MOR	149	1	12	0	0	32	0	0	106	151	6	157
OLA	93	0	0	0	0	25	1	1	64	91	0	91
PAR	103	2	19	0	0	8	5	0	63	97	3	100
PER	175	8	34	0	0	11	9	0	107	169	11	180
PLE	400	11	133	0	0	23	14	0	195	376	28	404
PLN	330	6	85	0	0	12	18	0	172	293	25	318
PLO	264	1	52	0	0	1	11	0	180	245	20	265
PLS	279	0	106	0	0	19	12	0	127	264	21	285
POR	189	3	17	0	0	48	6	1	111	186	4	190
SBA	276	4	22	0	0	44	5	0	193	268	2	270
SBI	284	9	36	0	0	57	29	0	127	258	7	265
SCO	160	6	22	0	0	9	5	2	114	158	7	165
SLE	289	10	30	0	0	71	8	0	161	280	5	285
SMA	460	22	37	0	0	102	18	0	252	431	7	438
SSE	203	1	15	0	0	35	6	0	140	197	5	202
SVA	217	1	16	0	0	36	5	0	151	209	5	214
SUE	301	5	21	0	0	59	6	0	208	299	4	303
SUO	132	3	4	0	0	28	4	0	88	127	5	132
THA	116	6	18	0	0	10	7	0	67	108	2	110
URU	149	1	13	0	0	11	3	0	119	147	3	150
VEN	247	3	26	0	1	21	6	1	178	236	7	243
UPS	126	0	0	0	1	17	0	1	105	124	0	124
RMG	92	0	0	0	0	20	0	0	72	92	0	92
Tot.	17088	357	2316	0	5	2350	658	16	10799	16501	603	17104
Vescovi e Prefati	80									80		80
Non catal. ¹	450									450	10	460
Totale	17618	357	2316	0	5	2350	658	16	10799	17031	813	17644

¹ These figures ("non catal.") are approximate and refer to countries where the life of the Congregation meets with difficulty.² The figures for the province of Calcutta are approximate.³ The considerable variations in some provinces are due in part to the transfer of confreres.

5.9 Our dead confreres (1988 – 1st 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.
P ANTOINE Marcel	Lubumbashi	11.01.88	82	AFC
P APARICIO GIL Francisco	Valencia	12.12.87	78	SVA
P BANFI Domenico	Sesto S. Giovanni	04.01.88	74	ILE
L BARTOLOMÉ ARRANZ Félix	León	16.12.87	83	SLE
P BERENGO Luigi	Mestre-Venezia	01.01.88	79	IVE
P BUVINIC SAPUNAR Tomás	Santiago del Cile	14.11.87	75	CIL
L CANTA Franco	Ala di Stura	27.12.87	48	ICE
P CASELES Gioacchino	Riesi	30.11.87	68	ISI
L CASETTA Juan	Caracas	24.10.87	77	VEN
P CASTELLARO Pascual	Córdoba	29.01.88	82	ACO
P CIANFRIGLIA Ettore	Roma	09.01.88	80	IRO
P CLAESSEN Huub	Apeldoorn	13.01.88	67	OLA
P COLETTI Antonio	Il Cairo	20.01.88	58	MOR
P CZAPLA Francisco	Coxipó da Ponte	17.12.87	97	BCG
P DE WITTE Theoduul	Herent (Belgio)	27.01.88	71	AFC
P DLUSTUSCH Johannes	Konstanz	16.01.88	68	GEM
P DROZDA John	Minersville	10.11.87	69	SUE
L FARINA Umberto	Soverato	13.01.88	79	IME
P FOGLIATI Luigi	Banpong	22.12.87	80	THA
L GAMBARO Francesco	West Haverstraw	28.12.87	100	SUE
P GARBERO Domenico	Torino	12.01.88	91	ISU
L GARRUES GOÑI Joaquín	Pamplona	23.01.88	93	SBI
L GIACOMARRA Giuseppe	Palermo	08.02.88	85	ISI
P GIRARD Paul	Fribourg (Svizzera)	29.12.87	75	FPA
P GOMEZ RUIZ Eusebio	Cartago (Costa Rica)	01.01.88	73	CAM
P KORCZ Zbigniew	Łódz	15.01.88	53	PLE
P LABOUS Auguste	St. Brieuc	06.01.88	70	FPA
P LAZZERINI Angelo	Genova	06.01.88	73	ILT
P LIVELLO Gaetano	Messina	05.01.88	70	ISI
P MAMMANA Carmelo	Mar Del Plata	03.02.88	61	ALP
P MONDINI Silvio	Ascurra	28.01.88	74	BPA
L PARREÑO POMARES Manuel	Pamplona	13.11.87	90	SBI
P PEISCH Alajos	Budapest	20.01.88	80	UNG
L PENNISI Vincenzo	Messina	22.12.87	89	ISI
P PEREZ TAPIA Pedro	Bellflower	27.01.88	67	SUO

NAME	PLACE DATE	AGE	PROV.
P PINTARELLI Dario	Massa	02.02.88	63 ILT
P POPRIJAN Jánez	Ljubljana	23.02.88	47 JUL
L ROCCA Mario	Santiago del Cile	16.01.88	77 CIL
P SAINI Giacomo	Torino	27.12.87	84 ISU
P SCHUPP Alfred	Ensdorf	23.12.87	89 GEM
P SENG Ding Yuan Joseph	Ningpoh	23.01.88	82 CIN
P TEIXEIRA LEITE Oslas	Recife	30.12.87	88 BRE
L TOSINI Agostino	Manaus	21.01.88	81 BMA
P VALLOGGIA Candido	Poonamallee	20.02.88	73 INM
P van BEEK Henri	Hasselt	06.12.87	75 BEN
P VILLANOVA Venanzio	Vellore	03.01.88	71 INM
P ZYCH Boleslaw	Chocianów	28.01.88	58 PLO



