

# acts

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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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1. LETTER OF THE RECTOR MAJOR	1.1 Fr Egidio VIGANÒ <b>The Pope speaks to us of Don Bosco</b>	<b>3</b>
2. GUIDELINES AND POLICIES	2.1 Fr Juan VECCHI <b>Reflections following "Appraisal DB88"</b> 2.2 Fr Luc VAN LOOY <b>Missionary action and development</b>	<b>31</b> <b>41</b>
3. RULINGS AND DIRECTIVES	None in this issue	
4. ACTIVITIES OF THE GENERAL COUNCIL	4.1 Chronicle of the Rector Major 4.2 Activities of the Councillors	<b>48</b> <b>49</b>
5. DOCUMENTS AND NEWS ITEMS	5.1 Visit of John Paul II to Turin, etc. 5.2 Youth in the Church for the World (Rec- tor Major) 5.3 Address to Past-Pupils Congress (Rec- tor Major) 5.4 Decree on heroicity of virtues of Sr Maddelena Morano FMA 5.5 Don Bosco church in Panama becomes a minor basilica 5.6 Erection of new Vice-Province in South- ern Africa 5.7 Deceased confreres	<b>67</b> <b>70</b> <b>83</b> <b>87</b> <b>91</b> <b>92</b> <b>93</b>



## 1. LETTER OF THE RECTOR MAJOR

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### THE POPE SPEAKS TO US OF DON BOSCO

Introduction. - The pastoral viewpoint. - The "holiness" perspective. - The Baptismal option and the courage of Confirmation. - Constant entrustment to Mary. - Commitment to vocation. - Central role of the priestly ministry. - The charism of education. - The Gospel and the culture of the common people. - Responsibility of the Salesian Family. - The "true" Don Bosco. Conclusion.

Rome, Solemnity of the Immaculate Conception,  
8 December 1988

*My dear confreres,*

As the Centenary celebrations move towards their close, there is a growing conviction in our heart that as a family we have lived through an intense "Year of grace".

The time is not yet ripe for making an appraisal of it, and in this letter my purpose is solely to draw your attention to one of its particularly significant aspects: the things Pope John Paul II has said and written of Don Bosco in these months of the Jubilee year.

His interventions have been made on the occasion of celebrations of a liturgical or pastoral nature; they do not constitute a systematic study or exhaustive presentation of the figure of Don Bosco; but they express an authoritative synthetic overall view of his unique character as "Saint" and "Founder". These are two objective aspects which

extend beyond his death and his own period. They are of crucial concern to us because they enter into the origin of the particular "charisma" of the Holy Spirit which has been passed on to us "to be lived, preserved, deepened and constantly developed in harmony with the Body of Christ continually in a process of growth".<sup>1</sup>

<sup>1</sup> MR 11

It is somewhat unusual for Peter's Successor to express himself with so much interest and grateful attention to the present-day ecclesial relevance of a Saint.

### **The pastoral viewpoint**

In his interventions the Pope's approach is always clearly "pastoral". His starting point is that of his Petrine ministry, i.e. the constant and universal zeal that makes of John Paul II an inexhaustible seeker of ever more adequate apostolic perspectives.

On 30 May last, the Pope invited His Eminence Cardinal Ballestrero, Archbishop of Turin, and the Rector Major to a working lunch. He wanted to talk about his approaching visit to Turin and Colle Don Bosco, together with the details of each stage with its practical pastoral significance. He wanted to go to the Archdiocese in the guise of a pilgrim to the historic places linked with Don Bosco, to proclaim his prophetic message to the local Church, the Salesian Family, and the People of God all over the world, and to emphasize his pastoral labours especially for the benefit of the young.

He listened with interest to each suggestion, approved the somewhat lengthy period of two and a half days allotted to the visit, and desired to go

more deeply into the motivations lying behind each individual event: the administration of the sacrament of Confirmation at the Sports Palace, the 'Good Night' to the young participants in the 'Appraisal DB88', the dialogue with priests and religious, the visit to the Baptistery at Castelnuovo Don Bosco, the solemn celebration at the Becchi with the beatification of the Chilean girl Laura Vicuña and the visit to Mamma Margaret's little house, the meeting at Chieri with the young religious and seminarians, the visit to the State University of Turin for a greatly desired meeting with the world of culture, the festive encounter with the big crowds of young people gathered in the Municipal Stadium, the usual recital of the Rosary on the first Saturday of the month, for transmission by Vatican Radio from the newly restored chapel of Archbishop's House (where Don Bosco had been ordained priest), the visit to the Italian Army Training School to recall the witness of the Officer Francesco Faà di Bruno who had been a friend of Don Bosco, the brief call at the church of St Francis of Assisi where Don Bosco celebrated his first Mass and met Bartholomew Garelli, the address to women Religious in the basilica at Valdocco, the great Eucharist celebrated in the Square of Mary Help of Christians followed by the Sunday Angelus and the visit to Don Bosco's rooms, the encounter in Turin Cathedral with those working in schools, the exhortation with a personal embrace to a fair-sized group of sick people in the Piazzetta Reale, the farewell to the civic authorities and citizens in Piazza Castello, and two meals in salesian houses (at the Becchi and Valdocco), where it would be possible for him to say a few words at the end.

In the previous year, when the Rector Major

had asked the Pope if it would be proper to offer him some background material for a letter commemorating the Centenary, he replied: "Don Bosco is one of the Church's great Saints; I do indeed want to write such a letter to relaunch his important and prophetic message, so relevant to the present day".

The Holy Father's interventions arise simultaneously from deeply felt pastoral concern and from an intimate personal feeling of gratitude to Don Bosco. He admires his stature as Saint and Founder, as a gift of the Holy Spirit to the Church; he is convinced of his prophetic greatness; he is in harmony with his predilection for youth; he admires his original method of education to the faith, his oratory criterion and sensitivity towards the world of work, his openness to the laity, his involvement of women, his bold universal sense and predilection for the poor and little ones of the lower classes. It pleased him especially to emphasize Don Bosco's intense and practical Marian devotion, so strongly ecclesial in form and having special relevance in difficult times.

A careful reading of the Pope's Letter of 31 January and of his September addresses invites us to go back to our sources and drink from their pure crystal-clear waters, so that the Centenary may provide us with a powerful stimulus to renew the quality of our pastoral work.

We should indeed be grateful to the Holy Father for helping us to be more authentically Salesians among the People of God in its pilgrimage through history.

Let us listen once again to the exhortation contained in his Letter "Iuvenum Patris": "'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".<sup>2</sup>

<sup>2</sup> IP 13

The Pope has also taught us to speak in familiar fashion with our dear Founder: several times he addressed him in terms like: "Dear Saint John Bosco!", and used the Italian second person singular form of address as with personal friends; he called him a man of "spiritual flair", one "with a great heart".

### **The "Holiness" perspective**

Don Bosco can be studied under many different aspects but, for the Pope, what sums up all of them and gives them their overall significance is that of "holiness". He sees him as a truly gifted man but completely docile to the Holy Spirit, under whose action he gave rise to a particular kind of evangelical witness very much attuned to the present time.

"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".<sup>3</sup> This is where we have to look for the "prophetic message which he has left to his followers and to the Church".<sup>4</sup>

<sup>3</sup> *ibid* 5

<sup>4</sup> *ibid* 8

"In the Church and in the world the integral

educative vision that we see incarnated in John Bosco is a realistic pedagogy of sanctity. 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 rightly be called the 'master of youth spirituality'".<sup>5</sup>

<sup>5</sup> *ibid* 16

All holiness must be seen in the light of the real presence in history of the Holy Spirit: "The powerful though hidden efficacy of the Spirit is directed to bringing about the maturity of humanity on the model of Christ. He is (in fact) the animator of the birth of the new man and the new world".<sup>6</sup>

<sup>6</sup> *ibid* 20

The Holy Spirit too is a creator of great originality; he can never be confined in a preconceived scheme; he gives rise in every Saint to a quite unique work of art, especially when he wants to make of him the harbinger of a special way of living the Gospel to be followed by many others.

The Pope says of Don Bosco that "his stature as a Saint gives him a unique place among the great Founders of religious Institutes in the Church".<sup>7</sup>

<sup>7</sup> *ibid* 5

He considers him therefore as the initiator of a charism whose "distinctive character also involves a particular style of sanctification and apostolate which creates a definite tradition so that its objective elements can be easily recognized".<sup>8</sup>

<sup>8</sup> MR 11

This perspective of Don Bosco's "holiness" has been sketched out by the Pope following some fundamental stages of the action of the Holy Spirit in his life.



## **The baptismal option and the courage of confirmation**

At Castelnuovo and at the Sports Palace of Turin John Paul II spoke of the young John Bosco's baptism and confirmation.

As is well known, the Baptistry of the parish church of Castelnuovo is the place where several great witnesses to the Gospel were reborn to christian life; outstanding among them is Don Bosco. The Holy Father explained and emphasized what had been at the root of their holiness and their fundamental option for Christ: "The Second Vatican Council reminds us", he said, "that the call to holiness has its original source in baptism".<sup>9</sup>

<sup>9</sup> Address Castelnuovo 4

This option involves a work of education on the part of parents and the parish community: "Your ancestors knew how to live the christian faith in a personal and communal way, in the conviction that educational work for one's children is the first and essential form of the apostolate. This is a strong and significant tradition among your people".<sup>10</sup>

<sup>10</sup> *ibid* 4

And here the Holy Father drew attention to the wise daily care of Mamma Margaret which had so great an influence on John's baptismal growth, in particular as he prepared for his First Communion. He quoted Don Bosco's own words from his Memoirs: "My mother set out to prepare me as best she could and knew how. During Lent she sent me every day to catechism; then she took me to confession three times; I was examined, and passed. 'John', she told me repeatedly, 'God is preparing a great gift for you; make sure you prepare yourself well for it; make your confession and do not keep anything back in it'. That morning she accompanied me to the holy table and made the prepara-

tion and act of thanksgiving with me, giving me the advice that a mother knows to be appropriate for her children".<sup>11</sup>

<sup>11</sup> *ibid* 4

In the homily he gave at the Sports Palace during the Eucharist at which he confirmed some 800 young people (in the presence of all the Piedmontese Bishops), the Pope recalled that this sacrament is the personal Pentecost of every christian: "Today you have been 'seized' by the Holy Spirit to be his courageous witnesses in the defence of the faith and the practice of the christian life".<sup>12</sup>

<sup>12</sup> Add Sports Palace 9

Referring later to John Bosco (who was confirmed at Buttigliera) he declared that the reception of this sacrament had been the "decisive moment of his life, of his personal story, a story of holiness".<sup>13</sup>

<sup>13</sup> Sports Palace, before final blessing

He emphasized the "great availability to the Holy Spirit's action" in John Bosco's life. There is to be found "the whole explanation of his exceptional life".<sup>14</sup>

<sup>14</sup> *ibid* 6

"The special 'capacity of the saints' consists in their ability to radiate God through their lives".<sup>15</sup>

<sup>15</sup> *ibid* 1

### **Constant entrustment to Mary**

We know that John Paul II considers Mary as the Spouse and Collaborator of the Holy Spirit, as "She who believed" and who after her Assumption into heaven accompanies men as a mother as they grow constantly in faith.

The Holy Father has insisted more than once on this efficacious presence of the Blessed Virgin in the life of Don Bosco, who always practised a deep filial devotion to her in return. For the Pope Don Bosco is one of the great devotees of Our Lady in

the Church: he used to call her, in fact, the "Mother and Foundress" of his works.

In his meeting with the priests and religious the Holy Father declared: "Don Bosco had a great devotion to the Madonna; like all here in Turin he venerated Our Lady of Consolation with filial love. During difficult times of attacks against the Church and her pastors he revived devotion to Mary Help of Christians, whom he also called 'Mother of the Church'. He wanted this very church to be a sign of the absolute certainty of Mary's intervention in the vicissitudes of history; to her he dedicated the institute of Sisters whom, as a 'living monument', he wished to be called 'Daughters of Mary Help of Christians'. From childhood his priestly vocation had Our Lady as its pole star; his pastoral effectiveness and apostolic daring had their deep and authentic root in this sure confidence in her".<sup>16</sup>

<sup>16</sup> Addl to priests etc.

The Holy Father recalled the presence of Mary in Don Bosco's "dreams"; her continual assistance; the notion of her strict linkage with the mystery of the Church; her powerful aid in its mission ("Star of evangelization"); her care for growth in holiness; her loving solicitude in the work of education.

As well as the building of the basilica at Valdocco, the Pope drew attention also to the big painting of Mary Help of Christians, which contains an explicit Marian message of apostolate. In this sense he spoke of entrustment to her for the realization of the motherly apostolic task of the Church: "The Church's maternal role needs holy, docile and prayerful interpreters like Don Bosco, especially in educating young people to the faith".<sup>17</sup>

<sup>17</sup> Angelus 2; homily final Mass; other addresses passim

In the Letter "Iuvenum Patris" the Holy Father had already recalled that for Don Bosco the work of education was a "motherly function of the

Church", and that "through the centuries Mary continues to be a maternal presence".<sup>18</sup> When you look at Don Bosco and make an objective analysis of his holiness, you find it impossible to separate the action of the Holy Spirit from the solicitous and uninterrupted intervention of Mary. 18 IP 20

### **Commitment to vocation**

In the Cathedral of Chieri the Pope spoke to a large number of young men and women who "have answered 'yes' to the Lord's special call and are preparing to build their whole life on that response".<sup>19</sup>

<sup>19</sup> Address Chieri 1

He told them: "The young John Bosco, who in the last century walked these same streets and lived under this sky will certainly be an inspiration for you. During his years at Chieri he laid the foundations of his mission. He understood that it could not be undertaken without spiritual and cultural preparation, nor can it be continued without the interior strength that comes from an ascetical journey and constructive relationships within a community, nor without the interior strength that comes from prayer and the sacraments".<sup>20</sup>

<sup>20</sup> *ibid* 1

In those years "the Lord led John Bosco progressively to develop a 'new mentality': to fashion that theological and spiritual synthesis of culture and the gospel message which is characteristic of his spirituality and seems to be one of the primary needs of our time".

Here "he patiently prepared himself to be a communicator of the Gospel"; here "he developed that maturity of relationships which became the fruitful source of his Oratory and the heart of the

educational experience which later he would call the 'preventive system'. He perceived that the Gospel could be proclaimed only by one who loves and has learned to invest love with immediately legible and perceptible signs".<sup>21</sup>

<sup>21</sup> *ibid* 3, 4

"On the day he received the clerical cassock, he outlined a life plan to which he committed himself by promises. 'I went', he wrote, 'in front of an image of the Blessed Virgin. I read it to her and after praying, I made a formal promise to the Heavenly Benefactress to observe it at any cost'. And a little later, 'at the foot of Our Lady's altar', he took a vow of chastity, to put all the strength of his love at the service of Christ".<sup>22</sup>

<sup>22</sup> *ibid* 2

In this way the Holy Father presented to those young people a Don Bosco of their own age as an outstanding example of the welcome acceptance of his vocation and of constancy in it, and indeed as a "vocational invitation" for all the young; in fact "faith answers the many immense questions of youth, and in order to be young it is not at all necessary to forget the Gospel, nor is it necessary to extinguish the ardour of youth in order to be a christian. Tell them that faith and happiness are not in competition with one another, but are different names for the same goal".<sup>23</sup>

<sup>23</sup> *ibid* 5

### **Central role of the priestly ministry**

On the morning of Saturday 3 September John Paul had a meeting with the Piedmontese priests and religious in the basilica at Valdocco and spoke to them about priestly ministry. He reminded them that they had "a privileged vocation among the People of God. If it be genuinely followed, abund-

ant fruits spring up for all the faithful; if it suffers a crisis, both the life of the ecclesial communities and the necessary leaven which they should provide in society will be endangered".<sup>24</sup>

<sup>24</sup> Address Priests 1

He explained why he was concentrating his reflections "on the priestly vocation; our meditation on it will serve the other consecrated persons also".<sup>25</sup> Priests "are given the grace by God to be the ministers of Jesus Christ; the object for which they strive in their ministry and by their whole existence is the glory of God the Father and the growth of men and women in the divine life. To achieve this fundamental purpose they need many virtues and a true programme of spirituality".<sup>26</sup>

<sup>25</sup> *ibid* 1

<sup>26</sup> *ibid* 1

The priest is "consecrated" to do things that far outstrip his personal capacity. The power of Christ's Spirit surrounds him and sends him "to be an authentic minister of God's word, a sanctifier through the Eucharist and the other sacraments, and a teacher of the faith among believers. All this involves various duties in the fields of culture and development as well. In fact the Good News brought by Christ is not something added on from outside the human situation, but must be sown and cultivated internally; it must grow from within as an essential part of the integral person, and as an indispensable force in his life. The separation of the Gospel from culture is always a tragedy for humanity".<sup>27</sup>

<sup>27</sup> *ibid* 1

The manifold activities involved in the ministry of the priest require in his existence "the witness of a true unity in a higher synthesis of life". In this regard Don Bosco is an outstanding model.

"Look at the great priestly figure of Don Bosco! The dominant feature of his life and mission was the very strong sense of his own identity as a

Catholic priest according to God's heart. Not for nothing has the name by which he is more frequently known remained simply 'Don' Bosco. We cannot look at him without being moved by his intense conviction that God wished him to be a priest, without becoming lost in admiration at his penetrating understanding of the genuine values of the priestly consecration".<sup>28</sup> This consecration by Holy Orders implies a vital and intimate involvement of the priest's person with the ministry he has received, which affects and pervades his whole existence. "Certainly the priestly ministry is not identified with the priest's person"; but "the adjusting of one's person to this ministry, and the carrying out each day of this spiritual process of identification with greater clarity and intensity, represent in synthesis the unity of life and holiness in the priestly ministry".<sup>29</sup>

The Pope believes that Don Bosco's first great intuition was precisely the sense of being a collaborator of the Apostles by divine consecration: "In him there was no distinction between the time to be given to God and that to be devoted to activities, to the boys, to the duties of the apostolate".<sup>30</sup>

And here the Pope takes up the mutual and inseparable connection between consecration and mission, "which are not two opposite poles, but are based on the higher harmony of pastoral charity, which brings with it a vital and wonderful grace of unity. In fact, for the priest the mission is a part of that very consecration, and the ministerial action is in its turn a practical manifestation of interiority. The Lord consecrates and sends; apostolic action is the fruit of pastoral charity".<sup>31</sup>

One cannot discover the secret that animated Don Bosco, the "Saint and Founder", without a

<sup>28</sup> *ibid* 1

<sup>29</sup> *ibid* 2

<sup>30</sup> *ibid* 2

<sup>31</sup> *ibid* 4

deep and careful analysis of his conditions as a priest, a "minister of Christ" and "steward of God's mysteries".<sup>32</sup> He is a priest everywhere, as he himself said in 1866 to the President of the Council of Ministers, Bettino Ricasoli, who had invited him to the Pitti palace in Florence, then the provisional capital of the Kingdom of Italy.<sup>33</sup>

<sup>32</sup> cf 1 Cor 4,1

<sup>33</sup> cf Add Priests 1

### **The charisma of education**

The priestly commitment, the Pope reminds us, excludes no one; it includes all. Nevertheless Don Bosco's name "remains unmistakably linked to that special educational charism which makes him rightly known as "the saint of youth". This characteristic gives priests reasons for reflection which today take on dramatic urgency".<sup>34</sup>

<sup>34</sup> *ibid* 4

In the homily he gave on the occasion of the solemn beatification of Laura Vicuña at the Becchi (which he officially recognized as the "Hill of the Youth Beatitudes"), John Paul II developed his reflections on Don Bosco priest and educator, a theme he had already treated in depth in the letter "Iuvenum Patris". This is the clearest legacy the Saint has left us. Like the apostle John, he has written us by his apostolic life "a living letter in the hearts of youth. He wrote it in this exultation which is given to the little ones and to the lowly in the Holy Spirit. And this living letter continues to be written in the hearts of young people whom the heritage of the holy educator of Turin reaches. Such a letter becomes particularly clear and eloquent when, from one generation to another from this heritage new saints and blessed are born".<sup>35</sup>

<sup>35</sup> Homily, Becchi 1, 2

The Pope found in this the great "prophetic



message of St John Bosco the educator", his originality and brilliance, 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 message which he has left to his followers and to the Church.<sup>36</sup>

<sup>36</sup> IP 8

The "preventive" dimension of the system has for the Pope a very practical significance. "The intention of foreseeing and preventing anything that might give rise to negative experiences" involves "deep intuitions, precise options and methodological criteria, such as: the art of positive education by putting forward what is good through appropriate experiences which are attractive because of their splendour and lofty nature; the art of producing growth in 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".<sup>37</sup>

<sup>37</sup> *ibid* 8

And John Paul II goes on to make a deeper analysis of "what the Saint summed up in the well known threefold formula: 'reason, religion, loving kindness'".<sup>38</sup>

<sup>38</sup> *ibid* 10, 11, 12

It is a question of pedagogical criteria "which are not things of the past"; certainly the educational message of Don Bosco "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. 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. He 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".<sup>39</sup>

<sup>39</sup> *ibid* 13

By virtue of the energy inherent in his pastoral charity, Don Bosco 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 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".

