



acts

of the general council

year LXX october-december 1989

N. 331

**official organ
of animation
and communication
for the
salesian congregation**

**Roma
Direzione Generale
Opere Don Bosco**

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

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THE "NEW EVANGELIZATION"

Introduction. - The 'pastoral' concern of the Council. - New frontiers, - New perspectives. - The "supreme novelty". - New doctrinal presuppositions. - New methods and language. - New kinds of workers. - New dangers too. - The indispensable interior apostolic conviction in the evangelizer. - Conclusion.

Rome, Birthday of the Blessed Virgin Mary
8 September 1989

My dear confreres,

The celebration of the GC23 is drawing closer. In this month of September the precapitular commission "under the responsibility of the moderator and in agreement with the Rector Major, will draw up the reports or schemata to be sent in good time to those taking part in the general chapter".¹

In recent months the Acts of the various provincial chapters have been received and been subjected to analysis by the General Council. I take this opportunity of expressing my pleasure to every province at the serious way in which the work of preparing and carrying out the chapter was done with the active and fraternal collaboration of the confreres.

The theme of the education of young people to the faith is a vital one which has great urgency for the Church, and in a quite special way for us. "The Church has so much to talk about with youth",

¹ R 113

said the Pope to us recently, "and youth have so much to share with the Church. This mutual dialogue, by taking place with great cordiality, clarity and courage, will provide a favourable setting for the meeting and exchange between generations, and will be a source of richness and youthfulness for the Church and civil society".²

² CL 46

I think it may be helpful to throw some light on so urgent a task by some general reflections of an introductory nature on the "New Evangelization" of which the Pope and the Bishops are speaking at the present day.

The "Pastoral" Concern of the Council

The absolute urgency of a new evangelization for everyone had already been proclaimed in Vatican II. We may recall the impression and reactions provoked by the opening address of Pope John XXIII: "The Christian, Catholic and Apostolic spirit of the whole world", he said, "expects a step forward. The substance of the ancient doctrine of the deposit of faith is one thing, but the form in which it is presented is quite another. And it is the latter that must be taken into great consideration with patience if necessary".³

³ Address, 11 Oct. 1962

In response to this urgency emphasized by Peter's Successor the Council adopted a typically "pastoral" slant, directing all the Church's activity towards a new apostolic era.

In 1985 the Extraordinary Synod, which took place twenty years after the Council, commented on and relaunched this laborious pastoral research, ensuring its doctrinal strength and its continuity within a living Tradition: "It is wrong", we read in

the Final Report, "to separate the pastoral character of the conciliar documents from their doctrinal force, just as it is wrong to separate the spirit of the Council from its letter. Further, the Council must be understood in continuity with the great Tradition of the Church. At the same time we must accept the light which the Council has to offer to today's Church and to the people of our time".⁴

⁴ Final Report, 5

What is needed therefore is a new manner of presentation which requires a pastoral conversion, but with a strong and accurate doctrinal penetration in deep and conscious harmony with the vitality of christian Tradition under the guidance of the Apostles and their successors.

This is what was stated by the Council itself: "It is clear that, in the supremely wise arrangement of God, sacred Tradition, sacred Scripture and the Magisterium of the Church are so connected and associated that no one of them can stand without the others. Working together, each in its own way under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls".⁵

⁵ DV 10

The new evangelization therefore must follow the line of the Paschal and Pentecostal events, lived in the Church under the guidance of its Pastors, by cultivating a particular sensitivity to the signs of the times.

It is well to remember that with the Council the idea of "pastoral" took on a deeper meaning. It is not just one of the Church's many activities, limited to the teaching of catechism and the liturgy, but involves all work carried out for human education and advancement. Vatican II has proclaimed the nature, importance and autonomy of temporal realities, which must not be exploited but respected and fostered in line with the objectives given to

them by God the Creator; but the Council added that these realities must be made to converge in a vital synthesis which incorporates them in the evangelizing work of the Church to bring everything under one head in the mystery of Christ. It will be enough to recall, among many statements made by the Council, a very significant one from the pastoral Constitution "Gaudium et spes": "Let Christians follow the example of Christ who worked as a craftsman; let them be proud of the opportunity to carry out their earthly activity in such a way as to integrate human, domestic, professional, scientific and technical enterprises with religious values, under whose supreme direction all things are ordered to the glory of God".⁶

⁶ GS 43

The pastoral aspect therefore permeates the whole of human commitment, transforming it by faith: faith, in fact, is the criterion that orientates, it is the objective which coordinates and gives to everything a Christian significance; it refers not only to the internal activity of the Church, but also to the activity that is proper to society itself: the People of God, in fact, must be the universal sacrament of salvation in the world: "To make out that any single element of human life", said John Paul II addressing the Bishops of Chile, "is autonomous with respect to God's law is a form of idolatry".⁷

⁷ Oss. Rom.
28-29 Aug. 1989

It should be noted, however, that the development of society has led in recent decades to a rapid increase in the number of new questions regarding pastoral aspects and work.

We have asked ourselves just what are the new challenges to pastoral work. The Gospel does not change; faith is always a sincere adherence to Christ; what is it therefore that gives novelty to these questions?