At the end of the eucharistic celebration at the

Becchi, the Holy Father took his leave of those present in words expressing his great admiration for Don Bosco the educator.

Here "the entire Church joins the Salesian Family in pilgrimage. I too have come to thank Divine Providence for this great gift given to us a hundred years ago for the whole Church, for the benefit of youth and of the whole Catholic community, not only in Piedmont here in Italy but in so many other countries and environments in every continent. I bring too my personal gratitude because I also lived for five or six years in a salesian parish. And when I find myself here at Colle Don Bosco, on this 'Hill of the Beatitudes', when I look at the imposing facade of this great church, it brings to my mind that of another church, not unlike this one from an architectural point of view: the parish church of Saint Stanislaus Kostka in Cracow. There Don Bosco's charisma touched me through the Salesians, his spiritual sons. And so I too come here in pilgrimage with all of you to give thanks for the part played by St John Bosco, his spiritual Family and his charism in my life. I want to express my gratitude in union with all of you here present, from Piedmont, Chile, Argentina and Latin America in general, from so many other countries from every continent of the world with their great variety of languages. I express my gratitude today here at the place where Don Bosco was born, near the little house where he lived with his mother Mamma Margaret, and where his vocation had its origins".

Don Bosco's educational brilliance, declared the Pope, is most clearly seen in his love for the young: "to be able to educate, you must first love".

To the educators gathered in Turin Cathedral the Holy Father emphasized Don Bosco's genius in

bridging the gap between human civilization and christian faith. Because of his love he became the "father and teacher of youth", "the missionary of the young".

They must be able to preserve this kind of pedagogical charity; they needed to revive a "precious and historical patrimony and possess the grace to have it flourish anew":<sup>41</sup> a love that is deeply sensitive and "able to re-establish the alliance of science and wisdom. It is necessary, therefore, to recover the awareness of the primacy of truth and perennial values of the human person as such. And for all this it is equally necessary to reaffirm with Don Bosco the conviction that in every young person there are reserves of good and interior qualities which, if opportunely stimulated, can give wisdom to man".<sup>42</sup>

<sup>41</sup> *Add educators* 1

Like him they must put forward holiness as the concrete objective of christian education. "What a great demand there is for an educator to be able to convince each of his disciples that he is called to holiness! Be concerned, therefore, to make the Gospel visible in your daily life. Only in that way can you have an evangelical influence on the students whom you teach".<sup>43</sup>

<sup>42</sup> *ibid* 4

For the Holy Father, therefore, Don Bosco is an outstanding model of pastoral charity in the cultural environment of education.

There is need too, added the Pope, to foster the responsibility of parents: "the time of associations of christian parents has come at last!" Education, in fact, "is always the emanation of fatherhood and motherhood". And here too he made another genial reference to Mamma Margaret: "everyone should note what an importance Mamma Margaret had in the life of Saint John Bosco. Not only did

<sup>43</sup> *ibid* 7

she give the Oratory at Valdocco that characteristic 'family spirit' that still exists today, but she was able to mould the heart of her young son John into that goodness and tenderness which was to make him the friend and father of his poor boys".<sup>44</sup>

<sup>44</sup> *ibid* 8

### **The Gospel and the culture of the common people**

In his address to the academic community of the Turin State University, Pope John Paul dealt with the topic, which he has much at heart, of culture and the urgent need for human education and the overall formation of the individual.

"The university was conceived as a particular 'community' from the beginnings of this institution in the Middle Ages". It is called to realize the "difficult synthesis of the universality of knowledge and the necessity of specialization". It "must serve the education of the person. The presence of even the most prestigious cultural means and instruments would be worthless if they were not accompanied by a clear vision of the essential and teleological objective of a university: the comprehensive formation of the human person, viewed in his constitutive and original dignity and in his true end".<sup>45</sup> He went on to recall that the cause of humanity will best be served if science is allied to conscience. "In this substantial mission the duties of the Athenaeum meet those of the Church. Church and University, therefore, must not be strangers to each other, but close and allied. Both of them are dedicated, each in its own way and method, to the search for truth, to the progress of the spirit, to universal values, to the integral development of the human person. An increased mutual understanding

<sup>45</sup> *Add University* 2, 3, 4

between them cannot but lead to the achievement of these noble goals which unite them".<sup>46</sup>

\* *ibid* 4

And here the Holy Father introduced his remarks on Don Bosco, "the promoter of a solid popular culture, which forms the civil and professional consciences of citizens involved in society". This Saint, "despite his incredibly vast activity, was able to cultivate in himself a solid cultural preparation, joined to his felicitous gifts of literary expression which enabled him to carry out a noteworthy apostolate. He felt strongly the urge to elaborate a culture which was not the privilege of a few, or something remote from the evolving social reality".

Don Bosco "further showed an extraordinary interest in the world of work. He had the far-sighted concern to give the young generations a professional competence and an adequate technical training, especially in a city like Turin and a region like Piedmont which, through advanced centres of industrial production, have spread the scientific creations and discoveries of the Italian genius on a global scale. Notable also was his concern to promote an ever more discerning education to social responsibility, on the basis of increased personal dignity to which the christian faith not only gives legitimacy but also gives energy with incalculable implications".<sup>47</sup>

<sup>47</sup> *ibid* 5

Here we have an authoritative reflection of great value on an aspect which is certainly characteristic of Don Bosco, whose mission to youth and the common people forms part of the living environment in which the Gospel is an enlightening and purifying cultural stimulus, in particular in connection with social communication among people.<sup>48</sup>

<sup>48</sup> cf C 6, 7, 29, 33, 43

## Responsibility of the salesian family

On several occasions when the Holy Father has spoken of Don Bosco's charism, he has referred to the Salesian Family which is its guardian and which transmits its living tradition. He had already insisted to the members of the General Council that all Salesians should be, like their Founder, "missionaries of the young".

In his September pilgrimage he spoke of this heritage, which must be rendered fruitful, especially in his homily at the Eucharist celebrated in the Square of Mary Help of Christians: "Dear Saint, how much we need your great charism! Although you left us a hundred years ago, we feel your presence in our 'today' and in our 'tomorrow'".<sup>49</sup>

<sup>49</sup> Final homily 8

He reminded the Salesian Family that they were the bearers of the "spiritual heritage of the Founder"; a heritage which is "strongly engrafted in the Church".

Don Bosco educated his collaborators to let themselves be enfolded by the "mystery of the child", so well presented in the Gospel (Mt 18,5). This had been Don Bosco's charism: to welcome young people in the name of Christ. "For him, to be an educator meant to embody and reveal the love of Christ, to express the constant and gratuitous love of Jesus for the lowly and the poor, and to develop in them the ability to receive and give affection".<sup>50</sup>

<sup>50</sup> Ibid 4

He insisted with his followers: "let each one strive to make himself loved"; and in that there is an indispensable attitude of pedagogical spirituality. "Active and wise charity, a reflection and fruit of the charity of Christ, was for John Bosco the golden rule, the secret impetus allowing him to face

privation, humiliation, opposition and persecution in order to give bread, shelter, teaching and especially health of soul to the young. It enabled him to help the little ones achieve and appreciate 'with enthusiasm and love' the tiring tasks necessary for the formation of their personalities".<sup>51</sup> He insisted continually on the importance of "letting oneself be guided by a great trust in God", which had sustained him in all his far from easy undertakings. "He is your model, a humble and trusting man, and hence strong and full of divine courage, of the holy courage to face life".

<sup>51</sup> *ibid* 5

The educator who loves much, said the Pope, "must have great trust. The person who does a lot of work must remain continuously in the presence of God".<sup>52</sup>

<sup>52</sup> *ibid* 7

When speaking to women religious gathered in the basilica he had already emphasized the importance of union with God in Don Bosco's lived experience: "he gave witness throughout his existence to the primacy of the interior life. He wonderfully combined this primacy with intense activity for others, a generous and joyous service, both tireless and radical, which allowed his communion with the Lord to shine through".<sup>53</sup>

<sup>53</sup> Add women relig 2

But in his homily the Pope left some specific recommendations to the Salesian Family, called to "accept generously the mission and service of educating youth which you inherited from Don Bosco".<sup>54</sup>

<sup>54</sup> Final homily 8

And his recommendations are three in number:

1. *"Face courageously and with a ready spirit the sacrifices that work among the young requires. Don Bosco used to say that one must be ready to suffer the difficulties, troubles, ingratitude, anxieties, needs and carelessness of the young so*



as not to break the tender reed, or snuff out the smoking wick”.

2. “In a special way, the Salesian Family has been entrusted with the task of knowing youth, of being in the Church animators of a particular apostolate oriented especially towards the service of catechesis”.
3. “It is the particular task of the sons and daughters of Don Bosco to incarnate a spirituality of mission among the young, while always keeping in mind that the personality of the young person is modelled after the figure of his educator”.<sup>55</sup>

<sup>55</sup> *ibid* 8

<sup>56</sup> Add educators 2

We may add that John Paul II, who admits to his “passionate predilection for the young”<sup>56</sup>, has given us a lesson in how to speak to young people at the present day, both in his ‘Good Night’ to the participants in “Appraisal DB88” and in his address at the Municipal Stadium.

<sup>57</sup> Good Night, “Appraisal DB88”

He exhorted them to be “brave, convinced and open to hope”,<sup>57</sup> and he spoke to them of deep and demanding topics: “youth and the choice for Christ”, “youth and the Church”, “youth and moral values”, “youth and social involvement”.<sup>58</sup>

<sup>58</sup> Add Stadium

Don Bosco’s heritage indeed calls urgently on all the Salesian Family to “study attentively the world of the young in order continually to update appropriate pastoral methods, while keeping attentively and lovingly in focus the aspirations, value judgements, conditions, situations in life, environmental models, tensions, claims, and collective proposals of the constantly evolving world of youth”.<sup>59</sup>

<sup>59</sup> Final homily 8

## **The "True" Don Bosco**

These reflections of John Paul II certainly reveal in its truest and deepest aspects the ecclesial importance of Don Bosco as the originator of a prodigious and practical "spiritual tradition". One cannot in fact consider him at the present day without taking into account his spirit which is actively present in every continent.

Don Bosco the Founder has begun this "living tradition", not by cleverly subjugating young people of weak personality, but by forming in them, through living transmission and by hearkening with docility and intelligence to the Holy Spirit, clear and firm convictions, new evangelical attitudes, educational and pastoral criteria, active creativity and good will in living together, which served to enrich their exceptional personal qualities: think, for instance, of Rua, Cagliari, Fagnano, Lasagna, Albera, Rinaldi, Lemoyne, etc.

Reading the Pope's reflections will also help us to avoid certain reductive tendencies to which we might give way if we prescind from his holiness and charism as Founder.

It has been said that "the true Don Bosco is greater than the Don Bosco of history!" It is a phrase that could be misunderstood, but it can also be interpreted intelligently without possible equivocal oversensitivity. There can be, in fact, a kind of "scholarly superficiality", locked in its methods of exclusively human reasoning which, although of value and to some extent objective, does not deal with the question exhaustively, because it does not come to grips with the secret sources of greatness of a Holy Founder. For a believer it is clear that you cannot get an objective idea of the "true"

reality of a Saint if you prescind from the action of the Holy Spirit and the continuous living tradition (faithfully relaunched after Vatican II) later continued with enthusiasm by the best of his disciples.

The believer goes beyond the instruments, valid though they be, of human reasoning. The liturgy, for example, which is an expression of the authenticity of the christian faith, proclaims the "truth" about Christ and the objectivity of his mystery, even though not making use of scientific opinions (on which, incidentally, it in no way looks down). Thus, anyone wanting to make a judgement on the real presence of the Body and Blood of Christ in the Eucharist from the sole approach of chemistry or physics, would be starting from way behind scratch, even though those sciences are indispensable.

Faith teaches us that the Holy Spirit intervenes effectively in history, with his ineffable power and unpredictable creativity. St Paul, preaching the paradox of "Christ crucified", forcefully exclaims: "It is written: 'I shall destroy the wisdom of the wise and bring to nothing all the learning of the learned'. When God showed us his wisdom, the world, with all its wisdom, could not find its way to God. We preach Christ the power of God and the wisdom of God. When I came among you I did so in all simplicity. It was with distrust of myself, full of anxious fear, that I approached you. My preaching, my message depended on no persuasive language devised by human wisdom, but rather on the proof I gave you of spiritual power; God's power, not man's wisdom, was to be the foundation of your faith".<sup>60</sup>

The liturgical and pastoral style of the Holy Father in his interventions on Don Bosco helps us to

<sup>60</sup> 1 Cor 1,18 - 2,5

deepen our understanding of the more fundamental and living part of the truth about him, his spiritual and pastoral heritage, his unique evangelical way of following Christ.

In this way we see him more clearly as a “sign and bearer of the love of God for young people”.<sup>61</sup>

<sup>61</sup> C 2

## **Conclusion**

In conclusion, dear confreres, I exhort you to lend an attentive ear to this Pope who invites us to rediscover to the full Don Bosco’s spirit, and to make practical resolutions. This was our objective on 14 May when we solemnly renewed our profession.

In the evening of 3 September, a day that had been full of deep emotions, while we were at supper in the refectory at Valdocco and were talking with admiration about the events in which we had taken part, a Bishop from a far-distant diocese and who was sitting in front of me summed up his impressions as follows”

“For me it is as though Don Bosco’s charisma has begun today. I am thinking of Vatican II which has cleared away the dust and released the brakes. And I have been struck by this extraordinary and courageous John Paul II who, right here where everything began, has launched us towards the third millennium”.

I thought it was an inspired assessment, and I leave it to you as a theme for reflection and for your future aspirations.

May Don Bosco from heaven intercede in gratitude for this Pope, who has contributed so much to his Centenary, and obtain for us a youthful spirit

and tireless pastoral creativity.

It will be "the most precious gift we can offer to the young".<sup>62</sup>

<sup>62</sup> C 25

I wish you all a fruitful New Year.

Cordially in the Lord,

Don F. Viganò

**List of the homilies and addresses of John Paul II  
in his pilgrimage to the historic places linked with Don Bosco  
2-4 September 1988**

- Homily during the Confirmation Mass in the Turin Sports Palace (2 September).
- “Good Night” to the young participants in “Appraisal DB88” (2 September).
- Address at the meeting with Priests and Religious in the Basilica of Mary Help of Christians at Valdocco (3 September).
- Address during the visit to the Baptistry in the parish church of Castelnuovo Don Bosco (3 September).
- Homily during the concelebration at the Becchi (“Hill of the youth beatitudes”) with the beatification of Laura Vicuña (3 September).
- Brief conversation after lunch in the refectory of the salesian community at Colle Don Bosco (3 September).
- Address to seminarians, young religious and aspirants in the Cathedral at Chieri (3 September).
- Address at the meeting with the world of culture at the Turin State University (3 September).
- Long dialogue with 70,000 young people gathered in the Municipal Stadium (3 September).
- Greetings address during the visit to the Italian Army Training School at Turin (4 September).
- [Greetings address in writing during the brief visit to the church of St Francis of Assisi in Turin (4 September).]
- Meditation for women Religious gathered in the Basilica of Mary Help of Christians at Valdocco (4 September).
- Homily during the Mass celebrated in the Square of Mary Help of Christians (4 September).
- Brief address at the Sunday “Angelus” after the Mass (4 September).
- Family conversation after lunch in the refectory of the salesian community at Valdocco (4 September).
- Address to educators gathered in Turin Cathedral (4 September).
- Exhortation at meeting with the sick in Piazzetta Reale, Turin (4 September).
- Farewell address to the civic authorities and crowds of Turin citizens in Piazza Castello (4 September).

## 2. GUIDELINES AND POLICIES

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### 2.1 SOME REFLECTIONS FOLLOWING "APPRAISAL DB88"

Fr Juan E. VECCHI

*Councillor General for Youth Pastoral Work*

The centenary year is approaching its end. It has involved every sector of our activity, and has called for a good deal of our attention and no small expenditure of our available energy. On looking back, there is no doubt that the results have more than repaid our efforts. We are now more aware of the riches in terms of humanity and holiness that the Lord has entrusted to us. But if we fail to make good use of these riches in the time that lies ahead, the celebrations will prove to have been just another example of undertakings on which we have spent a lot of energy without achieving the desired new growth.

The youth sector has witnessed a wealth of initiatives. Many of them have taken place at local and provincial levels so as to make possible the direct participation of all young people, and they have been no less significant nor devoid of results on this account. From them too we have had indications that we cannot let be forgotten.

Ideally all the youthful manifestations were intended to coalesce in the Appraisal DB88, which was planned from the outset as the youthful celebration to mark the Centenary. If the other manifestations were expressions by individual provinces or local communities, in Appraisal DB88 the two Congregations, and indeed the entire Salesian Family, shared with the young people their joy and gratitude for the gift of Don Bosco and committed themselves to continue his mission.

There is no need to go into a lot of details about the event: they have been described at length in our various publications. In addition the organizing committee of Appraisal DB88 is preparing a booklet which will provide the provinces with photographs, and details of the work and conclusions.

The purpose is not to provide a permanent record of the events so as to enjoy them again as a kind of souvenir, but to give rise to suggestions prompted by the experience.

This is something to which many have already given a lot of thought, both individually, in informal groups, and in pastoral animation teams, led on by enticing future prospects. There was a prevailing climate which prompted dreams for future living.

The points I now put to you are in no way meant to pass on this wide range of feelings and assessments. They are meant rather, in line with the Department's task of animation, to emphasize some points that have emerged and to indicate some seeds that should be developed.

### **The value of organisms of animation and intercommunication**

The Turin event was planned as the goal of a common journey: an appraisal resulting from a thousand earlier appraisals! It had been expected that the distance and cost would have meant that European provinces would have found it easier to attend, but there was nothing to prevent other provinces from following the same plan of reflection, nor of organizing similar manifestations in their own areas.

The patient drawing up of preparatory material over a period of two years kept the provinces in communication with the Centre and with each other and ensured that themes were circulated. The commitment of the young people themselves, urged on by their salesian animators, together with an organization that was careful and precise in every detail, resulted in the happy weaving together of periods of listening, deeper analysis, festive celebrations, sharing of ideas, meaningful visits, and invigorating encounters.



The kingpins of the various committees in this communication between the central committee and the provinces, the active and determining go-betweens in the preparation of the Appraisal, were the delegates for youth pastoral work and the members of their teams.

A first point that has emerged therefore has been the usefulness, and even the indispensable need, of pastoral animation organisms working together and ensuring that guidelines, proposals, incentives and materials reach the individual provinces.

Where these organisms exist in an active form, although the provinces concerned may not have been able to take part in the central event in Turin they were able to share in the preparatory reflections and their young people could live in spiritual communion with their distant companions. On the other hand, when these teams were lacking, even though representative youngsters came to the Appraisal their lack of preparation because of tardy and defective communications was evident.

Insistence has now been laid on these organisms for quite some time. The Department provided some global indications in its pamphlet "The Pastoral Animation of the Province" (January 1979). Later it gave further details based on the positive experience gained over several years (Dossier PG 2, 1987, pp. 7-19). Occasionally doubts arose and modifications were made, sometimes for the application of individual criteria, but the Provincial's Manual (L'Ispettore Salesiano) takes up the suggestion once again and recommends it as an efficacious manner of sharing responsibility for the pastoral animation of a province (pp. 193-199).

It is unthinkable that the Congregation should have some common policy in the pastoral sector only on the occasion of the Centenary. The Constitutions offer us a common pedagogical and pastoral nucleus to be continually put into practice. As we shall say later, the centenary celebrations leave us with incentives to be further developed so as to meet the desire of youth to live the faith through the experience of wide-ranging encounters. It would indeed be hazardous to be without these organisms of linkage and animation, to fail to give them an appropriate composition going beyond the

material distribution of things to be done or structures to be maintained, or to leave their role obscure in the life of the province.

This becomes all the more important in contexts where several provinces are at work, and where they must work together not only in agreement but in communion and coordination so as not to waste efforts and trivialize their own interventions, thus rendering them of little significance.

This reminder refers not so much to structures as primarily to the possibilities of being able to work together, without any rigid uniformity, in the wide leeway we have at present at our disposal, and the still wider possibilities now opening up in different continents as a result of political and cultural developments (cf. Europe 92, Latin America, etc.).

### **The new youth**

The Appraisal DB88 brought together some three thousand young people of 18 years of age and upwards. Some of them had already started on salesian life. Others were volunteers or those who had used their constitutional option to replace military service by work in the educational or social sector. The greater part were collaborators as animators in our environments. The level of the Appraisal depended to a large extent on their careful choice. Behind them lies a reality that should not be lost sight of and to which pastoral attention must be given. At the present day their mission brings the Salesians into contact with numerous young adults. Equally numerous too are those who are waiting for the Salesians to approach them or invite their collaboration.

Our salesian mission is directed to such people. Indeed, with the lengthening of professional training and the consequent later entry into the world of work and social responsibilities, this period has become decisive for them in developing a cultural synthesis and a personal faith-commitment. For this reason the young people are the primary agents in one of the most striking phenomena in present-day pastoral work: group movements, the widespread

propensity for places of "spirituality", large-scale manifestations.

The Congregation has already shown that it is conscious of this aspect of youth reality. Evidence of this is the effort to assemble together and train numerous animators, the attention given to young people on the margin of society, the study on our presence among university students, proposals for volunteer work, the acceptance of conscientious objectors, young cooperators and past-pupils, concern for workers and their world.

Here we have a line of action that must be further developed. This is a phase of youth in which ideals are reawakened and energy renewed. It calls for the ability to dialogue and make suggestions. The Appraisal DB88 was a direct and immediate proof of this. It would indeed be a grave omission if we were not qualified to direct this renewed energy into the building up of christian personalities and to commitments in the human and ecclesial community.

### **Don Bosco, the inspiration: salesian youth spirituality**

Another indication that is clear to us is that these young people, coming from such widely differing contexts, all feel and show a common sense of belonging: they all feel they are Don Bosco's, and want to stay with him. They still feel him close to them, as a friend who inspires them and prompts them as they follow their sometimes twisted route to maturity.

They are strongly linked to him therefore, even though the bond may need further specification and still have to be realized practically in their lives: the christian life plan which Don Bosco, the holy educator, offers to the young: the plan we have become accustomed to refer to in recent years as "salesian youth spirituality".

The Appraisal DB88 was meant to be a short experience of 'ideal' salesian life, a necessarily fleeting taste, almost like a laboratory experiment. It is not surprising that the young participants felt deeply moved in heart, while those who were expecting a cut and dried intellectual discussion were surprised.

Entirely in line with salesian spirituality was the very structure

itself with its welcoming elements, including the house, playground, church and cultural discussion: just like the oratory programme which welcomes all who want to join in, living and working together, with the faith at the centre of the present life, or rather by inserting faith and life into a social and cultural experience.

The spirituality was evident in the woof and warp of the process of development of the various themes: revisiting the holy places, listening, sharing, communal festal celebrations.

The central points of the spirituality were put forward in concentrated but efficacious form by the Rector Major in an address which was followed with great attention and received by the participants as Don Bosco's invitation to life, faith and commitment. Later contributions developed particular aspects of it with practical applications. The young people manifested their own personal reactions through discussions, drawings and other spontaneous expressions.

But the language of words and signs was understood because the young participants had already lived in their own environments what was now being put to them in a reflex and organized manner. It was not that they had learned a 'lesson'; they were able to put into words an experience they already felt internally. They were tuned in to the wavelength on which the message was being transmitted. Harmony had been already established before any messages were put across.

Salesian youth spirituality is a pre-existing reality. It arises like a driving force in all the young people of our environments, attracted as they are by the plan of life and holiness offered them by Don Bosco. It is not a luxury for a few chosen souls but a means available to all the 'poor' who see their salvation in Christ.

The last word about it has not yet been said, but if it were to go on being expressed only in doctrinal formulations, albeit progressively more perfect, it would not survive. The Appraisal DB88 challenges us to become practical guides who accompany the young in faith and grace in their concrete christian commitment, in their life and availability, with the simplicity and trust of Don Bosco.

## **The Salesian Youth Movement**

Linked with the spirituality another pre-existing reality has emerged, which requires consolidation and decisive propagation: the Salesian Youth Movement. It was first spoken of in 1978. In some provinces it has made satisfactory progress and can now count on training courses for animators, means of linkage, and yearly meetings. In other provinces the reality is only at the halfway stage, while in still others it seems that the decision has not yet been taken to get it off the ground at all.

Quite a number of the young participants in the Appraisal DB88 already belonged to the Movement. Many others asked questions about its existence and possibilities.

The very appraisal itself seemed to observers to be the manifestation of such a Movement. This can be gleaned from a reading of the comments that appeared in various publications, and was a recurrent topic in the informal groups and in the verifications that followed the event.

At this point we Salesians cannot evade the question and the consequent response, but we must not let ourselves be stampeded into a premature and possibly unwieldy organization.

The first objective to be achieved is the acceptance at community level that there are new places where young people meet and are educated, and where they grow and express their commitments in forceful and exuberant ways. These are not secondary or marginal sectors to be taken care of only when there is some spare time and through confreres who take on the job through personal inclination. They meet a vital need in the young and develop dimensions that do not fit into the normal structures.

Among these a place must certainly be given to the various groups and associations which, with appropriate intercommunication, make up the Movement of all young people who take their inspiration from Don Bosco. In fact although they may differ in their prevalent interests, manner of organization and specific programmes, such groups and associations are united through their common connection with the salesian educative and pastoral plan; they

communicate with each other and together form a single fabric masterminded by the animators.

The most urgent need is for the creation of groups and associations at local and provincial level. It is quite pointless to conjure up visions of a great Movement to which the daily basic reality in no way corresponds. Our great concern is not just to appear to be doing something but to carry out with the youngsters an educative experience in their own environment.

The nature of the Movement, the conditions for starting it up, the salesian elements which characterize it, the common points of reference, the forms of membership and linkage, have all been set out in various documents already published by the Department (cf. "The Salesian Plan for Group Activity", *passim*; "L'animatore salesiano nel gruppo giovanile", pp. 60-65).

Experience now being gained far surpasses the few pages that have been written, even though it is manifold and still somewhat fragmented; it still awaits a work of synthesis. But it has already to its credit, in addition to the formation of groups and the preparation of animators already referred to, a considerable number of locally produced flanking documents, experimental plans for promoting the maturing process, the singling out of sectors of commitment typical of the salesian vocation, active involvement in the neighbourhood, activities in common with the FMA and assessments at regional level.

If the provinces undertake to give life to this educational environment, which is human and widespread rather than physical in nature, other aspects can be clarified and consolidated as the work goes ahead.

### **The historic salesian places**

Finally the Appraisal DB88 showed clearly the impact made on young people by the places where Don Bosco was born and grew up, and where he began the Congregation. There his presence and fascination are particularly perceived. Visiting them one by one was

like making a pilgrimage through the decisive moments of his life which marked his generous response to grace: his birth and first perception of the value of faith, his experiences of growth and friendship as a boy, his contact with the reality of the local christian community, his vocation and the seminary, the first pastoral options and the development of his work and educational system, the manifestations of his consummate holiness.

The visit was not one made parallel with associated meditations, made in one's spare time for purposes of devotion or relaxation. Rather did it constitute the internal and principal part, the motivating force, for the deeper vital and doctrinal study of salesian spirituality. Thanks to the preparation that had been already made in the provinces and to the work of the guides, the historic places have become almost 'sacraments' with a message and effects which go far beyond their material elements and put the visitor in contact with sanctity; they are like a window which enables one to see the presence and action of God.

Linked as they are with salesian spirituality and the Salesian Youth Movement, these places take on a deep significance and can become the setting for periodical meetings of various kinds inspired by Don Bosco's pedagogy.

Present day pastoral work is well aware of the existence of 'sanctuaries' of religious experience for young people, from which emanate messages and invitations, which are points of convergence because there are those who are capable of gathering young people together and following them up; they exert their effect even at a distance as a spiritual point of reference before the involvement of any means of communication. They speak by signs before ever a word is uttered.

Our historic places are ready. During the centenary year the material work on them has been satisfactorily concluded. Now we need to make them become, with the collaboration of everyone, pastoral places where young people can come together; we need to develop the indications we have acquired from this first general experiment. The charming name of the 'Hill of the Youth Beatitudes', made sacred in the Pope's address, is an expression of the signifi-

cance of all the initiatives that will be realized by individual groups and by the Youth Movement as a whole.

### **The starting point**

Many other aspects of the Appraisal DB88 deserve not only comment but deeper analysis. I have preferred here to concentrate only on some of those which open up pastoral perspectives for us. It has been said in fact that the Appraisal was a starting point. Its continuation follows logically upon its preparation and realization - not as regards its material repetition but with respect to the development of the germs which the celebrations would bring to light.

The centenary of Don Bosco's death invites us therefore to set out again with the energy and creativity that marked our origins, and with a new perception of the reality of the youth situation in which we have been destined to live.



## 2.2 MISSIONARY ACTION AND DEVELOPMENT

Fr Luc VAN LOOY

*Councillor General for the Missions*

In his educative and pastoral plan Don Bosco looks at the whole man; his system of education is meant to reach every aspect of the young person to help him to grow in a harmonious fashion.

The salesian missionary too, working among developing peoples, though often face to face with emergencies and urgent needs, never loses sight of his educational and pastoral objective. For the Salesian the characteristic way for contributing to the development of a people is precisely that of *evangelizing through education*.

*In the Church* development is always considered in terms of the growth of the whole man. Missions and missionaries alike bear witness to the great change brought about in a people as a result of a work of overall evangelization. Bringing the individual to full maturity and leading the community towards typical christian attitudes in their internal and external relationships, bring about growth in the human conscience, in mutual responsibility, and in the quality of living together.

One of the great objectives, if not indeed the most important aim of all missionary work is that of preparing individuals and peoples for a life "without sin", and many forms of social evil are overcome through the evangelizing of cultures and by introducing christian values. It must be recognized that a truly integral education must be founded on the Gospel and on the knowledge and acceptance of Christ.

"Between evangelization and human advancement", said Paul VI in his Apostolic Exhortation *Evangelii nuntiandi*, "there are in fact profound connections, which include links in the anthropologi-

cal order..., in the theological sphere..., and in the eminently evangelical order” (EN 31).

But we cannot fail to detect the “temptation to reduce the Church’s mission to the role of mere temporal activity; to reduce her aims to a purely man-centred goal. The salvation of which she is the herald and sign would be reduced to material prosperity. Her activity, forgetful of all spiritual and religious concern, would become initiatives of the political or social order” (EN 32).

For Don Bosco too the need for “development” in his missions was always tied in with the supreme objective of the salvation of the young. Material aspects he considered from a double perspective: for the person of the Salesian the need for the witness provided by austerity and poverty, and for the apostolic work itself an enormous generosity. Don Bosco’s advice to his first missionaries as regards their personal attitudes was: “Let the world know that you are poor in clothing, food and abode, and you will be rich in the sight of God and win the hearts of men” (*souvenir to missionaries* n. 12). With regard to material needs for educational and pastoral work Don Bosco did no skimping; he was magnanimous in his vision and undertakings, and called for great effort and generosity from his followers in making everything converge for the good of souls. He wrote to Don Cagliero, telling him to “make every financial and personal sacrifice to foster ecclesiastical and religious vocations” (cf. Letter to Mgr. Cagliero, Turin 10 February 1885, in *Collected letters*, IV, p. 313). Don Bosco used everything for the sole purpose of the mission with which he had been entrusted, with all the means he could come by, and with complete trust in the help of divine Providence he dedicated everything to the salvation of the young.

The Church’s appeal never to separate development from evangelization, and the example of Don Bosco who concentrated literally all his efforts on education and evangelization, lead us to reflect on some *fundamental criteria* which will help us to foster the material progress of peoples while we evangelize them by educating.

## 1. Fundamental criteria

The work of development, an integral part of the pastoral plan in missionary activity, must keep in mind some criteria which guarantee its salesian characteristics and its union with the Congregation's charismatic project. Fr Ricceri remarked in his "Report on the state of the Congregation" of 1977 (cf. n. 273) that "preference is to be given to initiatives which concern the persons or better the agents of evangelization". If we see all work of development from this point of view, i.e. of *educating to be evangelizers*, it will help us to make a judgement about the need, the desirability and the usefulness of any project (even a material one) which we put forward for realization in our community.

### 1.1 *Moving towards a growing acceptance of responsibility*

A people grows to the extent that it moves towards self-determination, i.e. that it takes its own development in hand in a fully human manner. The chief agents in its growth are in fact the individual and the people as a whole. It is indispensable therefore that from the outset this perspective be present in the planning of developmental projects and initiatives that it is hoped to realize. If a plan is truly to be for the good of those to whom it is directed, it must take account from the very beginning of the capabilities of the people and must involve local forces in its realization, even though for a more or less lengthy period the intervention of the mission may be necessary.

There is a danger that those working in the development process may follow plans devised elsewhere and not suited to the local reality; this can create a cultural separation between mission and people, giving rise to distrust or creating only a desire to "receive".

One should be careful therefore not to create artificial desires which are out of context. The salesian mission wants to accompany individuals and communities, sharing their life as far as possible and making use of local means.

## 1.2 *Communal action and the educative and pastoral plan*

The educative and pastoral plan works always in a community context under the guidance of the Rector and Provincial. The nature and manner, therefore, of material and promotional interventions within the plan will be laid down by the provincial and local communities.

Individualism is always dangerous for us! Every project is of value to the extent that it expresses the work of evangelization and education entrusted to a community and founded on the vocation and charisma of Don Bosco, even if at times necessity requires that it be carried out by a single individual.

The community planning a work must also accept the responsibility for informing benefactors of the salesian aspects it is intended to give it, making it evident that a true sharing of missionary responsibility is involved.

## 1.3 *Ultimate objective: the formation of christian communities*

The purpose of education is not only the cultural and professional training of the individual, but in addition the formation of a free person able to enter into communion with others for the building up of the community. Importance must therefore be given to the interrelationship of individuals in the light of the Gospel.

Education to solidarity is one of the important elements to be cultivated. There is a need to teach even the poorest people and most defenceless groups about the great value brought to us by Christ in giving us himself so that we can foster the growth of our neighbour. Christian values will lead people to perfect their own culture.

A christian community must also be able to define its own attitude to social and political problems. Part of its task is to educate its people to take a christian view of the local reality, and adopt a position in conscience in its regard.

I often think of the little churches in medieval villages in the Eu-

ropean countryside, put up in times when neither external help nor projects sustained by international agencies were available; they were built by the local people with whatever material was available at that moment in history. I imagine that the slow process of building, the involvement of all the local community and the sacrifices involved in working together must have contributed a great deal to the creation of solid christian communities.

## 2. Some practical guidelines

- 2.1 Urgent needs of the people, poverty and emergencies, call for constant attention, but they may well "suffocate" the missionary. Continual discernment is necessary to "*harmonize the work of evangelization, education and development.*"
- 2.2 *Requests for help and the manner in which it is used must always be in accordance with the educative and pastoral plan of the Province and the community.* The relevant responsibility therefore belongs to the Rector and the Provincial.
- 2.3 *Circular letters*, even if written individually to "personal" benefactors, must be for the sustaining of the community work and reflect its reality.  
The dignity of individuals should be a criterion for photographs which accompany such letters; rather than show the distress of people, they should indicate the good that has been done.
- 2.4 Whenever confreres go *into other provinces to collect funds*, they must have in writing *the mandate of their own Provincial*, who will in this way present the confrere to the Provincial of the area he intends to visit.
- 2.5 In the case of big projects whose cost exceeds the figure below which the Provincial with his Council are competent to make decisions, the "*Nulla Osta*" of the Rector Major and his Council, must be obtained before the project is presented to the funding agency.

2.6 *Large-scale projects* presented to agencies, or through them to governments etc., normally require a 25% *contribution* from the funds of the Province concerned. This is to provide a guarantee of the ability of the applicant to make the work subsequently self-supporting.

It is important therefore that the *Province be in a position to make the necessary contribution*. If this is not the case it means that the project is beyond the real possibilities, and needs to be reduced or re-studied.