There is no simple reply, but I offer for your reflection some of the new circumstances to which we must face up at the present day in our evangelizing activity.

New frontiers

A first pastoral element that is new is that of human development today with its complex problems of emerging cultures and urgent social reconstruction. Today's individual, like his counterpart of yesterday, needs the Gospel, but as God's reply to new questions.

The recent Apostolic Exhortation on the lay faithful indicates in Chapter 3⁸ some frontiers which today have particular need of the light of God's word: they are new from a cultural standpoint.

⁸ CL 37-44

Let us recall them briefly, indicating the vast areas they cover: the dignity of the human person; the inviolable right to life; freedom of religion; the family, where the duty to society begins; solidarity at its various levels; political commitment for a democratic way of social life; the complex economic and social problems; and finally, as a synthesis of all the others, culture (or cultures).

What it reduces to, in fact, is the need to resolve the distressing drama of the divorce between culture and the Gospel denounced in "Evangelii nuntiandi". This means taking seriously the "turning-point" referred to by Paul VI: the Council turned towards man, and not away from him; and keeping in mind the statement of John Paul II that the path of the Church is man. The growing process of secularization and the other signs of the times must be

discerned in faith; of themselves they are ambivalent but, although inclined in fact to reductive and misleading interpretations, carry special values nonetheless and need to be opened to the light of Christ to discover the fullness of truth contained in his Gospel. Intelligence must be led back to faith, not despite culture but thanks to it.

But in evaluating the emerging culture, is there not the risk of falling into secularism? This could indeed happen if due preparation is lacking; but we must not forget that all the faithful are living in a developing world and that the "secular dimension" of the Church is inherent in its condition of being on pilgrimage in the world. On the other hand the young people who are the object of our mission (they too are part of the "laity") have to be formed in their historical environment and be able to bear witness to the christian vocation in their own obligations arising from their "secular character".⁹

⁹ *ibid.* 15

There is therefore a need to acquire all the competence necessary to respond evangelically to the questions coming from these new secular frontiers.

New perspectives

The mentality being inculcated by the developing signs of the times is prevalently directed to the future. The processes of socialization, liberation, secularization, and advancement of women, have helped to develop the idea that in projecting towards the future is expressed the deep truth of man; his natural task is to work for the transformation of the world, especially if it has been defaced by deviations and injustices. The ideologies that have appeared during the present century have

proclaimed, even in their short-lived existence and variety, the urgent need to bring about changes even at the cost of inhuman and cruel means.

It could be said that the concept of "history" that appeals at the present day refers more to the future than to the past: more than memory (which will always be useful as guidance), history is being considered as a project to be drawn up and realized; we want to feel ourselves to be active agents bringing about a better and more humane future. The feeling is growing that there is need for continual renewal. Much importance is given to concrete commitment and practical ability; analysis and development go ahead, and so a new relationship comes into being between theory and practice. In fact, the primacy of the future is linked with this centrality of the practical.

A novel perspective of this kind is not to be considered as something superficial, even though it needs due reshaping. What is of interest to us here is that such a mentality is widespread and the evangelizer must take it into account. It is a new way of looking at situations and assigning priorities; it suggests original decisions and solutions, and leads to a view of existence as a continuous task of personal and social liberation.

In a climate like this we need to find in the Gospel the incentives and appropriate criteria for the future; some rethinking must also be given and adequate explanation provided for certain fundamental values of christianity like "tradition", "observance", "indissolubility", etc. It is not that they are no longer to be considered fundamental at the present day, but the way they are expressed may give rise to the danger of rendering them watertight and obsolete, and hence unable to pass on their true and valuable content.

To give a place of prominence to a perspective of the future, to accompany it with diligent application and creativity, and to enlighten it with new ideals of growth, means changing the psychological lines of social thought, especially among young people, and this has no little influence on the search for a "new form" of evangelization which in no way impairs the integrity of the message.

It is interesting to note how this mentality opens up perspectives of new horizons: talk of war and power is giving way to talk of peace, justice, ecology, solidarity, etc., and this gives rise to the planning of various models at which to aim; social movements have arisen to proclaim the originality of this approach.

It is as though humanity was being given a second Spring with youthful imagination. It is a particularly meaningful manifestation of the deep cultural changes now in progress. By and large this is a new and exciting development.

But unfortunately, as we have already remarked, human happenings tend to be ambiguous in practice, and things that at first sight appear attractive and captivating can become changed into a fleeting utopia or disappointing deviations.

Time is not a matter of the future alone; the future itself is born of the past! Any innovation of value always has need of roots.

In any case what is important in the present circumstances is to keep in mind that because of its specific nature christianity is deeply addressed to the future, and is called throughout the centuries to be in a special way "an expert in innovations". Rightly the Fathers have said that the history of the Church consists of one new beginning after another until the final beginning is reached: throughout the

centuries the work of evangelization is always beginning and never ends.