2.7 In every province the *Provincial Economist*, by virtue of his specific office, *is the coordinator of all material projects of the Province*, in all its houses. He therefore will be the point of reference for the confreres of the Province, for the Mission Offices and for the agencies. He will be the guarantor of the need and ability of a project to be subsequently self-supporting.

2.8 *Bank accounts* in the name of individual confreres, when duly authorized, *must always require the countersignature of two other Salesians*. These accounts should not be held by relatives, but by a salesian Missions Office, in the Province of origin or at the Generalate in Rome. Any exception to this rule must have a serious reason recognized by the Provincial.

## Conclusion

In a salesian context, development implies assistance in the *integral formation* of the person, as an individual and member of a community, through education, mutual relationships and spontaneous insertion in society.

It means a capacity for growth towards the taking of a position in life based on christian values, and the capacity for self-determination and self-control.

In the realization of works of development we *give first place to education, keeping in mind the oratory criterion*, starting from the concrete reality to which we want to respond, and fostering the collaboration of the people right from the programming stage.

Paul VI wrote in the Encyclical “*Populorum progressio*”, speaking of workers in the field of development: “‘They should not behave as overlords but as helpers and fellow-workers’ (GS 85). People perceive at once whether or not the help they bring is given with love; whether they are there merely to apply their expertise and not also to give man all his value. Their message risks not being heard unless it is accompanied by a spirit of brotherly love” (Pop. Prog. n. 71).

## 4. ACTIVITIES OF THE GENERAL COUNCIL

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### 4.1 Chronicle of the Rector Major

The days spent at the side of the Pope between 2 and 4 September, were without doubt the most important and significant of the Rector Major's activity during these concluding months of 1988 which have kept him very fully occupied.

Immediately afterwards, and almost by way of a crown to the Holy Father's visit, on 8 September (Feast of our Lady's Birthday) the Rector Major spent an unforgettable day: in the morning at Colle Don Bosco he received the first professions of the novices of Pinerolo, and in the afternoon in the Basilica of Mary Help of Christians at Valdocco he presided at the celebration during which more than 120 Salesians and Daughters of Mary Help of Christians made their perpetual profession.

Later the Rector Major with some members of the General Council went to Poland for the last of the series of Team Visits, which lasted from 4 to 11 October. This formed part of a programme of journeys to various places in Italy and abroad where Don Bosco's Successor went to take part in centenary commemorations and visit the confreres and other members of the Salesian Family.

In Italy on 9 September he was at Figline where he spoke on "Don Bosco: his prophetic message a hundred years after his death", at the end of the Week of Theology held there; he was at Rimini and San Marino (17-18 September) at the invitation of the affectionate, efficient and faithful Past-Pupils of the Titan Republic; later he was at Schio (15-16 October) and Naples (21-24 October). He also took part in the convention on the "Rights of Juveniles" at the UPS, and presided at the conferring of the degree of Doctor "honoris causa" on the well-deserving past-pupil and lawyer Jose Gonzalez Torres of Mexico.

Australia welcomed him from 19 to 28 September for various meetings linked with the celebrations of the Don Bosco centenary and the country's bicentenary: he was able to visit salesian works in Melbourne, Sydney, Adelaide and Port Pirie. On his return he went on at once to Vienna (30 September - 2 October), where the celebrations took on a special significance because of the pilgrimage of the Salesian Family to Mariazzell.

Another important event took place in the first part of November: the first World Congress of the SDB and FMA Past-Pupils. The Rector



Major was actively present at the Congress for its most significant moments.

After the Congress he made a long journey (8-29 November) which took him to various countries of the East. The principal stages of this journey were at Tirupattur (where he preached a retreat to the provincials, provincial councillors, rectors and confreres of India); and Batulao in the Philippines (for another retreat, this time to confreres from various provinces: Hong Kong, Korea, Japan, Philippines and Thailand). At Manila he was present at the great musical performance in honour of Don Bosco, enthusiastically applauded by Cardinal Jaime Sin, and then went on to Hong Kong for the commemoration of the centenary and to visit various works in the province.

From Hong Kong he flew to Jakarta (Indonesia) and subsequently to Timor. In both countries the visit was the first ever made by a Rector Major. He called at various mission centres, met the Bishop of Dili (Mgr. Carlos F. Belo SDB) the confreres of Fuiloro, Los Palos, Baucau, Laga, Fatumaka (with its many novices), Venidale (where the FMA have established a new presence), and finally met the people of Dili itself which will soon have its own salesian presence.

At Jakarta he was able to admire the initiative of the provincial delegate (Fr Jose Carbonell) and see the place where the promising post-

novitiate is being established.

As always happens in the course of his journeys, and also when he is at headquarters in Rome, he was also able to meet and converse with various Cardinals, residential Bishops and Apostolic Nuncios.

## **4.2 Activities of the Councillors**

### **The Councillor for Formation**

In the period August-November 1988, Fr Paolo Natali, following the programme drawn up by his Department, made direct contact with confreres working in the field of formation at various levels of responsibility. He met with prenovices, novices, postnovices, students of theology, formation personnel and teachers:

- in the Province of Barcelona: at Barcelona itself, Sant Jordi and Marti-Codolar;
- in the Province of Bilbao: at Santander, Urnieta and Logroño, Burgos and Vitoria;
- in the Province of Leon: at La Fontana in Leon, Astudillo, Valladolid, and Santiago;
- in the Province of Madrid: at Mohermendo.

In dialogue with the provincial commission for formation and the provincial council he surveyed the

positive aspects and those which had improved, and discussed suggested lines of solution for problems and difficulties still existing, so as to achieve the main objective: the substantial continuity of local formation plans with the indications of the provincial directory and the FSDB concerning the set-up of communities, the arrangement of work between teachers and formation personnel, the criteria for admission and evaluation, study centres and their level, and the possible aggregation of different groups at the same stage of formation.

Fr Natali next went to the Middle East Province, with the Dean of the UPS Theology Faculty, to visit the theological studentate at Cremisan. The purpose was to make a first evaluation of the formation process and studies, since the studentate is half way through its revised curriculum.

From 23 to 29 August he was at Villa Tuscolana (Frascati) to take part in the international convention of the Salesian Biblical Association (ABS). The meeting took place in two phases, the first on the theme: "The word of God and the salesian charism"; and the second on the internal operation of the Association itself (renewal of duties, and indications of work to be carried out in the coming five years).

In October from 4 to 11 he was with the Rector Major and other Councillors in the Team Visit to the

Polish provinces.

Other activities during the period were: the preaching of a retreat to the FMA General Council and all the FMA Provincials at Mornese from 17 to 22 August; some conferences on "the local community" and "spiritual direction" to the local superiors, councillors and sisters involved in roles of animation in the Naples province at Sant'Agnello di Sorrento from 25 to 27 November; taking part in the Don Bosco centenary celebrations celebrated by the Past-Pupils of Borgo San Lorenzo (Florence); work in the Department on "The Salesian Brother", the last task entrusted to the Formation Department by the GC22, which had asked that "the richness of the vocational identity of the lay salesian be studied more deeply at different levels, so that its essential significance for the life and mission of the Congregation may be recognized in the light of present-day thinking in the life of the Church (GC22, 9).

Other work going on in the Department in the meantime included: the publication of a handbook: *Aid 2 - Some situations, institutions and personages of the environment in which Don Bosco lived* (already at the printers); the preaching of a retreat to the confreres of the Genoa province; and the reorganization of the Department's archives and small specialized library.

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

In the first week of August Fr Juan Vecchi began the Extraordinary Visitation of the province of Uruguay, a task entrusted to him by the Rector Major which went on until 22 October.

During the Visitation he took part on August 15 in the inauguration of the "Salesian Study Centre" at Buenos Aires, giving a conference on the theme: "Religious Educators in the context of Youth Pastoral Work".

In another brief interruption of the Visitation from 26 August to 4 September he returned to Italy to be present at the "Appraisal DB88" and the Holy Father's visit to the historic salesian places.

After the "Appraisal" the Councillor General sent to provincials, delegates and members of provincial commissions for youth pastoral work, a communication drawing attention to some elements and options of our pastoral plan which the "Appraisal" had highlighted, and some other indications which followed from the meeting itself.

In October he went to Guatemala to analyze more deeply with the provincials of the region the theme of the inserting of Religious in densely populated environments, and to preach to the provincials a three-day retreat in preparation for the meeting.

With the Visitation concluded, he stayed for a few days on his return

journey in the province of Porto Alegre, where he had a meeting with parish priests on the pastoral identity of parishes entrusted to the Salesians, based on the guidelines given in the AGC 322. He also gave a conference on "The lay person in the salesian school" to a three-day meeting of lay teachers from all the schools of the province.

In November in Rome Fr Vecchi took part in the meeting on "Paths in christian education" organized by the SDB National Centre for Youth Pastoral Work and the FMA International Centre, at which were present 120 SDB and FMA provincial animators of this sector. He then went to Santeramo to share with members of the Naples province a day of stock-taking on vocational commitment.

On 29 November he left for Lisbon for a two-day study on the theme of vocation with the rectors and local councillors of the Portuguese province, who were engaged in a revision of their pastoral work for vocations. This was followed at Malaga by the 8th national meeting of parish priests, where the Councillor General developed the theme "How to promote youthful options in salesian parishes". He took advantage of the occasion to see the new headquarters and organization of the National Youth Pastoral Centre of Spain, now strengthened in both structure and personnel so as to meet the new commitments in that area that are

being asked for by the Congregation and the Church.

Meanwhile during August the Department despatched to every province Dossier n. 3 on the Oratory/Youth Centre. Encouraging reactions have been received in this regard.

Fresh off the press in the second half of November came the volume "Salesians and pastoral work among university students"; this too was sent out without delay. The volume gathers together the reports, experiences and conclusions of the meeting held at Rome from 17 to 21 April last, jointly organized by the Department and the UPS Vice-province. From the various interventions emerges the care being taken to note attentively the changes taking place in the youth that forms the objective of our pastoral work.

At the present time work is proceeding in line with the indication of the Strenna for 1989 on Dossier n. 4, which will provide the provinces with a range of "experiences". They illustrate the general commitment of the Congregation in the vocations sector, and the effort being made to adapt its content, language and methods to the present-day youth condition.

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

The activities of Fr Sergio Cuevas in this period began with a meeting with the Salesians responsible for social communication in the entire continent of Latin America, held at Belo Horizonte (Brazil) from 25 to 31 July. A study of the situation in the communications field in the different provinces enabled guidelines and proposals to be drawn up for the years ahead.

From 2-6 August at Guatemala the Councillor General presided at a course for Salesians who animate the Cooperators of Latin America. Immediately afterwards (6-11 August) he was at Caracas in Venezuela to take part in a meeting of the Cooperators' provincial councils of the Pacific Region; this was the first time the leaders of the Cooperators had met together for a deeper study of their role in the Association.

From 12 to 16 August he had several meetings in Chile with Cooperators, delegates and the provincial commission for social communications.

Returning to Italy he joined other members of the Council at the "Appraisal DB88" in Turin from 29 August to 4 September, and was present also during the Holy Father's visit and the beatification of Laura Vicuña.

From 15 to 25 September, conti-

nuing a programme of visits of animation, he met with those responsible for the Cooperators, and with salesian delegates and workers in the communications field respectively at Bogotá and Medellín in Colombia, and then at Quito and Cuenca in Ecuador, finally reaching Lima, where he took part in the first Congress of the Salesian Family, convoked on the occasion of the Don Bosco centenary.

Returning once again to Rome he was involved in the preparations for the World Congress of the SDB and FMA Past-Pupils.

From 3 to 6 October he was with the Rector Major and other Councilors at the Team Visit to the Polish provinces.

Back in Italy once again, he was at Turin from the 7th to the 9th for the course for delegates of the salesian Cooperators.

Towards the middle of October (from 17 to 20), he made a visit of animation to the provinces of Yugoslavia, and met the delegates for the different groups of the Salesian Family and the provincial councils of the Cooperators. He also saw the work being carried out by the specialists in communication in the two provinces and was present at the inauguration of the new headquarters of the salesian publishing house of Ljubljana.

Subsequently from 30 October to 2 November Fr Cuevas was present

at the national meeting of salesian Cooperators in Spain; it took place at Campello with the participation of numerous Cooperators, Salesians and Daughters of Mary Help of Christians, together with representatives of other groups of the Salesian Family.

During the World Congress of the Past Pupils Fr Cuevas, in his role of Councillor for the Salesian Family, was present from 3 to 11 November, and took part in the work, together with other members of the General Council. The 1,200 delegates of the SDB and FMA Past-Pupils provided a wonderful manifestation of adherence to Don Bosco, of fidelity to his teachings, of gratitude to their educators and of future commitment to be "good christians and upright citizens".

On 4 November he attended the meeting of the Italian provincial conference which had as its theme Salesians and social communication. Subsequently he went to Turin with the Past-Pupils' pilgrimage at the end of the Congress. He took the opportunity to visit Fr Francesco Meotto who died a few days later on 13 November. At the funeral Mass in the Basilica of Mary Help of Christians on 16 November Fr Cuevas, representing the Rector Major, bade farewell to the confrere; he thanked him for the work he had done in fidelity to the Church and the Congregation during his many years of ser-

vice as managing director of the SEI, and in recent years in the animation of social communications in the Congregation as Central Delegate and zealous collaborator of the Department.

At the end of the month Fr Cuevas made a further visit to groups of the Salesian Family, this time in the provinces of Venezuela and the Antilles. From 1 to 5 December he assisted, as representative of the Rector Major, at the study seminar organized by the Latin-American Bishops Conference (CELAM) on the theme: "Charisma and social communication in Latin America". The programme of work included a dialogue in depth between Bishops and Religious about the place and effect of communications in pastoral work. The meeting, on a continental scale, was also intended to be an event commemorating the 25th anniversary of the promulgation of the decree "Inter mirifica" of Vatican II.

Fr Cuevas returned to Rome on 8 December.

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

After the end of the Council's summer session Fr Van Looy went to Burgos in Spain to be present at part of a spirituality week, and give an address on the reality and future of the salesian plan in Latin America.

From Spain he flew to Cairo and Khartoum. Unfortunately he did not succeed in gaining entry in Sudan and had to return to Cairo on the same plane on which he had left that city.

He went on to Kenya instead and at Nairobi had a meeting with the Delegation Council to prepare for the erection of the zone of East Africa as a Vice-province.

After Africa he flew to Hong Kong to meet with a group of confreres to study the possibilities for entering mainland China in the not distant future.

From Hong Kong on to Papua New Guinea where he spent a week with the confreres at Araithiri and Port Moresby. The progress made in recent years, especially in the school at Port Moresby, bears eloquent witness to the quality of the work of the Salesians in that country.

Two days in Australia, at Melbourne and Sydney, gave Fr Van Looy a chance to get to know something of that province before going on to Western Samoa, where during his visit the new trade school at Alafua was inaugurated in the presence of the Cardinal and Prime Minister. Their presence, together with that of several ambassadors, gave to the ceremony a tone of great importance and solemnity.

From 23 August to 1 September he was engaged in the Visitation of the missions of Chaco Paraguay,

assisting the Regional, Fr Techera, who was making the Visitation of the Paraguayan province. As he went along the Paraguay River from one mission to another he was able to see for himself the important work being done by the missionaries; he was also able to experience at first hand the reality of the flooding to which this well known river gives rise.

From 1 to 12 September Fr Van Looy was in Mato Grosso (Brazil) to visit the missions of the Chavantes and Bororos, but mainly to hold a meeting with the missionaries of the Amazonian region, which includes seven countries of Latin America. The meeting took place at Campo Grande with 49 missionaries taking part between Salesians and Daughters of Mary Help of Christians; for a full week they carried out a study of pastoral work in the Amazonian area. They were days of authentic verification, with a deeper analysis of the cultural, social and pastoral situation of the Amazonian society and of the particular churches of the region.

After returning to Rome and spending a few days at the Generalate, Fr Van Looy went to Liverpool in England for the animation of two days of reflection organized by the Daughters of Mary Help of Christians of their English province. From 27 September to 2 October he was at Turin with 22 young missionaries

preparing to leave for the missions; taking part in the ceremony of the presentation of the missionary crucifix were also four Daughters of Mary Help of Christians and two volunteers.

In October, after the Team Visit to Poland from the 4th to the 11th in which he took part, he went to Munich for a series of meetings on Missionary Day, which was being celebrated there. Among the other well known participants were Cardinal Obando y Bravo, Archbishop Rivera y Damas, Bishop Oscar Rodriguez,, Mgr Brenez and Sister Maria Ko.

On 26 October the Councillor for the Missions left Rome again for an intensive visit to Africa. His journey took him to the Congo, Zaire, Zambia, South Africa, Lesotho, Swaziland and Mozambique. Of particular interest were the opening of the theologate for French-speaking African students at Lubumbashi on 10 November, the Don Bosco centenary celebrations at Maputsoe in Lesotho which he attended, and the retreat with the Salesians and Daughters of Mary Help of Christians of Mozambique.

On 4 December Fr Van Looy returned to Rome.

#### **The Economist General**

On 5 June Fr Omero Paron went to Udine, in the Venice province, to be present at the inauguration of a

monument to Don Bosco in the Trade School section of the Bearzi Institute, on the occasion of the local Past-Pupils Congress.

On 11 and 12 June he took part in the Team Visit to the UPS Vice-province.

From 28 August to 4 September he was at Turin for the "Appraisal DB88" and for the Pope's visit to the historic salesian places. He stayed in Turin too for a meeting (4-6 September) with the provincial economists of the English-speaking Region on the administration of material goods in the Congregation.

The morning of 8 September found him at Colle Don Bosco for the ceremony of first profession of the Pinerolo novices, and in the evening he concelebrated in the Basilica at Valdocco at the perpetual professions of the SDB and FMA.

Between 29 September and 1 October he was at Zafferana Etnea in Sicily for a meeting with the provincial economists of the Italian provincial conference, and then went on to the South German province, where he visited various houses between 4 and 9 October.

On 14-15 October, at Castellammare in the Southern province of Italy he had a meeting with parish priests and local economists to discuss the topic: "juridical and economic aspects of the salesian parish".

On 16 October at Trieste in the East Venice province he took part in

a meeting of past-pupils of the oratory.

From 11 to 26 November, Fr Paron was in South America: at Buenos Aires (Argentina) he held a meeting of the provincial economists of the Plata provincial conference, and visited works of the Buenos Aires province in Southern Patagonia; he also visited other works in the Rio Negro area of the Bahia Blanca province. Finally, before returning to headquarters in Rome he spent two days in São Paulo (Brazil) for meetings in the office of the provincial economist.

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

At the end of the General Council's summer session, Fr Carlo Techera left Rome on 24 July for Belo Horizonte, where he took part in the week-long meeting of the Latin-American provincial delegates for social communication.

On 31 July he reached the studentate of Lorena in the province of São Paulo, to visit the postnovices of the Paraguayan province. In this way he began the Extraordinary Visitation of Paraguay, which kept him busy until the end of August; towards the end of August he was joined by Fr Luc Van Looy, who carried out the Visitation of the missions of Chaco Paraguayo. Together with Fr Van Looy he concluded the Visitation



with meetings with the Provincial and provincial council. On 28 August he had the pleasure of participating in the concelebration during which Mgr Zacarias Ortiz ordained two young Salesians to the priesthood. Two days later he took part in the wonderful celebration organized by the Salesian Family of Paraguay to mark the Don Bosco centenary.

At the conclusion of this first part of his work, the Regional had the great satisfaction of living at Turin the great days of the Pope's visit, and in particular the beatification of Laura Vicuña.

Returning to South America, he presided on 8 September over a meeting of the Plata provincial conference. After this he met those taking part in the course of ongoing formation in Buenos Aires, and on 16 September began the Extraordinary Visitation of the province of La Plata.

In a brief parenthesis, on 10 October Fr Techera went to Belem di Pará for the 4th National Meeting on poor children, organized by the Brazil Salesian Family, after which he presided over a meeting of the provincial conference of Brazil, followed by a further meeting of SDB and FMA Provincials. Profiting by his presence in Brazil, he also visited the communities of Belem, Manaus and Porto Velho, where he took part in the first Regional Congress on Don Bosco's pedagogy, organized by

the Salesian Family. On 20 October he officially inaugurated the Novitiate at Candeias, preaching a retreat for the Salesians and Daughters of Mary Help of Christians of Porto Velho.

Returning to La Plata, among the various engagements of the Visitation he was present at the 7th "Youth Encounter", organized by the Youth Movement of the province. On 12 November, during the provincial feast of the Salesian Family, he presided at the Eucharist during which six young Salesians made their perpetual profession. On the following day he went on to the agricultural school at Uribellarea to join in the celebration which the peasants wanted to offer to Don Bosco.

After bringing the Visitation to a close with meetings of the Rectors and the Provincial Council, Fr Techera went to São Paulo for the episcopal ordination of Mgr Hilario Moser SDB.

He returned to Rome towards the end of November.

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

After the summer plenary session of the General Council, Fr Ignacio Velasco left Rome for Bolivia to begin the Extraordinary Visitation of the province of Our Lady of Copacabana.

He began in the city of Cochabamba (8,200 ft above sea-level) where the provincial house is situated. From here he went to the missionary style house of Kami, administered by confreres of the Italian Subalpine province with one Bolivian confrere. He also visited the missionary parish of Independencia (over 13,000 ft above sea-level).

Next he moved to the lower levels of the Department of Santa Cruz, and reached also the missions of San Carlos, linked with the East Venice province, and those of Sagrado Corazon, going on afterwards to Sucre, La Paz, El Alto and the Bolivian high plateau.

Towards the end of September Fr Velasco had to interrupt the Visitation to go to Guadalajara in Mexico to complete the consultation preceding the appointment of the new provincial.

Immediately afterwards he went on to Guatemala for a meeting of the provincials of the Region. In the presence and with the help of Fr Vecchi they studied the theme of our insertion among the poorest of the poor according to the salesian charisma. At the same meeting a review was made of the work of the Regional Centre for Ongoing Formation and its programme for the period 1989-90.

The meeting ended with an act of homage to Don Bosco on the part of all the provincials in his church (now

the Basilica of St John Bosco) in Panama. In this way they wished to thank our holy Founder, in the name of all the confreres of the Pacific-Caribbean Region, for the gift of the salesian charism in this part of the American continent.

The Regional's next stop was in the province of Venezuela to conclude the Extraordinary Visitation begun in the first part of 1988. He had meetings with the provincial council and commissions for the various sectors of activity. After a rapid visit to the Antilles (Santo Domingo and Haiti) which had become necessary, he returned to Caracas for a final meeting with the rectors, after which he left once more for Cochabamba to continue the Visitation of Bolivia begun earlier. He visited the houses of formation, met with the various organisms of government, and concluded the Visitation with a meeting of the rectors in the evening of 5 November.

Fr Velasco then went on to La Paz and later to Bogotá for a visit of animation to the provinces of Bogotá, Medellin and Ecuador. While in Bogotá he was compelled to go once again to Haiti to assess the situation. He was able to see Petion-Ville and the Church of St John Bosco at Thorland, Port-au-Prince.

Coming back to the mainland he went to Ecuador to visit especially the formation houses of Quito, and then on to Medellin where he had a

meeting with the provincial council in the fine new foundation of Pedro Justo Berrio, and in the following days visited the houses of formation before returning to Rome in the first week of December.

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

After the conclusion of the summer plenary session of the Council and a brief period of rest in Scotland, Fr Martin McPake travelled through various provinces of his Region.

The most rapid visits were those made to the provinces of Great Britain and of Ireland, where the Councillor limited himself to visits to the provincial offices to meet the provincials and pass on to them information concerning the coming General Chapter and other matters.

From Ireland Fr McPake left for the new Vice-province of Southern Africa, where he spent a month in the various communities, carrying out the consultation for the appointment of the Superior of the Vice-province and discussing with the confreres the future prospects for the three countries of the new circumscription: South Africa, Lesotho and Swaziland. He was able to note already a more marked sense of unity among confreres working in very different linguistic and cultural contexts, which are nevertheless closely

linked for reasons of geography and history. The spirit of realism that exists among the confreres means that no one is getting starry-eyed about an easy future, but a future they do see and are already working to make it a propitious one.

The final week of the Councillor's stay in Southern Africa coincided with the visit of the Pope, and every time he moved from one country to another Fr McPake was asked the question whether he was one of the precursors sent by the Vatican to prepare the way for the Holy Father!

He returned to Rome on 18 September and left again two days later with the Rector Major for Australia, where the confreres were celebrating not only the Don Bosco centenary but also the bicentenary of the arrival in their country of the first Europeans. To honour this double celebration the Rector Major spent seven very busy days visiting the houses (except those of Tasmania and Western Australia), and infusing joy and salesian enthusiasm by his words.

After Fr Viganò's departure to return to Italy, the Regional went on to Western Samoa, dividing his time between the communities of Moamoa and Alafua. In a conversation with Cardinal Pio Taofinu'u he was able to perceive the latter's high esteem for the work that has been done by the Salesians in the country in the course of a few years, and

especially the satisfaction felt at the opening of the new trade school at Alafua.

In North America (USA and Canada) where he spent nearly a month, Fr McPake concentrated his attention on the formation communities: he visited Berkeley and De Sales Hall in California, Newton and Columbus in the East, and Sherbrooke in Canada. With a very large number of confreres from both countries he took part in the great youth celebration of the Don Bosco centenary held at Madison Square Garden in New York, where on 9 October thousands of young people converged to commemorate the great friend of youth. The New York police, present for reasons of security, were amazed at the good behaviour of so many teenagers and wanted the public at large to be made aware of the fact.

The final fortnight of Fr McPake's journey round the Region was spent in Africa, in Liberia and Sierra Leone, with the missionary confreres who, with great self-sacrifice, are carrying out salesian work for the benefit of a very big number of poor youngsters. At Monrovia the technical school has continued to grow, to such an extent that the Bishop would like it to become the nucleus of a big Polytechnic which he plans to have in his diocese. In Sierra Leone our work is only at its beginnings, but is already showing signs

of promise.

In the Regional's mind grows ever stronger the conviction of the greatness of the gift God has given to the Church in the person of Don Bosco and his sons.

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

Fr Thomas Panakezham left Rome on 24 July for the province of Bombay, where he made a short visit to the formation communities (novitiate and postnovitiate) at Nasik. He then went on to Calcutta to begin the Extraordinary Visitation, which continued until 8 November.

During the Visitation he also presided over a meeting of the Indian provincial conference at Bangalore from 22 to 24 August: on the agenda was a study of methods for a better animation of the provinces, the setting up of an education commission for the whole of India, and the planning of a meeting of provincials and provincial councillors with Fr Juan Vecchi in February 1989. During the meeting the new building was begun for the ongoing formation of Indian confreres; it will be open also to confreres from the provinces of the Far East.

With the work of the conference over, Fr Panakezham took part as representative of the Rector Major in the Asia-Australian Past Pupils Congress at Melbourne from 29 August to 2 September. Returning from Au-

stralia to India he spent a short time visiting the formation houses around Bangkok, and on 8 September took up again the interrupted Visitation of the Calcutta province.

It should be noted that this province is geographically the most extensive of all those in India, and the Regional was able to see at first hand the great and self-sacrificing work carried out by the confreres with so much zeal and enthusiasm in an authentic salesian spirit.

At the end of the Visitation Fr Panakezham went to Bombay to receive the Rector Major who arrived there on the first stage of his journey to the East, and from 9 November accompanied Fr Viganò on the various stages: Bangalore, Tirupattur, Madras, Manila, Hong Kong, Jakarta and Timor (Indonesia).

On 29 November he arrived back in Rome.

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

In the month of July while the Council was still in session, Fr Jose Rico already had commitments concerning his Region: on 9 and 11 July he was in Spain for the installation of the new provincials of Barcelona and Seville; then from 12 to 16 July he accompanied the Spanish National Salesian Pilgrimage, with more than 4,500 pilgrims, to Rome, Turin and Colle. In Rome they atten-

ded a Mass celebrated by Cardinal Antonio Javierre in the church of Don Bosco at Cinecittà, and were at the Papal audience; at Turin and Colle there were further Masses, with the Rector Major presiding at the one at Colle.

On 31 July he was back in Spain again for the installation of the new provincial of Leon, and immediately afterwards returned once more to Colle Don Bosco and Turin for the "Bosco-camp 88" with 700 young people from the salesian works in Spain. In addition, in the last two weeks of July and the first ten days of August he accompanied more than 150 Spanish and Portuguese Salesians who took part in groups in three retreats in the salesian holy places.

After these significant events the Regional left for Africa, where he visited the salesian communities of Togo and Senegal. At Lome in Togo on 16 August he received the first profession of ten novices from the African countries where Spanish Salesians are working, and he was also present for the beginning of the new year of novitiate (with 12 novices) and of the postnovitiate.

In Senegal, which depends on the Leon province, he carried out the Extraordinary Visitation in the three communities of Saint Louis, Tambacounda and Thiès. Returning to Spain he gathered together for a meeting the other confreres who

work in Senegal and were at that time back in their homeland for a rest.

After a meeting with the provincial council of Seville concerning the salesian presence in Togo, on 15 September he began the Extraordinary Visitation of the province of Leon, with its 22 houses (in addition to the three in Senegal) and 287 confreres; the Visitation continued until 26 November.

Among the engagements of the Regional during the Visitation may be mentioned: a visit on 9-10 October to the Portuguese novitiate, which has 9 novices and is situated close to the part of Spain where he was doing the Visitation, a meeting of the Iberian provincial conference on 27 October, and participation in the National Cooperators Conference at Campello from 29 October to 1 November; here too he took the opportunity to speak to a group of confreres following a course of on-going formation.

The Visitation of the Leon province closed with a meeting with the provincial council on 25 November and with the rectors on the following day.

Before returning to Rome, Fr Rico was present on 4-5 December in Madrid at the 3rd Regional Assembly of the Don Bosco Volunteers, which coincided with the silver jubilee of their presence in Spain. Finally on 5 December he visited the novices, as-

pirants and postulants of the Madrid province at Mohernando and Guadalajara respectively.

### **The Regional Councillor for Europe and Central Africa**

The task of a Regional Councillor is "to further a concrete and family sense in the relationships of confreres and provinces among themselves" (R 136,1). This is not easy in a Region in which are intertwined Germanic, Neo-Latin, Slavonic, Magyar, Balkan and African traits, all trying to form a harmonious unity out of tenaciously held differences and a multitude of gradations between them.

At the end of July, as soon as the 9th plenary session of the General Council came to an end, Fr Dominic Britschu concentrated his activities in turn on the following provinces of the Region:

1. In the light of four years of experience and coming to grips with the realities of the situation, a further attempt was made to clarify the identity of confreres linked in some way with the provinces of Prague and Bratislava. It was decided to entrust to two trustworthy confreres (Fr Giovanni Homola for the Bohemia-Moravia sector and Fr Giuseppe Coucy for the Slovak sector) the task of keeping greater contact with those concerned. In particular Frs Homola and Coucy would

try to foster a reciprocal acquaintanceship between their salesian fellow countrymen scattered round the world (there are more than 150 of them), and help – in agreement with local provincials – in the coordination of their apostolic and cultural activities.

2. In the first part of August the German-speaking provincials, accompanied by the provincial delegates for youth pastoral work, met with the teachers of theology and educational sciences of Benedikt-beuern at Magonza. They spent a week of study dedicated to the updating of the educative and pastoral plan in the light of the new challenges presented by the religious, cultural and social environment in Germany and Austria.

3. With the new provincial, Fr Stanislav Hocevar, the Regional made contact in August and September with the confreres working in isolated circumstances in the troubled zones of Serbia and Montenegro.

4. After carrying out the canonical visitation of the Slovene province, the Regional immediately made contact with the salesian situation in Austria through visits and meetings not only with the confreres but also with the vast range of collaborators and friends, young and old, involved in our works and activities.

5. A meeting was held for the first time, from 4 to 6 November at Munich, within the context of the German-speaking provincial conference,

of the provincials of Germany, Austria, Brussels, Lyons, Ljubljana, Zagreb and Budapest. Themes of common interest were studied concerning pastoral work for vocations, publishing activities, missionary commitment, and relationships with other branches of the Salesian Family.

6. From 8 to 25 November the Regional, interrupting for a second time the Visitation in Austria was in Zaire, accompanied by the Vienna provincial, Fr Josef Keler. On the occasion of the inauguration of the new studentate of theology at Lubumbashi, Fr Keler represented the German-speaking provinces which for the last three years have helped to build this house of formation for our African confreres who speak French, Spanish or Portuguese.

These various events which have helped to develop a practical family sense are amongst the most significant celebrations of the 1988 centenary year.

#### **The Regional Councillor for Italy and the Middle East**

At the end of the General Council's summer session Fr Luigi Bosoni held a meeting of the Italian provincial conference in Rome (16-18 July).

On 1 August he set out on a journey to Madagascar to visit the confreres and communities of the new salesian foundations in that country,

and to define more clearly the relationships with the Italian provinces concerned. In particular he wanted to prepare for the arrival of the new Delegate of the Rector Major for Madagascar, Fr Luigi Zuppini, formerly provincial of East-Venice.

The visit, which went on until 24 August, enabled the Regional to meet the confreres of Tulear (Ankililoka and Manombo) of the Sicilian province, Ivato and Ijely (Roman province), Betafo (Sardinian Vice-province), and Mahajanga (East-Venice province). He was not able to reach the confreres of the Naples province working at Bemaneviky in the north of the country. He was able to speak with the Nuncio, with the Bishops particularly interested in our presence and with several men and women Religious; he was also able to get to know the four young men from Ankililoka who are preparing this year for their entrance to the novitiate.

At a distance of six years from its beginnings, the salesian presence in Madagascar appears to be well rooted; it enjoys universal esteem, and we are beginning to see the fruits of work for vocations, still to be completed.

On his return from Madagascar Fr Bosoni went to Auronzo in the East-Venice province where on 27 August there was a ceremony to bid farewell to the outgoing provincial and to welcome his successor, Fr Gianni Filippin.

From 28 August he was at Turin to take part in the "Appraisal DB88" and the wonderful days of the Pope's visit to Don Bosco's homeland. He then returned to Rome for a meeting with the confreres of the National Centre for Salesian Works (CNOS), and to receive the professions of the Lanuvio novices during a Mass in the Basilica of Don Bosco in Rome at which Cardinal Castillo SDB presided (8 September).

On 14-15 September he had a meeting with the provincial council and rectors of the Genoa province to launch the Extraordinary Visitation. Immediately afterwards however he left for Turin for the installation ceremony of the new provincial, Fr Luigi Basset, and the farewell to Fr Luigi Testa who was finishing his mandate, which had been prolonged for a year to enable the organization of the centenary celebrations to be completed.

He then began the visits to the houses of Tuscany and Liguria, a work that kept him busy until the first days of December when the Visitation came to an end with a further meeting with the rectors and provincial council.

The Visitation was interrupted for a week between 1 and 8 November to enable Fr Bosoni first to meet with the provincials concerned with Madagascar and agree with them on a method of coordinating the various salesian works in that country, and secondly to allow him to preside



at a meeting of the Conference of the Italian (and Middle East) provinces on the theme of social communication, and to participate with the same provincials in the 1st World Congress of the SDB and FMA Past-Pupils. In the first days of December Fr Bosoni returned to headquarters in Rome.

#### **The Rector Major's Delegate for Poland**

Fr Augustyn Dziedziel in the period between August and November was involved in various activities for the benefit of the provinces and communities: he held two meetings with the Polish provincials; took part in the ceremony for the installation of Fr Piotr Biegus as the new provincial of the province of Cracow; presided at various celebrations for the Don Bosco centenary; made visits of animation to numerous SDB and FMA communities; and had several meetings with different groups of the Salesian Family,

An important moment was his presence at Turin for the visit of Pope John Paul II, after which he stayed on to take part in the ceremony of perpetual profession in the Basilica of Mary Help of Christians; no less than 24 SDBs and 12 FMAs from Poland were among those making their perpetual profession.

After this Fr Dziedziel left immediately for Kenya. At Nairobi he met with the six Polish missionary confreres of Zambia who are studying

theology, and also the four Polish priests who are preparing for their mission. On 12 September he accompanied these four to Uganda; they are the first group of Salesians destined for the foundation of salesian work in that country. While there he was able to make contact and negotiate with the ecclesiastical and civil authorities in view of the salesian work in Uganda.

On his return from Africa he had a meeting with the Polish confreres at the UPS in Rome, who were taking a special course in preparation for their practical training period in Italy.

In the period from 4 to 11 October Fr Dziedziel accompanied the Rector Major and some other members of the General Council on the Team Visit to the Polish provinces. On that occasion the Rector Major took part in the inauguration of the Salesian Institute of Educational Sciences at Warsaw.

Afterwards he presided at a meeting of all the rectors of Poland at Lutomiersk, called to study the results of the Team Visit. Later he called together the members of the Polish provincial conference at Cracow to make decisions on some questions in the field of social communication.

Finally he took part in the Symposium on Cardinal Augustus Hlond, held at the Centre for Theological Studies at Lad to commemorate the 40th anniversary of the Cardinal's death.

### The Secretary General

In the period from 25 September to 25 October, Fr Maraccani continued his programme of meetings with provincial secretaries with a journey to some provinces of the Asian Region.

Two meetings had been organized, with the generous collaboration of the provinces concerned:

- the first in the Provincial House at Madras from 3-7 October, for the secretaries of the six provinces of India;
- the second at Sampran (Thailand) for the secretaries of the provinces of Thailand, Philippines, Japan and Hong Kong, and of the Vice-province of Korea.

Both meetings were characterized by our salesian family spirit and dedicated to the study of our own particular law and reflection on methods for an ever more efficient organization of the secretary's office and of provincial and local archives.