It is pleasing to note here that Don Bosco gives us a valuable lesson in historical sensitivity, both as regards his re-reading of past experiences and his creative commitment to a pastoral activity for the future. On the one hand he studied the specific evangelizing mission of the Church throughout past centuries (we remember the history of the Church and of Italy that he wrote), and on the other, with the wisdom of the past to enlighten him, he bravely and creatively set about giving a response to the new challenges appearing in his own days; he was a pastor looking to the future, and we could even call him "utopian" in a holy sense, because he delved deeply into the new problems of needy youth and applied the inventiveness of his personal gifts and endowments and his founder's charisma to devise an adequate response to them. He was a saint raised up by the Spirit as a true prophet for the new times, and we must be able to see him as our teacher in a new beginning of pastoral work for youth.

The "supreme novelty"

But it is not enough to consider in chronological fashion the cultural innovations that accompany the development of humanity's progress. Today, as yesterday and as it will be again tomorrow, the supreme novelty of christianity remains alive, enthralling and decisive: it is the death and resurrection of Christ, a novelty which is at once historical and theological. It is not enough to recognize the exceptional nature of this event in an abstract way; it must be presented as the most important "news"

for the present day, something which amazes and renews, which has a response for the most distressing questions, which opens the life of every individual and of all human history to the transcendent: it is a matter of the mysterious eschatological dimension (i.e. of the final end, already in some sense present) which has its incidence on human cultures, enlightens them, judges and purifies them, discerns them and can foster the values emerging from them.

The new evangelization bases everything on this supreme event: the novelty *par excellence*! There has never been, nor will there ever be in the future, a novelty greater than this one; it is the yardstick for the measurement of all others; it never grows old; it is the perennially greatest wonder of God's insertion in history; it is the new creation anticipated in our old world. We have to be able to make this supreme novelty visible and communicate it to others.

When we qualify culture as "new" we are simply referring to what is emerging with the passing of time, even though it may call for a careful and renewed form of pastoral approach; but when referred to the mystery of Christ on the other hand, "new" indicates the fullness of the true and definitive novelty. It is new not because we never heard of it before, or because it is being challenged by problems that previously we did not know to exist, but because it is the wonderful vertex of all human affairs; it proclaims in fact the supreme goal of history and the source of all hope in every century. It never fails to stagger us.

"Great has been the progress in science and technology in recent years and great too have been their repercussions on humanity, but without ever being able to give a complete and satisfactory

¹⁰ JOHN PAUL II to Bishops of Chile, Oss. Rom. 28-29 Aug. 1989

response to man's many questions".¹⁰ Only Christ reveals to man what in fact man really is!

To "evangelize" means in the first place to be able to proclaim the happy and pleasing news of Christ's Easter victory, which upsets and disperses the fleeting attraction of evolving novelties which soon become transformed into that boring monotony which usually characterizes the dreary existence of a civilization that is merely horizontal.

It is urgently necessary therefore that we become updated communicators of the great "news" with its tremendous historical values.

There are above all two lines of mediation which are like parallel tracks for transmitting the riches concerned: the Word of God and the Liturgy; they constitute the two paths for "returning to the sources": "Going back to the sources", the Pope has said, "means in our case going back to that same source of life which nourished the 'fervour of the saints'. We must hear therefore from the first witnesses to the Gospel the impact, novelty and vitality of that first proclamation. Let us listen to what John the Evangelist says in his first Letter: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands... we proclaim also to you, so that you may have fellowship with us'."¹¹

And so the new evangelization will need a real "School of the Word" (such as that being provided by Card. Martini for the youth of Milan, or as we have tried to produce ourselves with the message of the "Youth beatitudes"), and a renewed and lived "Liturgical experience" in which everything converges into initiation to the Eucharist, as we have insisted for the Congregation on several occa-

¹¹ 1 Jn 1, 1-3. Pope's letter for XV Gen. Assembly of Religious of Brazil, Oss. Rom. 30 Aug. 1989

sions),¹² so that Christ's Passover may become always considered as the supreme novelty.

¹² cf. AGC 324,
Jan.-March 1988

The new form of evangelization must be able to lead the young to understand the great good news proposed through these two mediations, as a pedagogical strategy for initiation to the mystery.

New doctrinal presuppositions

The three novelties we have so far spoken of need a whole background of thought which will reconsider and go more deeply into the reality of salvation and its history with a renewed objective approach.

In fact the "new frontiers" call for a more exhaustive reflection on the values of the lay state in the light of the valuation of the whole of the temporal order; the "new perspectives" must be able to measure up the values of future history with the yardstick of the absolute future (eschatology), i.e. Christ's Passover as the latest news par excellence; and finally the supreme novelty of the paschal events demands a basic re-thinking of the whole mystery of the Church as the Body of Christ in history.

And so there you have three big sectors which await doctrinal reflection of a particularly renewed kind: a more updated theology of "creation"; an inviting "theology of hope", with a more involving vision of "eschatology" looking to the future from the starting point of what is always new, or rather the One who is always new; and a "theology of the Church" thought out against the background of the Council and centred on the concept of the People of God living in organic communion.

Today's evangelizer needs a deeper knowledge of these three rich doctrinal areas.

— *The "theology of creation"* must be rethought and developed starting from the notion of the lay state and giving special importance to the "anthropological turning point" enriched by the signs of the times and the progress of the phenomenological sciences. This opens up an immense area of knowledge and one which has a strong incidence on the progressive elaboration of a new culture. The nature of the lay state; the values of secularity; the harmonious laws of nature; the singular nature of human life, of its dignity and the pedagogy of its maturing process; the values and rights of the individual; the just demands of freedom; the rights and duties of the family; the nature and development of society; politics in its relation to the common good; economy and the use of goods for all; human solidarity in its many aspects; all these are vast themes that need to be studied doctrinally from a renewed theological point of view, able to contemplate things according to the creative plan of God the Father in harmony with the present development of culture.

— *The "theology of hope"* enlightens our attitudes and activities with a mentality that looks to the future starting from the supreme novelties of Easter and Pentecost, which imply the presence in history of the Holy Spirit with the gentle energy of his power. It leads to an understanding of the objective and transcendent reality of the resurrection of Christ – which is the concrete and supreme fact of the "Man-type" – as the beginning of the "new creation" in which Christ has taken on the condition of the Second Adam and the Kingship of the Lord of history.

The great interest of christian hope is the future, not a generic and transitory future, but the transcendent and definitive future of Christ. The power of the Spirit is already building in the historical future the premises and roots of the absolute future, impressing on post-paschal history a true eschatological dimension, both in the temporal order of culture and politics and in the ecclesial environment of pastoral work. Christ's Passover is like the "first mover" beginning a historical process designed to transform human reality; it is the principle of a continual renewal impelled by hope. And this opens up a vast area of reflection for the christian doctrine of action.

It has been said that the christian mystery is like "an arrow shot into the world to indicate the future", in such a way that faith must never be subjected to history and manipulated by it, but on the contrary transcends, judges and guides it.

Both the action of the laity in the temporal sphere and the pastoral action of the Church must look intelligently to the future (and all the more so when there is question of pastoral work for youth) with the light and energy of the hope that projects the supreme novelty of Easter on the future of humanity through the power of the Spirit. Christian hope pervades everything with with operative dynamism: it is not only a state of expectation but one of diligent preparation and planning; it is the tirelessness of those who work for the Kingdom; it is stronger than any reasons for discouragement; it goes with the kind of faith that is the victory which transforms the world. The light it infuses brings with it the power to make a critical discernment of all the other emerging cultural novelties and is able to evaluate plans for the future aimed at the progress of the temporal order. Even though there be a

“historical distance” between today’s culture and that of yesterday, with a consequent difference of criteria for action in the face of growing social and ecclesial complexity, the Spirit of truth is nonetheless constantly emphasizing through the Gospel new modes of christian response which emanate in an inexhaustible form from that “first mover” which is Christ’s resurrection.

In fact the supreme novelty of Easter is a dimension always present in daily affairs, in the life of faith, in works of charity, in the Spirit’s multiple initiatives, the whole life of the believer; it is the fruit of Baptism which infuses the innate energy of the new creation, and is nourished through the Eucharist by the assimilation of the body of the Risen One.

It was at one time the custom to reduce the “last things” of the future to death, judgement, hell and heaven. These are certain eschatological themes of particular importance. but they appear rather as terminals being approached than as driving forces in life: the more involving vision of the supreme paschal novelty extends eschatological considerations to the whole texture of existence lived in hope. With Easter in fact the concept of time has been changed: it is not a repetitive circle but rather a spiral through the seasons and centuries; not a straight line always pointing ahead, without knowing where it is objectively heading for; but the paradox of the “now” and “not yet”, in which there is the objective progression of history, but also at the same time its definitive goal, the new man who lives in the fullness of the two already risen again, Jesus and Mary, who as the first parents of the new humanity exert a constant influence on the development of human vicissitudes and inject

already into history the energies of the resurrection.

The theology of hope, re-thought from a paschal standpoint, will bring rich perspectives to the new evangelization.

— *Finally, the “theology of the Church”* has been substantially reconsidered and freshly presented in the documents of Vatican II. They should be studied organically, following the indications of the Extraordinary Synod of 1985. The Synod’s “Final Report” helps to develop an ecclesiology of communion which is not arbitrary and does not appear to differ from living Tradition.

The Council has put paid to a merely social reading of the Church by indicating its central character of “mystery” which makes it the “Body of Christ” and the “Temple of the Spirit” in history; it is therefore the “universal Sacrament of salvation». It is described as the “People of God” through the centuries; a “People” born in baptism with a prophetic, regal and priestly dignity, living in an organic communion constantly guided by Christ the “Eternal Shepherd” through the Pope and the Bishops, chosen as his Vicars to feed them in collegial fashion. In this People all the members have a common vocation to holiness and are committed in the one and the same evangelizing mission, but with different modes of witness and a variety of services according as they belong to the Laity, consecrated life, or exercise the ministry of Orders.

The pastoral consequences of this ecclesiological renewal are in process of realization and are at the base of the new evangelization. It is indispensable to approach this ecclesiological change with a true renewed mentality concerning the theology of the Church. Without this authentic change of per-

spective the famous "step forward" of Pope John XXIII would prove impossible.