In addition to the meetings with the provincial secretaries, the journey to Asia enabled the Secretary General to get to know more closely the salesian situation in the different provinces by meeting confreres and communities, and in particular the formation communities. He was in fact able to visit many places, and was everywhere received with great cordiality:

- in the province of Bombay: Nasik,

Poona and Lonavla, in addition to some of the communities in Bombay itself;

- in the province of Bangalore: the "Kristu Jyoti" studentate and other houses in the city of Bangalore, and in Kerala, Alwaye and Cochin (Palluruthy, Vaduthala and Vennala);

- in the province of Madras: Yercaud, Tirupattur, and various houses in Madras itself (where the visit to the "Beatitudes" was a very moving experience);

- in the province of Bangkok: works in the towns of Bangkok, Sampran, Banpong, Pakkred, and Hua Hin;

- in the province of the Philippines: in addition to the houses in Parañaque and Makati, he was able to visit Canlubang, San Fernando, Tondo, and the spirituality centre at Botulao;

- in the province of Hong Kong: despite the brevity of his stay, Fr Maraccani was able to see the principal works in Hong Kong and Macau.

In the course of his journey the Secretary General was also able to meet various confreres responsible for the preparation of provincial chapters (moderators and members of preparatory commissions) and to talk about the coming GC23.

Even after his return to Rome, in the month of November he had various meetings concerning the preparation of the GC23 (to which he had already dedicated considerable work in the month of August).

## 5. DOCUMENTS AND NEWS ITEMS

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### 5.1 Visit of the Holy Father to the historic salesian places

The visit of the Holy Father from 2-4 September 1988 to the places where Don Bosco was born and lived has been without doubt the most significant ecclesial event of the Centenary we are celebrating: an event that can rightly be called "historic", because it projects into history the holiness and educative message of Don Bosco. The Pope himself called his journey to these places a "pilgrimage", to pray there, to give thanks to God for his gift to the Church, and to relive Don Bosco's spiritual message. Accompanying the Holy Father, in addition to the huge crowds of young people and inhabitants of Turin, were members of the SDB and FMA General Councils, representatives of the different groups of the Salesian Family, the Cardinal Archbishop of Turin with the Bishops of Piedmont, some ten other Cardinals and many salesian Bishops, together with numerous ecclesiastical and civic dignitaries.

An intense preparation had been made for the Pope's visit through many initiatives promoted by the DB88 organizing committee.

Throughout the year in Turin itself in various publications, talks and commemorative functions, Don Bosco had been presented as a Saint, priest, educator, entrepreneur; animator of youthful activities (including music and tourism); writer, printer and publisher, communicator, peasant, citizen, builder of churches, apostle of the missions, promoter of vocations; founder of oratories, schools, libraries and technical training centres; and even as a legislator. It was wonderful to see the list becoming ever longer, so that the more some historian challenged Don Bosco's priority in certain fields, the more he grew in stature through the discovery of other qualities which show that he is still alive.

This is the premise to the chronicle of the Pope's visit to the homeland of Don Bosco. The Church of Turin with its pastor, Cardinal Balestrero, had awaited with eager anticipation the arrival of the Holy Father, who was coming to "share their joy, faith and hope" and to rediscover the "grace-filled memory" of a Saint whose message is so relevant to the present day. The Salesian Family, in the person of the Rector Major, Fr Egidio Viganò, saw this

gesture of the Pope in the perspective of the "relaunching of a type of holiness well suited for emphasizing in prophetic fashion the urgent need for giving to youth a christian education, especially in the case of those in need and of the poorer classes".

The chronicle tells of no less than three days of the Pope's presence, an unusually long period for a Papal visit and explainable only because of his concern for youth, the affection of Turin and devotion to Don Bosco.

#### *Friday, 2 September*

The Pope arrived at the airport of Turin-Caselle in the afternoon and was welcomed by ecclesial and civic dignitaries. From here he went to the Sports Palace to meet the Bishops of Piedmont and confer the sacrament of confirmation on 800 children from the different dioceses of the region.

When this was over, at 9 p.m. the Pope was at Valdocco where, after praying before Don Bosco's altar, he greeted more than 2,500 young people gathered in the big marquee for the "Appraisal DB88": it was a festive family encounter, a real get-together of youth with the Pope. After listening attentively to what the young people had to say to him, not least through stage and musical presentations, the Holy Father spoke to them in encouraging words and ended by saying: "Dear Don Bosco, let these young people say 'good night'

to us, so that faithful to your tradition we on our part may respond: 'good night'!"

#### *Saturday, 3 September*

From the Cardinal's residence, where he had spent the night, the Pope returned to Valdocco at 8.30 a.m. to meet the priests and religious of Piedmont, to whom he spoke of Don Bosco as "a priest according to God's own heart".

At 10.15 he arrived at the parish church of Castelnuevo to pray at the font where were baptized not only Don Bosco but also Cafasso, Allamano and Cagliero; this was also the church where Mamma Margaret prepared her son John for the sacraments, and where Dominic Savio made his first Communion.

At 11 o'clock the Holy Father reached Colle, where awaiting him was a crowd of 30,000 people, most of them young, with seven Cardinals, many Bishops and civic dignitaries. Colle seemed completely transformed, not only because of the big new works that had been carried out, but because of the presence of a multitude of youth. The Pope paused to speak to a band formed by a group of young musicians who had come all the way from Kenya, and then took his place on a huge stage built on a strategic spot and resembling Peter's boat resting on the hill of Colle. When the Bishop of Viedma in Argentina made the for-

mal request "to inscribe Laura Vicunia among the number of the Beatified", the Holy Father acceded to the request and to the exultation of all present proclaimed Blessed this girl of 13, imitator of St Dominic Savio. After the Mass, John Paul II shared with his hearers some moving confidences about the maturing of his own vocation in Poland in a salesian environment. The sky was exceptionally bright and cloudless: the Colle community had been praying for a fine day to Don Bosco's mother and father (Mamma Margaret and her husband Francesco), so that the triumph of their son might be complete. The scenes were seen on television all over Italy.

After visiting the humble little house where Don Bosco spent his early years, the Pope had lunch in the Colle community refectory. As on the following day at Valdocco, he spoke familiarly with the confreres and guests.

At 3 p.m. he left for Chieri, where he spoke to seminarians and young religious in the cathedral.

4 o'clock found him back once again in Turin at the State University where he was welcomed by the entire academic body. Here the Holy Father spoke of Don Bosco as a great educator and promoter of popular culture.

Immediately afterwards he went on to the Municipal Stadium, packed with 70,000 young people. Here after a tremendous manifesta-

tion of youthful enthusiasm, excellently organized, the Holy Father replied to questions which had earlier been sent to him by post (about 50,000 postcards arrived!). He touched on several important points: youth and the option for Christ, youth and the Church, youth and moral values, youth and social life.

The second day closed with the Pope leading the Rosary transmitted by Vatican Radio from the restored chapel of Archbishop's House where Don Bosco had been ordained priest.

### *Sunday, 4 September*

The Pope's Sunday began early with a visit to the Italian Army Training School, where he recalled the witness of Major Francesco Faà di Bruno, a friend of Don Bosco.

Then, after a brief stop at the Church of St Francis of Assisi where Don Bosco met Bartholomew Garelli, the Holy Father was back again at Valdocco at 8.30 for a meeting with women religious of Turin.

At 10 o'clock he presided at the great concelebration in the square in front of the Basilica, packed with people. This was the most solemn moment of his pilgrimage, "close to the tomb of the Saint", whose teaching he pointed out to the members of the Salesian Family, to educators and to the young people themselves. The Pope ended the Mass with the recital of the "Angelus" and a moving final address to the city of Turin.

Again the entire function was transmitted by television throughout Italy.

After a visit to Don Bosco's rooms, the Holy Father lunched with the salesian community and with Cardinals and Bishops: on this occasion too he made several important statements to the Salesians.

There were still a further three engagements to be discharged in the afternoon: a meeting with teachers and educators in the Cathedral, with the sick in Piazzetta Reale, and a farewell function by the city of Turin in Piazza Castello. Here were present all the civic authorities and a big crowd of others. There were speeches by the city's Mayor, by a Government Minister, the Hon. Carlo Donat Cattin, representing the Italian Government and who spoke also as a Past Pupil, and by Cardinal Ballestrero. The Pope left a final message to the city which had given birth to Don Bosco and to so many other Saints, and he concluded: "Turin, I love you". It was the triumph of the Pope's mission and the figure of Don Bosco.

Newspapers, television, radio and publishing houses have all given prominence to the messages proclaimed at Turin. (*Compiled and edited by Fr Angelo Viganò, Provincial of the Central Province, Turin*).

## 5.2 Youth in the Church for the world

*The Rector Major's address to the "Appraisal DB88"*

*The following is the complete text of the address given by the Rector Major, Fr Egidio Viganò, to the young participants in the "Appraisal DB88". It provides an authoritative outline of the programme for the encounter of youth with Don Bosco in the new light of Vatican II.*

### 1. Introduction

My dear friends, "here in your midst I feel completely at home; for me, living means being here with you"!

You recognize these words at once: they were spoken by Don Bosco himself; and it is with deep emotion that I, his seventh successor, repeat them to you. I say them again with the same implications of loving esteem combined with hope and expectation, and also with a certain anxiety.

"The young and Don Bosco" are in fact so linked together that it is hard to envisage Don Bosco without youngsters around him; but the young people themselves without Don Bosco would be a lot poorer, as though without a great friend.

## 2. Why this 'appraisal'?

We are here to live together a thrilling event connected with the beginning of the third millennium.

To you the Church has made a rousing appeal. Your presence here shows that you have accepted it, but now intend to examine it more deeply in dialogue with Don Bosco one hundred years after his death.

### 2.1 *The message of Vatican II.*

The appeal of the Church is expressed in those famous words which the Pope and the Bishops of the whole world addressed to you at the end of the Second Ecumenical Council of the Vatican: "For four years the Church has been working to rejuvenate her image; it is for you young people, especially for you, that the Church now comes through her Council to kindle a light, the light which illuminates the future, your future. We exhort you to open your hearts to the dimensions of the world. The Church looks to you with confidence and with love. She possesses what constitutes the strength and the charm of youth: the ability to rejoice with what is beginning, to give oneself unreservedly, to renew oneself and set out again for new conquests. Look at the Church and you will find in her the face of Christ, the prophet of truth and love, the companion and friend of youth"

(8 December 1965).

It is indeed an arousing message for the year 2000! Realize then its implications for the future, in the company of your great Friend and Teacher St John Bosco.

### 2.2 *The encounter with Don Bosco*

The Italian word "confronto" (English: "assessment", "appraisal", "comparison", "encounter", etc.) means in the present context to meet with someone who is competent and available, for the purpose of a sincere and serious discussion on topics which are vitally important for the present day. This is precisely why we are here: Don Bosco and youth are meeting face to face at a high level for a special purpose, as happened so many times during the Saint's lifetime. Don Bosco, updated by a hundred years of history, has something to say to youth, and you young people have a response to make to Don Bosco, to be decided on with his help before the Church and your own conscience.

I will try to launch this discussion that you are going to continue with plenty of cut and thrust for a whole week, both in listening to what Don Bosco said and did (with the resulting echoes around the whole world over the last hundred years), and in making suggestions which will lead to the drawing up of a response which, however, you yourselves

must formulate in dialogue and prayer.

There is a fundamental "N.B." that goes with this dialogue to prevent it from becoming rhetorical and unreal. Don Bosco speaks to you from a time long before Vatican II, and your reply is from a comparatively short time after the Council; but both sides of the dialogue pass through the mysterious power of the One who makes us all surprisingly contemporary. He is the Holy Spirit, the Spirit of truth sent by the Risen Christ. Today he provides us with a unique platform on which we can come together, the pentecostal event of Vatican II where the prophetic holiness of Don Bosco and the dynamism of your hopes for the future merge into one: a "pentecost" of the Spirit which is both yesterday's prophecy and tomorrow's design in the renewing forge of Him who is the tireless author of the Church's youth. And in this way we have discovered the place where you will be in complete harmony with Don Bosco: Vatican II.

Begin then your appraisal: first, of what Don Bosco is saying to you, the youth of the present day; and then of what you, young people of the year 2000, will say to Don Bosco.

### **3. Don Bosco to today's youth**

What then would Don Bosco say if he appeared today in our midst with

his old smiling countenance and spoke confidentially to you his youngsters? He would see you in the shining light of Vatican II, which was in fact an event of the Holy Spirit, the Spirit's visit at a certain moment in history to rejuvenate the Church as it moves towards the third millennium. A hundred years after his death Don Bosco would see this Council as the most important event in the history of the twentieth century: a miracle of rejuvenation for all believers. It is unthinkable that he would speak to youth of the year 2000 without making reference to the great guidelines of renewal and growth in the one faith put forward by Vatican II. Failure to do so would place him in one of two extreme and opposing situations which he always rejected: that of schismatic traditionalists who have no eyes for the future, and that of the ideological progressives who do nothing but dream of a utopian "bright tomorrow".

As was his wont, Don Bosco would speak in simple words rendered credible, as in the case of Francis of Assisi and Mother Teresa, by the evidence of his life and holiness, and hence with words of wide-ranging application deserving of attention.

You know in fact that even from a historical point of view Don Bosco was a man of big ideas: poverty and straitened economic circumstances never dulled his intelligence or made him sad at heart, but had rather the



opposite effect: since, like Father Abraham, he had nothing of his own, the Spirit made him a citizen of the whole world, enlarged his heart beyond all bounds and made him a dreamer of great things. In his dreams he saw the world of the future and in it the place of his poor boys, then so devoid of security. As one who could see what was invisible to others, he knew how to make history from the story of the poor lives of his boys. And he did just that. And I have seen for myself the extent to which the process has developed in every continent. You yourselves, who come from all quarters of the globe, are living evidence of this. Let us try then to discern the coordinates of Don Bosco's dreams for the future of the boys with whom he came in contact: his 'Manifesto'.

I think they can be summed up in three motifs which reflect the points at the foundation of the main theme of this Week: "Youth in the Church for the world".

### 3.1 *"That you are young is enough to make me love you very much".*

These famous words of Don Bosco form for me the first part of his 'Manifesto'. I think they express something substantial: the deep and unreserved esteem he had for every young person, for each one of you.

You are important individuals in God's eyes, just as you are important (at least on paper) in international charters among men.

In his wonderful letter of 31 January last ("Juvenum Patris") the Pope declares: "Let us go to the young: that is the first and fundamental need in the field of education". And he goes on: "It is useful to recall those striking words of Don Bosco to his boys which form the genuine synthesis of his basic option: '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'. 'For you I study, for you I work, for you I live, for you I am ready even to give my life'."

As you can see, it was a question of the entire gift of himself to the young, the result of an intense and noble love that the Gospel calls 'charity', and for the boys it meant trust, companionship, helpful suggestions, encouragement, welcome, and support in weaknesses. In this way Don Bosco shows us that at the last ditch, and even beyond it, God who loves the young and calls each one by name will always be there.

Don Bosco became a manifestation of God's esteem, living as he did in such a way that no boy, beginning with the poorest, those in danger and even (as he used to say) those dangerous to others, should not have cause to blush for shame, or think themselves lost beyond re-

demption. Long experience led him to make that remark that contains in itself a whole manual of pedagogy: "No youngster is so bad that there is not somewhere in him the seed of improvement". In the frowning kind of adult world of his time, Don Bosco always had a smile for his boys, so that each one on meeting him could say: "so I too am worthy of esteem and love; Christ looks me in the eye!" "That you are young is enough to make me love you very much": not only does that represent an historical experience of yesterday – it is also a prophetic promise for the present day.

### 3.2 *Help me to ensure that faith gains the victory!*

Don Bosco's smile has nothing in common with the attractive qualities of a tailor's dummy, but is that of a man who shows and inculcates esteem in view of some project; this is all the more evident when you remember the secret tears that at times furrowed his face. There was nothing about him of the adult who gains indulgence for his weaknesses by being easily permissive. Don Bosco was a priest of the young and for the young; he wanted to be always a minister of Christ. The candour and sincerity which marked his every relationship with them made him say with complete sincerity and deep conviction what has every right

to be the second part of his 'Manifesto': "Help me to save your soul".

I grant you that these words ('save' and 'soul') sound rather strange at the present day: I have referred instead to 'victory of the faith'. The same Don Bosco, with his usual ingenuity, would express himself differently today but his thought would still be the same, because underlying it there is the modern and decisive intention which prolongs and guarantees the esteem for the young on which he had staked his life.

In the first place, by showing trust in young people he had no intention of inculcating either narcissism or selfishness, but rather of involving them consciously in a project called 'salvation'. That is a fine word which conjures up the idea of a last ditch effort: 'saving' has dramatic overtones, suggesting that the great values inherent in every human being could indeed be lost, but it is at the same time an essential term and one implying hope.

Let us give Don Bosco the credit for being strongly realistic, a Friend who is a dreamer certainly but in no way utopian and abstract. For him it was urgently necessary that every youngster should be able to realize his positive qualities, that he should be saved from failure through a vigorous awareness of the evil to be fought against and the good to be championed. The motive that leads

the individual forward had to be that of 'faith', which is precisely – as the Gospel says – the supplement to strength which leads to victory over evil: "this is the victory which overcomes the world", says the Apostle John, "our faith" (1 Jn 5,4). In the believer faith is the true countenance of his soul, the quality which renders him like to Christ as a brother.

The 'soul' of the believer is precisely his deep internal self, drawing inspiration from the Gospel with the finishing touch of Christ's friendship, which rejects sin – another key word of Don Bosco; we could interpret it today in the first place as the rejection not only of anything evil but also of whatever is mean or mediocre, of indifference, of hasty thoughts, of self-sufficiency; in a word, the decisive repudiation of a closed and selfish outlook on life attached to nothing but its own shadow.

From a positive point of view, 'saving one's soul' meant for Don Bosco living a life of quality which a centuries-old tradition in the Church calls 'holiness'. He firmly believed that holiness was possible in young people, and had no hesitation in practising a 'pedagogy of holiness'. For him, to put it plainly, every child had within him the makings of gospel principles that would enable him to live to the full his daily life at the school of Christ in the Gospel. This is why one of the finest and most interesting miracles of Don Bosco's pas-

toral work for the young was brought about by the young people themselves in the figures of Dominic Savio, Michael Magone and so many others.

Crossing the cultural divide between them and you, you would do well to put candidly to yourselves the question as to how, in the far from easy circumstances of the first oratory of Valdocco, there flourished boys who were perfectly normal, in no way hysterical, poor in financial resources but by no means stupid, with a thirst for life, movement and joy: boys who were no angels but indeed very often up to mischief, who could nevertheless say: "what is important is to become holy; it is possible to become holy; I am determined to become a saint". They made it a principle of their lives – and they succeeded in reaching their goal.

It would be interesting to continue our exploration of the brilliant production of these young saints, from the Araucanian youth Zeferino Namuncurá to the Chilean girl Laura Vicuña whom in a few days time the Pope will declare "Blessed".

It is in this area of faith in Christ that one really comes to grips with Don Bosco; once this is understood, there follows sooner or later the desire to fly with eagle's wings to make of oneself a personality rich in Gospel qualities, whose effects are seen in a new way of social living, of freeing the world from evil.

A Don Bosco who made second-rate pronouncements to young people would be a second-rate Don Bosco whom you would rightly reject, because he would make second-rate people of you as well. A hundred years after his death we have discovered the paradox of young people who made Don Bosco great through the way in which he led them themselves to greatness. The secret, and let us never forget it, lies in those simple words: "Help me to save your soul", or in other words: help me to give free reign to God's plan which is in you and for you; Help me to ensure that faith gains the victory!