Unfortunately recent years have seen the appearance of somewhat arbitrary ecclesiological interpretations which do not adhere to the Council's doctrine and have given rise more than once to dangerous confusion. They need to be judged with careful discernment in harmony with the living magisterium of the Pastors.

It is evident therefore from what we have said that the novelty of doctrinal perspectives, and especially of renewed theological reflection on the themes of creation, christian hope, and the Church as mystery, place a serious obligation on workers in the new evangelization to undertake careful ongoing formation.

New methods and language

For decades methodological disciplines have made great progress and are doing so still: eminent among the human sciences, especially in an era of change, is that of pedagogy, enriched by parallel progress in biology, psychology and sociology. It is true that "method" is a "means" which therefore needs to be thought out and evaluated as regards the objective and content. But it has a truly extraordinary importance in seeking the "new form" of pastoral approach and cultural dialogue referred to when one speaks of new evangelization.

Intimately linked with method is the aspect of "language". Experience shows that without adequate language (which cannot be reduced to the selection of which words to use), one cannot

communicate or transmit anything. And this has become a burning issue at the present day which can provoke a crisis for us because of our kind of mental formation and a certain lack of cultural flexibility. One need only recall that one kind of language must be used with intellectuals, another with simple and ordinary people, another in official communications, still another with those who are illiterate, etc.: it must be a language that has a grasp of the integral truth of the contents and is able to communicate it in such a way as to meet the calls of the least educated. It was in the light of this problem that St Augustine wrote his well known work "*De catechizandis rudibus*".

There is need therefore for a variety of methods and languages in view of the differences in age, culture, situations, etc. The multiplicity and variety of methods is another requirement of the "new form"; it is not a defect but a sign of pedagogical flexibility and therefore a rich adjunct to communication.

It is a case of pedagogical requirements at the service of education. The purpose must evidently be the clear transmission of the Gospel in its totality.

The methods can become defective also through the infiltration of prejudices or arbitrary theories. The temptation to mix in with them some unnecessary ideological suppositions is unfortunately a real one. The new evangelization demands a search for methods which can make an efficacious contribution to education in and of the faith, following integrally the Church's deposit of faith and ensuring the presence of well founded certainties that are well defined, simple and solid, and stronger than the rationalistic misgivings that can arise.

In this search it is important to remember that

there exists also a “pedagogical originality” which is proper to education to the faith and characteristic of it. This was emphasized by Pope John Paul II after the 1977 Synod on catechesis: “Christian identity”, he said, “which is utterly unique and may not be watered down, has for a corollary and condition a *pedagogy of faith that is no less unique and special...* The science of education and the art of teaching are under constant discussion with a view to their improved adaptation and greater effectiveness, though the results of these efforts can vary greatly. Now *there is also a pedagogy of faith...* Throughout sacred history and especially in the Gospels God himself has made use of a pedagogy which must be kept before us as a model for the art of educating in the faith. A technique is of value in catechesis only to the extent that it serves the faith that is to be transmitted and learned; otherwise it is of no value”.¹³

¹³ CT 58

The theme of method and language should represent for us, at the school of Don Bosco the Educator, a matter to which we give priority and from which we should emerge as leaders in the education to the faith of young people of the poorer classes. Our methodology will take its inspiration from that of our Founder who, in the preventive system, has passed on to us a pedagogy which is vitally and consciously tied in with the irreducible originality of revelation and the christian identity: a pedagogy which aims at nothing less than holiness.¹⁴

¹⁴ cf. IP 15-16

New kinds of workers

The Apostolic Exhortation "Christifideles laici" has reminded us that the task of evangelization belongs to the whole of the People of God. In its Chapter 4, the document lists the different groups of "workers in the vineyard" and concludes with a quotation from the "Introduction to the Devout Life" of St Francis de Sales: "In creation God commanded the plants to bring forth their fruits, each one after its kind. So does he command all christians, who are the living plants of his Church, to bring forth fruits of devotion, each according to his character and vocation".¹⁵

¹⁵ CL 56

The Exhortation is devoted entirely to the vocation and mission of the laity. They themselves therefore must be in practice the evangelizers of their environment and place of work. They are called also to collaborate in other evangelizing initiatives of the Church. Missionary activity by lay people has been relaunched by Vatican II, and constitutes in fact a pastoral "novelty" which needs to be given further convinced stimulus.

It is quite clear in consequence that a serious "Laity Project" on our part is not only a faithful response to the apostolic mind of the Founder, but a fundamental requirement of the renewed ecclesiology that constitutes a doctrinal incentive to a deep pastoral change. We must therefore intensify with greater conviction our commitment in favour of our lay associations.

The new Evangelization is expedited and measured more by the mission itself than by the functioning of works programmed in advance; it is the actual requirement of the mission, in fact, that must guide the specific renewal of such works.