### *3.3 Make of friendship a powerful means of salvation*

To emphasize the fact that "saving your soul" in no way implies religious suggestions based on whims and unreal circumstances, you need only look at Don Bosco's life, which was totally directed to the world of the young and, at first by desire but now in very truth, to the young of the world. And this leads us to the third part of Don Bosco's 'Manifesto', the fact that he was neither a man of the sacristy nor a priest cocooned in a kind of life that guaranteed security (think, for example, of the offer he received to become chaplain to some noble family), but he preferred from the very begin-

ning to come to grips with the malaise of his time so as to bring to it a strong, practical and liberating hand.

Here let me recall what he wrote of himself when he made his choice of life. It is a page which is dramatic not only for its content but also for its surprising relevance to the present day.

"In 1841, soon after I had been ordained priest, I was deeply moved by the visits I made to the Turin prisons, or rather I was horrified. I met crowds of young people who were strong, healthy and intelligent (note here, in passing, Don Bosco's famous and unfailing esteem for the young!); I found them inactive, poor, in need of food and advice, as they made amends through their sad incarceration and with remorse for the faults committed in a period of precocious delinquency. Great was my surprise and wonder to discover that many of them came out of prison with the firm intention of leading a better life, only to find themselves very soon behind bars again. It was then that it dawned on me that many of them returned there because they had been left entirely to themselves. How would it be, I wondered, if these youngsters had a friend waiting for them when they came out, someone to take care of them, help them, teach them religion, find them work? Maybe it would save them from ruination, or at least reduce the number of those going back to prison. I shared this

thought with Don Cafasso (Don Bosco's spiritual director)... and I began to work out how I could do it, leaving everything to God's grace" (from 'Memoirs of the Oratory', ed. Terecio Bosco).

And so, with a frank sincerity on a par with my esteem for you, I tell you that if you are tuned to Don Bosco's wavelength you will hear him ask:

- "Are you willing to go as a friend to bring life where it is needed, to bring help, freedom, dignity, joy and celebration, not only in prisons but also in the third world, in the missions, as well as in therapeutic communities, the slums found in so many cities, the world of work and unemployment?"

- "Are you willing to be the friend of those who are looking for one, to help those emerging from the tunnel of evil so that they do not go back there, to be a companion to those who are alone and disconsolate or, worse still, are in bad company?"

- "Are you willing, with kindness and self-sacrifice, to put yourself at the service of those who need help to avoid giving way to the insidious malaise of the consumer society, the moral subjugation of ideologies, the levelling down of values, indifference, the 'loss of their soul' to put it briefly, by playing the role of a friend, a patient and welcoming elder brother?"

- "In the face of a task of the kind I

am outlining to you, which calls for serious involvement and human and spiritual competence, are you willing to set about deepening your own faith, to undertake some training in catechetics so as to be able to pass on the Word of Christ, to accept the radical obligations of a possible and even a definite special calling, of a vocation to be indeed a disciple of Christ for others and even, why not?, a priest, a religious, a missionary, or even a member of the Salesian Family?"

Don Bosco said one day: "If I had at my side a group of young people of the same mind as myself, we could conquer the world!" This is not a Don Bosco easily swayed from his purpose, nor is he a figure from a wax museum. His dynamic approach, which led him to make tiring pilgrimages through Italy and Europe (and to far-flung continents that he could not reach in person but went in the dreams that sprang from his heart), opened up worldwide perspectives. Those who met him came away quite startled, the more so because his relationship with the young and the suggestions he was making to them sprang from an intense and deeply moving experience of love which he expressed in his unforgettable declaration: "I have promised God that I would give of myself to my last breath for my poor boys".

Can one remain indifferent before

this man of God and brother to the whole world, as though nothing had ever happened? Is not the Spirit speaking to the Churches, to believers, to every man of good will? And you, what answer are you going to give him?

#### **4. Youth of the year 2000 to Don Bosco: what response?**

The encounter is between two parties: Don Bosco and you who are young. I have tried to provide an outline of his 'Manifesto' which hinges on his esteem and unreserved welcome for the young person, for every young person; on his commitment to help them to ensure the victory of faith; and lastly on the intention to start up through friendship a chain reaction leading to freedom, bringing it by kindness into the world of those, especially among youth, who live on the fringe of society.

Now it is a case of "over to you" for the development of your response. I say 'development' because the appraisal of values is not a kind of noisy manifestation, nor is it possible to reach a rapid conclusion; decisions must be preceded by careful discussion and reflection. The response that will please Don Bosco, precisely because of his own great love, will be one that makes demands.

I offer you one or two suggestions

to start you off. I have gathered together a few ideas that I put to you as Council paths you could follow; you will have to render them concrete in your discussions during the coming days.

#### *4.1 Won over by Christ who is alive in history*

Don Bosco's dedication to you ("that you are young is enough to make me love you very much") is an efficacious sign of the love of Christ. Christ is alive; Christ loves you; Christ is calling you; Christ has need of you. Don Bosco's friendship is that of a priest consecrated by Christ, conquered by him and by him sent to be your friend. I ask you to respond by a choice of life inspired by the Gospel, that of a personal and direct membership of Christ's Body in history, which is the Church.

Here comes in the appeal to be Christians in line with the message of Vatican II on which depends the youthfulness of the Church and a big part of man's renewal.

Your response must include some points which I will merely mention, in the light of what we have just heard from Don Bosco.

— The first point that emerges from Don Bosco's testimony, I can express in the well known words of the apostle Paul: "I press on in the

hope of winning the mastery, as Christ Jesus has won the mastery over me" (Phil 3,12). It is a case of making on your part, as did John Bosco on his, a radical option for Christ, to be strengthened by the real experience of him through the sacraments of the Eucharist and Reconciliation. These are experiences which have been so far forgotten at the present day that to repeat them, as the Gospel requires, seems like entering a new and modern era. Make a real effort, if you have left him, to find Christ again as a friend and companion of ideals, of action, of love and sacrifice, and compare the fleeting idea of man conjured up by the mass media with the immortal blueprint provided by the Beatitudes!

— Consciously allowing Christ to win the mastery over you means as a consequence that you must share the life and experiences of the christian community to which you belong. For Don Bosco it is not possible to find God and a solution to your own problems, unless you are in contact with people in the community who will speak of him to you and show him to you. He always met his boys in the context of a bigger family which he wanted them to enter so as to feel at home. He used names like oratory, company, hostel, trade school, but his thought was always that of a bigger family, of which the father on earth was the Pope

(and the Bishop), who represented God: an indispensable environment of ecclesial communion.

The idea becomes concrete through membership of groups, associations, and christian movements committed to advancing together in widely differing but concordant styles.

— Finally, and still in the context of a christian option in the style of Don Bosco, I direct your attention to festivity, joy and happiness as characteristic elements of the choice you make. This is not to say that you must be heedless and inattentive in a world which is divided, hungry and with a thousand preoccupations, but the certainty that the Christ of the Gospel is risen and has right on his side brings it about that somehow the daily struggle to overcome evil and persevere in good is massively and continuously outstripped by hope. For this reason the believer bears witness to a happy and festive life and promotes it with all the creativity of which he is capable. Hope is a real thing, that of a world which you with your young hands can greatly improve. In a world which is so tormented, distrustful, and narrow in outlook, the most needed act of charity is to bear witness to hope, and hence to joy and festivity.

Don Bosco would not want to cut down on concerts, sport, theatrical presentations, tourism and other initiatives of a festive kind; he would

only add that the God of Jesus Christ would want all to be able to take part in them (which means widening the participation to include also the poor and outcasts), and that they do not exclude proper attention to more important items such as food, human dignity and the ultimate sense of life (and this increases the questions to which a response must be given).

#### *4.2 Appreciation of the gift of life*

To Don Bosco's fundamental concern for promoting the victory of your faith a valid form of response is that of welcoming and appreciating life as God's supreme gift. It means loving life in a certain manner in which faith is the guiding principle; there are, I think, three qualities to be cultivated more urgently:

- Love for a life that is not fragmented but planned, as a 'vocation'; or in other words accepting the appeal to commit yourself to a future which calls not for tired, second-rate, disappointed or disenchanted people, but for builders of humanity, justice, peace, concern for ecology etc.

- Hence love for life that is linked with spiritual guidance. In his Letter on Don Bosco, the Pope says: "In a world so fragmented and so full of contradictory messages, it is a real pedagogical gift" that young people

can have "the possibility of knowing and elaborating their individual life-plan" through "those typical educative moments of personal conversation and meeting" (n. 19). I tell you: do not be without a positive adult friend to whom you can open yourself for the maturing of your personality. And we adults have a grave obligation in conscience to let you find us for the purpose!

- Love for life in all its wide-ranging aspects, open to both culture and ideals, to sharing and solidarity with those suffering death through hunger and fear, having the courage to dream with Don Bosco of new worlds and new men, like those St John describes: "I have written to you, young men, because you are strong and God's word has made its home in you, and you have overcome the Evil One. You must not love this passing world... The world, with all it craves for, is coming to an end, but anyone who does the will of God remains for ever" (1 Jn 2,14-17). The need is for new men rooted in faith and hence realistically committed to the daily inculcating of a hope which can confer greatness even on what is comparatively insignificant, because it is done with a lofty attitude and purpose.



### 4.3 *Practical workers, animated by kindness*

Finally, corresponding to the third part of Don Bosco's 'Manifesto' that he had been sent to youth as a 'friend' to continue the mission of Jesus among them, we come to the most crucial part of the encounter. This is where you have to ask yourselves how much space you are willing to give to facts when you look at a friend like Don Bosco who spoke primarily through facts? Are you willing to accept the opportunities for practical commitment in simple and tangible ways that arise quite naturally in daily life?

In the light of Don Bosco, confirmed by the Council and dramatically exemplified in the condition of men of our own times, it is no exaggeration to say that a youth on the eve of the third millennium will be either a christian based solidly on the paschal facts, because he consciously and deliberately devotes himself to real work in the field of material and spiritual solidarity, or he will be a bogus and inconsistent christian, nothing more than a wind-bag.

Perhaps that expression 'paschal facts' needs a short explanation. It is not difficult to understand what is meant by facts; we have just pointed out what that means, and in any case we can have recourse to the proverbial saying: "deeds, not words" to understand at once that

what we are referring to is the witness of life and not just a simple statement of ideals. But the "facts" we are talking about here we have called "paschal" facts. Why? Because they should be facts which imply the victory of faith; facts which proceed from a heart generously permeated by trust and daring because it contains within it the living presence of the energy of the resurrection infused by baptism. The Paschal event is the victory of Christ over sin and death; it is the eruption of the strength of the resurrection which shakes up the whole world, not with a deadly pollution like that of Chernobyl but with the sublime and joyful beginning of immortal life. The paschal facts are the daily fruits of the life of the believer, which in turn permeate and strengthen his witness and labours with the riches of a love that proceeds from faith, hope and charity.

But then the paschal events are realized, in Don Bosco's style, in a particular manner which is the fruit of the gospel beatitudes or, if you prefer, of christian 'friendship'. It not only clearly and convincingly excludes any violence (or class struggle), but in fact establishes an original kind of non-violence which, despite the situation of multiple social conflicts, implies a mature capacity for dialogue, understanding, patience, forgiveness, reconciliation and (as Don Bosco used to say) of loving kindness. You need a bit of daring to

be a "friend"!

It is in this way, dear young people, that you will become protagonists in the building of a "civilization of love". The Vatican Council expects from you this committed way of being Church, which will make of you, as it made of Don Bosco, signs and bearers of Christ's love for others.

### **Conclusion**

Don Bosco coined what has since become a classic phrase of great topical relevance to express in concrete terms what he wanted from friendship with the young: to give oneself to them so as "to make them upright citizens by making them good christians" (BM 4,14). In his time the notion of "citizen" seemed to be reserved to the rich, and living as "christians" was thought of as being the preserve of priests and religious brothers and sisters. But Don Bosco's vision was correct; his choice was prophetic; he debunked a false dilemma; he showed, before ever it was solemnly proclaimed by Vatican II, that faith fosters and perfects man's existential reality: "upright citizens because good christians!"

Remember therefore, dear young people, that the Don Bosco against whom you are measuring yourselves is a Prophet who has broken down the barriers between those who can

and those who cannot, between those near and those far away, so that all may participate in the banquet of life as children of Don Bosco under the Father's smile: he is a Teacher with the far-seeing vision that has overcome the barrier of dualism between the temporal order and the demands of the Gospel, between those who promote human advancement in work and society and those who teach catechism and holiness, between civil society and the People of God, between State and Church, so that the christian faith can indeed be a historic source of energy for the transformation of the world.

And now as I come to an end, perhaps you understand better the 'Manifesto' of this great Friend of yours in its truth, depth, modern aspects, and other characteristics. Behind us there are a hundred years of the memory of Don Bosco. It is up to you to decide whether to relegate it all to the dust heap of the past, or to keep it before our eyes at the present day to become a hundred years of hope.

Here at Valdocco we must indeed recognize that "tomorrow begins yesterday!".

### 5.3 1st World Congress of Past Pupils of Don Bosco

#### *Greetings address of the Rector Major*

*In the period 3-9 November 1988 there took place in Rome the 1st World Congress of the Past Pupils of Don Bosco and of the Daughters of Mary Help of Christians, united together in the centenary year of Don Bosco, the Father and Founder of the Salesian Family. More than 1,300 people took part, coming from 48 countries spread over all five continents.*

*They were days of brotherhood, reflection and prayer; they began with greetings to the participants from the Presidents of the two Confederations: Dr. Joseph Castelli and Prof. Rosadele Regge, by some representatives of the Salesian Family, and finally by the FMA Mother General, Sr. Marinella Castagno, and the Rector Major, Fr Egidio Viganò.*

*Interesting papers were given on the following days: "Don Bosco's educational heritage" (Fr Juan Canals), "Mother Mazzarello's educational heritage" (Sr. Piera Cavaglià). "The christian politician and the challenges of society" (Hon. Eddie Fenech Adami, Prime Minister of Malta), "Challenges to the Church at the present day" (Card. Jaime L. Sin), "Don Bosco's educational heritage lived today by the Past Pu-*

*pils" (Dr. Jose Maria Gonzalez Torres), "The educational heritage of Mother Mazzarello, lived today by the FMA Past Pupils" (Prof. Sonia Nogales de Erhmantraut).*

*The moments of prayer were very moving: both the daily items, always well and actively attended, and those of particular significance: the solemn concelebration in St Peter's Basilica with the Rector Major presiding, and the prayer vigil in the church of St John Bosco.*

*Outstanding was the encounter with the Holy Father in the special audience he granted in the Paul VI Hall: the Pope's words manifested the love he has for Don Bosco and his Family, and gave an indication to the Past Pupils of the practical path they should follow to ensure that the education they had received should bear fruit. (His address was published in the "Osservatore Romano" of Sunday 6 November 1988).*

*The Congress closed with a pilgrimage to the historic salesian places: Turin-Valdocco, Colle Don Bosco, and Mornese.*

*We print the text of the Rector Major's address to the participants in the evening of the opening day.*

*My dear Past Pupils,*

*I am here to share with you Don Bosco's joy; after a hundred years his love for you has never ceased.*

From the times of Carlo Gastini to the present day your presence has borne witness to the pedagogical force of the system of kindness that Don Bosco passed on.

Rightly the Pope called him a man "with a great heart", and we know that Don Bosco himself had already declared: "education is a matter of the heart". His Past Pupils, and after Mornese the FMA Past Pupils, of yesterday and today continue to testify to this by their bond of kinship in the Salesian Family.

"You are no longer the boys I used to love so much", said the Saint at his first meeting with your predecessors, "but I feel an even greater love for you now than I did then, because your presence here today tells me that you still have firmly rooted in your hearts the principles of your education. You will be a light shining in the midst of the world, and by your example you will teach others how they must do good and detest and avoid evil. Share with others the education you have received!" (cf. MB 17, 173-174; BM 14, 402-403)

As I greet you this evening, I would like to remind you of the great values which should be highlighted in this first and so propitious combined Congress.

- In the first place the value of "education".

The reason behind your association is the "education received", and you have chosen as the main theme

for these days your "educational heritage".

At the present day we feel as though we are floundering in a maelstrom of social and cultural changes. It would seem that today's top people are to be sought only among those dedicated to the fields of economy, technology, science, politics, military arts, cinema and other spectacles, and sport. How many "falling stars" there are!

But instead we find that among the problems society will have to face in the future the one emerging in first place is that of education. Despite the wonderful discoveries which have marked our present era, the prevailing mentality shows a decline in ethical quality and a fatal emargination of the central event of history, the Gospel and Christ's death and resurrection.

"It has become necessary", the Pope tells us, "to recover our awareness of the primacy of truth and of the perennial values of the human person as such; we must be resolute in facing the challenge to provide an education that in its curricula aims more at man and the dignity of his person than at material things, more at the seeking of wisdom than material objectives".

The true vista of hope for the future of society lies in concern for the conscience of citizens, for the proper formation of their children and of youth in general; and it is precisely

towards this horizon that the Salesian Family is directing its vast range of activity.

A very authoritative document which throws light on our common mission is the Pope's letter "Tuvenum Patris" of 31 January last, in which the Holy Father points out to us Don Bosco's prophetic figure as the outstanding and ever relevant "Master in education". I recommend it to you.

– The second value I have at heart and want to emphasize is that of "communion".

The Second Vatican Council, taking a second look at the dynamic effects of christianity in the service of man, proclaimed the fundamental importance of "communion". It is a constitutive element of man's nature, a basic condition underlying his activity, a saving gift in his history; in fact it was also the initial plan in the creation of man.

True communion never impairs identity, either in an individual or a group; it is the most genuine expression of their authenticity.

Communion is the measure of identity, to which it is intrinsic and gives growth through the riches of mutual exchange and shared responsibility.

In the past philosophers taught that distinctions are made only in view of arriving at unity; but faith goes beyond this: the greatest identity lies in the interrelationship of love between Father, Son and Holy

Spirit, the one true God, in whom is brilliantly displayed the supreme identity in the most perfect communion. And man has been formed to the image and likeness of this God.

Yes, communion has the strength to destroy the dangerous superiority and inferiority complexes that have arisen in the cultural sector.

In this lies one of the most urgent renewal appeals for the Church, and in it for the Salesian Family.

What joy it gives me to be able to greet men and women Past Pupils gathered together in one and the same assembly, which promises so well for an intensification of our efforts to follow the same road in conscious and growing communion and with a creative approach.

– And the third value I want to recall is that of our common "filiation" from above, which from the very roots of our spirit makes us brothers and sisters in our living together and sharing. This is something that strengthens and complements the other two and sheds light on them. Christianity is the goal of all humanity: a goal to which any true education should be directed.

Don Bosco has taught us to see our baptismal filiation in Christ (in fact or in hope) as passing through the motherly figure of Mary. All members indeed of the Salesian Family are "sons and daughters of Mary Help of Christians".

This deep bond is inseparably both ecclesial and Marian. It gives intrin-

sic inspiration to our every educational commitment. It constitutes a decisive trait in our physiognomy; it gives us trust and courage; it makes us work always in the light of the Gospel; it enriches us in brotherhood and loving kindness; it prompts us to active commitment in history and to give preference to youth; it urges us to become competent in education; it teaches us to be sincere in our mutual communion; it makes us optimistic when difficulties arise; it makes us distinctive in every culture; it invests us with ecclesial attitudes of sharing and witness.