For us it is important to note also that in the same Chapter 4 the Exhortation gives a *particular attention to the young*. “Youth must not simply be considered as an object of pastoral concern for the Church: in fact, young people are and ought to be encouraged to be active on behalf of the Church as *leading characters in evangelization and participants in the renewal of society*”.¹⁶

¹⁶ *ibid.* 46

These are courageous statements! They indicate the goal of our youth pastoral work. The GC23 will help us to be in this sector competent educators, able to involve in the variety of our works many young workers for the new evangelization.

We need to review in particular, for example, the pastoral effectiveness of group activity among the young. The “Appraisal DB88” function enabled us to touch at first hand the importance and relevance of being able to animate a true Movement among more committed young people permeated by the spirit of Don Bosco, “father and teacher of youth”. The oratory criterion which should characterize the relaunching of this group activity offers not only an original method for the animation of committed groups, but also reminds us that the “oratory” – as a permanent criterion of renewal – is not just a geographical place; it exists also in an association and in a movement which extends beyond the limits of the local environment and can extend to a whole province or a whole country.

This too is an example of rethinking with new ideas our commitment to spread the Gospel among youth.

New dangers too

The convergence of so many innovations brings with it also a shift of attention as regards the care to prevent the dangers which always arise. If an individual changes the terrain along which he is travelling, he must be able to adapt himself to the new conditions and keep an eye on the new path, which will naturally present other dangers different from the earlier ones.

Once the attitude of traditional hard-headed conservatism has been overcome, (the attitude which consists in opposing any attempt to make changes and denies, in fact, the need for any "new form" of pastoral work), the choice of the new evangelization requires us to face up to so many problems never before experienced, find suitable responses, overcome particular difficulties, and also to identify and unmask new dangers which could crop up. And so: avoid both obtuse orthodoxy and genial errors!

This is a risk inherent in the making of this choice. In these first few years of pastoral research, in fact, we have already come across problems that differ from the earlier ones. Before the Council the dangers rotated largely around a fixed evangelizing methodology; after Vatican II they shifted to pastoral creativity, praiseworthy enough as far as looking for a new form is concerned, but could appear dangerous or deviant in some individual items: we can recall for example some extravagant positions concerning liturgical and ecclesiological renewal or certain ideological interpretations of the process of liberation.

I invite you to read again carefully the Letter sent by John Paul II to the XV General Assembly of

¹⁷ Vatican, 11 July 1989

Religious of Brazil.¹⁷ He says among other things: "Faith based on revelation and on the Church's teaching preserves evangelization from the temptation of human utopias; christian hope does not confuse salvations with ideologies of any kind; the charity which must animate the work of evangelization, preserves the proclamation of the Gospel from the temptation to make it nothing more than a means of social transformation or the suffering of violence leading to a class struggle.. Faith, hope and love are the guarantee of this new evangelization".¹⁸

¹⁸ Oss. Rom. 30 Aug. 1989

And so I think it convenient, without attempting to be exhaustive in so delicate a matter, to indicate some of the danger zones most harmful to our pastoral work for youth.

— A first danger zone stems from the "difference or historical distance" which exists, as we have seen, between the biblical and ecclesial world of past centuries and the emerging culture in today's world. This an evident difference, but it can lead to a radical attack on the foundations of the faith through a demystifying interpretation of the Bible and Tradition: this would place us in a situation of post-christian attitude. Fortunately the qualified custodians of the faith put us on our guard and give us direction. The attacks which on the basis of this historical difference are made today against the Church's teaching, ignore the objective will of Christ in rooting the permanence of faith on living and contemporary persons, assisted by the Holy Spirit so that the authenticity of the Gospel is ensured for every generation of believers. The ministry of the Peter and the Apostles, of the Pope and the Bishops, is today – as it was yesterday – the indispensable means for ensuring the identity of the

faith within historical distances. Workers in the new evangelization must pay special and accurate attention to the Magisterium of the Church.

— A second danger zone arises from inability to assume the cultural novelties in a well balanced fashion. Among the principal signs of the times must certainly be included the processes of socialization and personalization, which bring with them new outlooks and values. From these arises a whole field of difficult pastoral research with its own specific problems. Ecclesial communion pushes us on in the evangelization of these signs of the times through both the social teaching of the Magisterium and an intensified personal docility to the Holy Spirit at a time which is particularly rich with his charismatic presence.

But here we can meet a double danger: that of the primacy of the social dimension which leads to political values, important though they be, being assessed too highly, to the detriment of the transcendence of faith and the autonomy of the lay state; or that of a spiritual introversion of a kind that fosters an attitude of alienation from the serious and urgent problems of the temporal order and of the renewal of society.

The style of youth pastoral work we have inherited from Don Bosco shuns both these false notions, without getting into arguments about them; it tries to harmonize, through the wisdom of common sense, political responsibility with interior personal integrity, the “upright citizen and good christian”, promoting in a balanced manner a truly new evangelization in the social sensitivity of political values and in a youthful spirituality which tends courageously to the holiness of the individual.

— Finally, a third danger zone is that of eccle-

siological deviations. Vatican II has placed the ecclesiology of the People of God at the basis of the new evangelization. Underlying this is a whole deeper study which emphasizes the dignity and responsibility that follows from baptism, the vocation and mission of the lay faithful, the special prophetic value inherent in consecrated life, and the precious and indispensable role of the Pastors. The missionary obligation of all the People of God has been accurately described in the Apostolic Exhortation "Christifideles laici".