By cultivating this sense of "filiation" from above we ensure the very vitality of the christian heritage which we preserve and foster together in the Family.

So there you have a threefold set of values to exploit during the Congress: "Education - Communion - Filiation".

The awareness of a filiation, which unites us in Christ and gives us family kinship in communion, is the driving force behind a greater and more efficacious social effect of the education we received as a talent to be used and brought to fruition.

Let me repeat to you a famous exhortation that came from the keen mind of a French priest: "You (Salesians and Daughters of Mary Help of Christians) have works, schools, youth centres, but you have only one real treasure: Don Bosco's peda-

gogy. In a world in which boys (and girls) are betrayed, dried up, ground down and exploited, the Lord has entrusted to you a pedagogy in which first place is given to respect for the young person, for his greatness and frailty, for his dignity as a son of God. Preserve it, renew it, rejuvenate it, enrich it with every modern discovery, adapt it to these creatures of the twentieth century and to their tragedies which Don Bosco did not know of. But, for the love of God, preserve it! Change anything else, lose your houses if need be, but preserve this treasure, and instill in thousands of hearts the way of loving and saving the young which is your heritage from Don Bosco" (P. Duvallet).

My worthy Past Pupils, before I finish I cannot fail to say a word about your noteworthy contribution to this year's centenary celebrations. You have shown (together with so many others whom here you represent) a tremendous store of empathy, gratitude and initiatives in a great variety of social and ecclesial fields. Because of your place at different levels in the texture of society you have been able to do a work of leavening; we have seen your inventiveness and generosity; you have helped in re-assessing Don Bosco's true stature with greater objectivity.

We take note of all this with admiration and gratitude, while at the same time thinking with you of how

much more could continue to be done, together with you, by the very large numbers of your companions who have not joined your associations. Remember all of them: if you could animate and stimulate them by appropriate means, they could certainly give greater development in society to the values cultivated in their education.

May this Congress therefore serve to render your Movement more sprightly and relaunch it towards ever higher future goals, so that it may ensure for many who do not yet belong to it the existence and functionality of a living and friendly organism, an organism offered to them as a revival of heart and an invitation to foster human dignity, as being an appeal to a still vital sharing in the precious heritage of a "Prince among educators".

May Don Bosco go before you and be your guide!

May Mother Mazzarello and the Saints who have grown up in the shade of the "Preventive System" ever intercede for us!

Thank you.

#### **5.4 Decree on the heroicity of the virtues of Sr. Maddelena Morano FMA**

*On 1 September 1988 the Decree was promulgated on the heroicity of the virtues of the Servant of God*

*Sister Maddalena Morano, who thus acquires the title of "Venerable".*

*The following is a translation of the Decree; it provides a new appeal for salesian sanctity.*

"The king's daughter is led in to the king with bridesmaids in her train; her ladies-in-waiting follow and enter the king's palace to general rejoicing" (Ps 45, 14-16). These words of the Psalmist can be applied in full to the Servant of God Maddalena Caterina Morano, not only with respect to to her own religious consecration but also as regards the ranks of virgins who, by following her example and imitating her virtues have been led into the Lord's temple, i.e. to give praise to God and glory to the Church. In fact when the Servant of God reached Sicily with a few Sisters, she planted there a mustard seed, so that in a short space of time she was able to choose, with supernatural intuition, young candidates for the religious life whom she later sent to open new houses; in due course she herself was appointed the first Superior of the new religious province set up in the island.

The Servant of God was born at Chieri, in Piedmont, on 15 November 1847 and was reborn on the same day in the waters of baptism. The following year her family moved to Buttigliera in the Astigia-

no region. She was only 6 years of age when she lost her father, carried off by a serious illness, and from then onwards she gave herself entirely to helping her mother, especially in looking after the younger children. The mother understood very well the value of her daughter, who was already big for her age, and so she not only gave her a religious and moral education but also sent her to school for instruction in other subjects.

At the age of 10 she made her first Communion and three years later was strengthened by the Sacrament of Confirmation. The worthy Provost of the town, discerning in Maddalena a maturity beyond that of her companions, put her in charge of the parish kindergarten until in due course, after gaining the necessary legal qualification, she became at the age of 17 a teacher in the neighbouring town of Montaldo. There, while inwardly thinking over how she could enter religious life in accordance with a desire she had nurtured for some time, she not only gave herself to the education of children but also made a valuable contribution to the parish through works of charity, teaching catechism, and by her life of prayer and good example.

Finally in the year 1878, when she was 30, on the Feast of the Assumption of Our Blessed Lady, following wise priestly advice, she

betook herself to Mornese in the Diocese of Acqui where, under the guidance of St Mary Mazzarello, she decided to enter the recently founded religious family of the Daughters of Mary Help of Christians. Her purpose was to love God through contemplation and her neighbour through a life of zealous service. On 8 December 1878 she received the religious habit and on 4 September of the following year made her first religious profession. Then on 2 September 1880 she bound herself to God for ever by perpetual vows. On this occasion she was able to meet personally the Founder of salesian work.

After the death of the Co-foundress, she went in September 1881 to Sicily, at the bidding of the Superiors, to direct the first foundation of the FMA in the town of Trecastragni on the slopes of Mount Etna: a work for the education of young girls. It would require a great deal of space to describe the ardour and enthusiasm with which she began her task amidst much hard work and prayer. Many girls, captivated by her example and guided by her motherly affection were able to correct their disorderly ways and felt attracted to a life of piety; many of them indeed conceived the desire to enter religious life.

In 1890 she founded a new house at Ali Marina to serve as a novitiate, a house of busy bees so to speak,



because many Sicilian Bishops were not only plying the Servant of God with good advice but were asking for the presence of the Sisters in their own dioceses. When she opened a house in the province of Catania, the Cardinal Archbishop, the Ven. Servant of God Joseph Benedict Dusmet, who had been impressed by her zeal, entrusted her with the organization of the teaching of catechism in eighteen parishes, a task which the Servant of God continued to fulfil with diligence and dedication until shortly before her death.

Impelled by zeal for the Lord's house she was tireless in the journeys she made all over Sicily, taking the vitality of the salesian spirit to twenty houses in which she installed and completely equipped oratories and schools, colleges and workshops. It is no exaggeration in fact to say that Sister Morano was the true founder of the Sicilian Province of the FMA.

In undertaking all this activity, the Servant of God was concerned only with pleasing God; there shone in her a certain lucid candour and she was a woman of strong fibre.

After 27 years of activity, during which she spent her best energies in extending the Reign of God in Sicily, her health began gradually to decline through a series of ailments that daily became more serious, but she nevertheless carried on with all the work she had undertaken. Won-

derful alike were her patience in enduring sickness, her constancy in working to prevent sin, her strength in fighting blasphemy and any expressions offensive to God and the Church. She had a quite extraordinary spirit of penance for grave sins, and was equally outstanding for the rigorous care she showed in matters of chastity; she was always humble and docile in rendering obedience to the Pastors of the Church.

She spoke frequently to the Sisters of the need for gaining heaven. Nor did she ever omit the deep devotion she practised and spread to the Blessed Virgin Mary. To the pupils she recommended frequent approach to the sacraments, convinced as she was that it is impossible for girls to grow up strong and pure without the help of divine grace.

Everywhere there was an urgent need for works of charity, and equally urgent was the need of money; when the latter became desperate she turned confidently to St Joseph, and never in vain. Often she found herself contending vigorously with bitter enemies of the Church, relying always on the strength of prayer rather than harsh words. She frequently visited the Sisters for whom she was responsible, strengthening them in faith and warding off dangers from them; she loved them with tender affection and supernatural charity, and followed them individually with delicate

motherly attention, especially if they were ill.

There shone in the Servant of God a great peace, serenity and gentleness; but she was not lacking in strength, both in reproving the pupils for their youthful thoughtlessness and in correcting the shortcomings of the Sisters. Being of a naturally strong character, she worked all the harder to gain a well balanced approach and pleasant manner. The Acts of the Process make clear the progress she made in practising meekness and justice.

She also cultivated the religious virtues, especially poverty, and was outstanding in her practice of temperance and the virtues associated with it.

Worn out by hard work and rich in merits and virtue, the Servant of God slept piously in the Lord on 26 March 1908.

The reputation for holiness which she acquired in life did not cease at her death, but rather continued to grow with the passing of time; and so work was begun with a view to her beatification. Between 1935 and 1942 the ordinary process took place in the Archdiocesan Curia of Catania; it was followed by the supplementary process (1947-1952) on the reputation for holiness, virtues and miracles in general. All the documents were then sent to Rome. After the writings attributed to the Servant of God had been collected and examined as prescribed, the

Cause was formally introduced on 9 February 1967 with the approval of Pope Paul VI.

The same Pontiff too, in view of the particular state of the Cause, kindly dispensed from the Apostolic Process on the individual virtues on 8 June 1968. The Decree declaring the validity of the various Processes was published on 19 June 1970, after which – for the purpose of throwing further light on certain questions concerning the life and activities of the Servant of God – the then Historical Office of the Congregation for the Causes of Saints undertook the preparation of an additional and lengthy Summary, which was published in 1975.

With all the formalities required by the same Congregation completed, the next step was the study of the heroicity of the virtues. The first discussion took place on 8 March of the present year 1988 in a particular Congress of the theological Consultors, at which the Most Rev. Antonio Petti, Promoter General of the Faith, presided; it was subsequently discussed on 10 May of the same year in the ordinary Congregation of the Cardinals and Bishops, with his Eminence Card. Alfonso Maria Stickler as the Presenter.

Both Congresses resulted in a unanimous positive response to the question: is there certainty that the Servant of God Maddalena C. Morano practised to a heroic degree the theological and cardinal virtues

and others connected with them?

Later the Cardinal Prefect presented a report on all the foregoing to the Supreme Pontiff John Paul II who gladly accepted the voting of the Congregation and disposed that the present Decree should be drawn up on the heroicity of the virtues of the Servant of God.

This being done, in the presence of the undersigned Cardinal Prefect, the Presenter of the Cause, and others with the right to be invited, the Holy Father declared proven the exercise to a heroic degree of the theological virtues of Faith, Hope and Charity towards God and neighbour, as also the cardinal virtues of Prudence, Justice, Temperance and Fortitude, and others connected with them, in the Servant of God Maddalena Caterina Morano "*in casu et ad effectum de quo agitur*".

His Holiness further ordained that the present Decree be promulgated in accordance with the customary norms and inserted in the Acts of the Congregation for the Causes of Saints.

Given at Rome on 1 September 1988

✠ Angelo Card. Felici,  
Prefect

✠ Traiano Crisan,  
Tit. Abp. of Drivasto  
Secretary.

## 5.5 The Church of Don Bosco in Panama raised to the rank of Minor Basilica

*The following is an English translation of the document of the Congregation for Divine Worship indicating the conferring on the Church of Don Bosco in Panama the title of "Minor Basilica".*

Prot. N. 929/87

In response to the request of His Excellency Mark Gregory McGrath, Archbishop of Panama, contained in his letter of 19 June 1987 expressing the hopes and request of the clergy and faithful, the Congregation for Divine Worship, in virtue of faculties granted to it by the Supreme Pontiff JOHN PAUL II, confers on the church dedicated to St John Bosco in the city of Panama the title and dignity of MINOR BASILICA, with all the rites and liturgical prerogatives associated with such title, in accordance with the norms set out in the decree "*De titulo Basilicae Minoris*" promulgated on 6 June 1968.

This concession will at a later date be illustrated and confirmed by the issue of a Brief.

Nothing to the contrary withstanding.

(From the Offices of the Congregation for Divine Worship, 19 October 1988.

✠ Eduardo Card. Martinez  
Prefect

✠ Virgilio Noè  
Tit. Abp. of Vancaria  
Secretary

## 5.6 New Vice-Province in Southern Africa

Prot.N. 145/88

THE RECTOR MAJOR  
of the Salesian Society of St John  
Bosco

- after careful consideration of the situation of salesian work in Southern Africa,
- in the light of articles 156 and 158 of the Constitutions,
- with the consent of the General Council given in the ordinary meeting of 23 June 1988, in accordance with articles 132 and 156 of the Constitutions,

### DECREES AS FOLLOWS

1. The Provincial Delegation for the Salesian Houses of Southern Africa belonging to the Province of St Patrick with headquarters in Dublin, Ireland, and operating in the Republic of South Africa, in Lesotho and in Swaziland, is abolished.

2. The VICE-PROVINCE of "BLESSED MICHAEL RUA" is erected and is composed of the salesian houses mentioned in 1. above.
3. The Vice-Province of "Blessed Michael Rua" will have its headquarters at JOHANNESBURG - Booyens (St John Bosco), in the Republic of South Africa.
4. To the new Vice-Province will belong those confreres who form part of the Provincial Delegation referred to in 1. above at the date when the present decree takes effect.
5. The present decree will come into force on 1 January 1989, Solemnity of Mary Most Holy, Mother of God.

Rome, 8 December 1988

Fr Egidio Viganò

Rector Major

Fr Francesco Maraccani

Secretary General

## 5.7 Our dead confreres (1988 – 4th 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." (*Cost.* 94).

NAME	PLACE	DATE	AGE	PROV.
<b>P ARUBINO Hitoshi</b>	Kawasaki	02-09-88	75	GIA
<b>L ASSANDRI Francesco</b>	Varazze	02-09-88	78	ILT
<b>P BÁEZ PALOMO José</b>	Sanlúcar la Mayor	02-09-88	76	SSE
<b>L BALBO Giulio</b>	Torino	15-11-88	76	ISU
<b>P BELTRAMO Luigi</b>	Torino	23-09-88	64	ISU
<b>P BOLGER George</b>	Manchester	06-11-88	91	GBR
<b>P BOLLENTINI Armando</b>	Manaus	13-11-88	77	BMA
<b>L BONDIONI Francesco</b>	Campo Grande	18-08-88	87	BCG
<b>L CALVI Otto</b>	Mérida	25-05-88	86	VEN
<b>E CAMPELO de ARAGÃO Antônio</b> <i>Fu Vescovo di Petrolina per 19 anni</i>	Salvador (Brasile)	10-09-88	83	
<b>P CAPELLO Renato</b>	Jarabacoa	15-10-88	66	ANT
<b>P CARRONE José Alfredo</b>	Tucumán	19-11-88	72	ACO
<b>P CERNY Juan</b>	Guayaquil	09-09-88	72	ECU
<b>P CHMIEL Władysław</b>	Częstochowa	28-10-88	86	PLO
<b>P COLUSSI Attilio</b>	Calcutta	02-11-88	81	INC
<b>P DEVALLE Michele</b>	Shillong	13-10-88	80	ING
<b>L DÍAZ Alvaro</b>	Bogotá	19-09-88	52	COB
<b>P GALLO Virgilio</b>	Roma	13-10-88	71	IRO
<b>P GENTILE Giuseppe</b>	Torino	29-10-88	75	ISU
<b>P GLOMBA Juan</b> <i>Fu Ispettore per 9 anni</i>	San Luis	29-09-88	75	ACO
<b>P GRECH Philip John</b>	Sliema (Malta)	13-08-88	67	IRL
<b>L HAW Barnaba</b>	Damra	03-11-88	60	ING
<b>P HESEDENZ Alois</b>	Bendorf	23-11-88	81	GEK
<b>L JANS Giuseppe</b>	Torino	30-10-88	92	ISU
<b>P JUSTEL Joaquín</b>	Don Bosco	16-11-88	70	ALP
<b>P KINSLEY James</b>	Dublin	05-09-88	78	IRL
<b>P KOBUS Władysław</b>	Sokołów Podlaski	19-11-88	71	PLE
<b>P KRUSE Johannes</b>	Marienhäusen	16-10-88	80	GEK
<b>L KULESZA Jan</b>	Wejherowo	25-09-88	81	PLN
<b>P LONGO Domenico</b>	Roma	23-09-88	82	IRO
<b>P LOSPINUSO Giuseppe</b>	Albano Laziale	07-12-88	82	IME
<b>P MARTINES Giuseppe</b>	Catania	10-10-88	68	ISI
<b>P MASALA Emanuele</b>	Arborea	07-09-88	84	ISA
<b>P MEOTTO Francesco</b>	Torino	13-11-88	67	ISU

NAME	PLACE	DATE	AGE	PROV.
<b>P MEYSEN Willy</b>	Haacht	03-12-88	61	BEN
<b>P MOSCATELLI Giovanni</b>	Caserta	19-10-88	69	IME
<b>P MOUCHAERS Albert</b>	Zwijnaarde	01-12-88	67	BEN
<b>P MUSKA Josef</b>	Moravec	29-07-88	79	CEP
<b>P O'CORMAN Vincent</b>	Cape Town	26-10-88	77	IRL
<b>P OGGIONI Angelo</b>	Ornago (Milano)	04-09-88	70	ANT
<b>P ORTUONDO José Maria</b>	Rosario	11-10-88	76	ARO
<b>L PALUMBO Salvatore</b>	S. Gregorio di Catania	21-09-88	80	ISI
<b>L PEGORARI Carlo</b>	Novara	24-09-88	73	INE
<b>P PÉREZ LEAL Francisco</b>	Barcelona	01-08-88	67	SBA
<b>P POCCHIOLA Luca</b>	Torino	26-04-88	78	ISU
<b>P PRESTON George</b>	London	07-10-88	72	GBR
<b>P PUGLIESE Agostino</b>	Roma	25-09-88	84	IRO
<b>P RAYAN Jagara]</b>	Madras	29-08-88	63	INM
<b>L RESTRERO BERRIO Alejandro</b>	Pereira	07-08-88	65	COM
<b>L RETTORE Silvano</b>	Padova	14-09-88	62	FIL
<b>P RIESCO PEDRAZ José</b>	Alicante	20-08-88	75	SMA
<b>P ROJAS SÁNCHEZ Francisco</b>	Santiago de Chile	15-08-88	60	CIL
<b>P ROQUET Emile</b>	Saint-Brieuc	28-09-88	82	FPA
<b>P RYAN Patrick</b>	Mandaluyong	23-11-88	70	FIL
<b>P RYKAŁA Julian</b>	Wyżne	03-12-88	75	PLE
<b>P SIDDI Antonio</b>	Caracas	17-08-88	78	VEN
<b>P SPEZIA Arcangelo</b>	Araxá	15-08-88	82	BBH
<b>P THOMA Jerzy</b>	Kopiec	17-11-88	68	PLO
<b>P TURCZYN Józef</b>	Oświęcim	01-10-88	80	PLS
<b>P VACALEBRE Arcadio</b>	Bova Marina	24-11-88	66	IME
<b>L VAL Francisco</b>	Belo Horizonte	22-08-88	77	BBH
<b>P VAN ASPERDT Frans</b> <i>Fu Ispettore per 6 anni</i>	Boortmeerbeek (Belgio)	24-08-88	65	AFC
<b>P VANDEBROECK Henri</b>	Boortmeerbeek (Belgio)	26-10-88	75	AFC
<b>P ZILLER Juan</b>	Buenos Aires	23-10-88	86	ABA