But along the margin, as it were, of this ecclesiological progress there have appeared some misleading tendencies as, for instance, those concerning the so-called "Church-institution", or the concept of the People of God, or the interpretation of the symbolism in the celebration of the sacraments, and especially the Eucharist and Penance.

If the new pastoral methods are not clearly founded on an authentic conciliar ecclesiology, there can be no true evangelization.

What is of particular interest to us is to be able to salvage with the young the vital values of the Eucharist and Penance, which are the columns supporting the preventive system. In recent years we have seen a falling off in the celebration of these sacraments in youth pastoral work, or else an alteration (and sometimes a desecrating one) in their paschal symbolism, debased at times even to an expression of the class struggle or to a criticism and denouncing of social and ecclesial institutions. There is a pressing need therefore to inculcate in the young a knowledge and convinced participation in the Eucharist and Penance, as the vital centre in practice of the new evangelization. To try to justify the deliberate neglect of these two sacra-

ments through rationalizations of various kinds which do not lead to the authenticity of the Gospel is to evade the absolute importance of this matter!

No christian can be formed without Penance and the Eucharist. We must find a "new form" of pedagogical introduction to their celebration, in the deep conviction that the new evangelization must lead youth to the eucharistic life and the obligations of reconciliation.

The overcoming of the dangers inherent in neglect of the sacraments or alteration of their symbolism should be a matter in which we are particularly competent.

The indispensable interior apostolic conviction in the evangelizer

I think it is fundamental to draw your attention to another "novelty" – because such it always is – which is at the basis of everything: the state of personal renewal in the evangelizers. We have been hammering away for years at this matter of interior apostolic conviction.¹⁹ It will be worth our while to take another brief look at the argument from the standpoint of the new evangelization.

The Pope has spoken of a "new enthusiasm" in this connection. We are talking about the heart and mind of the individual doing the evangelizing. There has never been, nor can there ever be in the future, evangelization without valid evangelizers: think of the apostles and all the disciples.

The new evangelization is a matter of bearing witness. The Pope has said that "the force of evangelization consists at one and the same time in the truth which is proclaimed and the conviction of

¹⁹ cf. *Interioridad apostolica*, Ed. DB Argentina 1989; retreat preached by R. M. at Forin Mercedes, Feb. 1988

the witness with which it is put forward. For this reason the new evangelization requires today that the heralds of the Gospel be faithful in preaching the truth and be witnesses to the saving force of the Word of life. To meet the challenge of the new evangelization at the present day the Church needs holy teachers open to the enlightening power of the Holy Spirit, who sharpens the ability to discern reality and lets loose an abundant creativity in words and works that are available to give life to the Gospel as it is proclaimed in different situations in the course of time. And so Religious of the new evangelization must be outstanding in fidelity to the truth and enthusiasm for the mission, in the transparent character of their witness and the supernatural strength of holiness. They must never forget that, in common with their Founders, 'they are sons and daughters of Saints' who proclaimed the Gospel by the sanctity of their lives".²⁰

²⁰ Letter for Religious
(cf. note 11 above)

It is important therefore to concentrate attention on ourselves as "renewed" christian educators.

This perspective must take into consideration a characteristic inherent in an element proper to the preventive system: that of "evangelizing by educating".²¹

²¹ cf. ASC 290,
Jul.- Dec. 1978

John Paul II has reminded us that Don Bosco was able "to establish a synthesis between evangelizing activity and educational work"; his evangelizing concern, said the Pope, "covered the whole sector of the youth condition; it forms an integral part therefore of the process of human formation".²²

²² IP 15

I think it is clear enough to all of us that educational activities of a specifically cultural kind (the sciences, professionalism, theatre, music, sport, discipline, etc.) belong of their nature to the process of human development; in themselves they

are not evangelization; they are cultivated also by non-christians. What raises their significance, without changing their nature, is the vital synthesis in which they are incorporated by the educator who is also an evangelizer. He orders them existentially to the christian objective of an integral formation which leads the young person to the fullness of the paschal mystery. "The educator", said the Pope, "must be clearly conscious of the ultimate objective, because in the art of education the ends aimed at play a decisive part".²³

²³ *ibid.* 16

In the circular letter already mentioned on our educational project²⁴ I pointed out that "in the preventive system there are two aspects which are separate but intimately related: the principle that inspires and creates a particular spiritual attitude of an individual (i.e. the pastoral urge of the evangelizer, and the aspect of his work as a 'parish' following art.40 of the Constitutions), and the criterion that suggests *practical ways and means* of carrying it out (i.e. the pedagogical method of 'house', 'school' and 'playground'). It is a fine logical distinction and one that is useful for gaining a better understanding of various other facets, but it would be a dangerous delusion to forget that the bond that unites them so radically makes them inseparable in practice". To try to divorce Don Bosco's pedagogical method from his pastoral spirit would result in the destruction of both".²⁵

²⁴ ASC 290

²⁵ *ibid.* p. 13

And so the evangelizer with his internal apostolic conviction is in very truth the strategic leading agent of the new evangelization. He needs to have made a vital assimilation of revealed truth and give due weight to the various cultural "novelties" we have spoken of, but he should also consider absolutely indispensable the pastoral renewal of his own

heart. There is urgent need for a "new apostolic enthusiasm" in the soul of the evangelizer. Let us not deceive ourselves; the secret lies in the method too, but it does not leave it at that. Without special attention to the development of this apostolic conviction in ourselves, in the laity and in our young people, we shall not achieve the hoped for new evangelization. It is from the pastoral charity of the heart, the living centre of the salesian spirit, that will flow the "grace of unity" which renders "evangelizing by educating" mutually inseparable from "educating by evangelizing".

The new evangelization will be the result of this interior conviction, or there will be no new evangelization at all; and from this stems the possibility of a "new form".

Don Bosco was a "pastor" always and everywhere; as his primary activity for evangelizing the young he chose education, permeated daily by the zeal of "da mihi animas". Let us imitate the pedagogical art of the vital synthesis that sprang from his apostolic heart.

* * *

Dear confreres, the topic dealt with in this circular is one that is complex and still evolving; it is not therefore an easy one to understand; but in it we find the big challenge of the new times, the response to which has been entrusted by Vatican II to the whole Church.

Let us resolve to begin at once to meditate seriously on its various aspects, and to pay careful heed to what has been said to us in this connection by the Pope and the Bishops, and to what they will say to us also in the future.

I think I can safely say that the Congregation is already on the way to the new evangelization; promising results of it can already be seen. There has been not only the "Appraisal DB88", but a whole series of pastoral experiences, especially through the application of the oratory criterion²⁶ and the initiatives that have been realized in various fields, e.g. the pastoral quality of the school, the christian orientation of social communication, group activity among the young and among lay people in general (Youth groups, Cooperators, Past-pupils, Clients of Mary Help of Christians, etc.), which should attract to a greater extent the attention of all confreres. After Vatican II the Congregation has effectively moved into the orbit of the new evangelization.

²⁶ C 40

Let us recall the great directives of our General Chapters, and in particular the document: "Evangelization and Catechesis" of the Special General Chapter (GC20); "Salesians, evangelizers of the young" of the GC21; and the definitive text of the Constitutions of the GC22.

These same Chapters also introduced in the Congregation certain structural changes which are significant for the new evangelization.

Let us look again also at the guidelines provided by the Rector Major with his Council, and the circular letters sent out with indications for the practical application of decisions of the General Chapters. In a note²⁷ I have listed some of the more significant letters regarding our "step forward" for the new evangelization of the young. There have also been numerous aids, particularly from the Youth Pastoral Department, which have indicated practical steps that can be taken for the realization of the main guidelines.

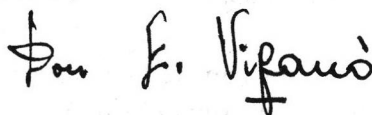
It is true that much still remains to be done: in fact this is where the Congregation meets its most urgent challenge at the present day.

The coming GC23 will tackle this vast problem in a practical and concrete way. Let us pray earnestly in every community for its success, and let us ask Don Bosco insistently to help us to become valid bearers of his charism for an efficacious new evangelization of the young: let us relive with him the unifying force which stems from "da mihi animas", and which far exceeds the historical difference that separates us culturally from his own time!

Assiduous attention to our interior apostolic convictions, together with a careful consideration of the future of humanity, will enable us to look forward to the future with hope.

With my cordial greetings.

Affectionately in Christ,



²⁷ Among the circular letters of the Rector Major we may recall the following as being of particular significance for the new evangelization:

- *Decentralization and unity in the Congregation today*, ASC 272 (1973)
- *Missionaries of the young*, ASC 279 (1975)
- *Personal spiritual direction*, ASC 281 (1976)
- *Salesians and political responsibility*, ASC 284 (1976)
- *The Salesian educational project*, ASC 290, (1978)
- *Youth groups and movements*, ASC 294, (1979)
- *In the ever growing splendour of the Gospel*, ASC 296 (1980)
- *The challenge of the media*, ASC 302 (1981)
- *Our fidelity to Peter's successor*, AGC 315 (1985)
- *The Marian Year*, AGC 322 (1987)
- *The Eucharist in the apostolic spirit of Don Bosco*, AGC 324 (1988)
- *The Letter 'Juvenum Patris' of John Paul II*, AGC 325, (1988)
- *Convocation of 23rd General Chapter*, AGC 327 (1988)

It is important too to recall the letters that deal with: Rediscovery of the spirit of Mornese (ASC 301), the Association of Cooperators (AGC 318), the Past-Pupils (AGC 321), the advancement of the laity (AGC 317), and the Salesian Family (ASC 304).

These provide some valuable aids which bear witness to the entry of the Congregation into its new orbit and which throw light on the long path which still lies ahead.

2.1 INTRODUCTION TO THE BOOK: "THE SALESIAN BROTHER"

Fr Paolo NATALI
Councillor General for Formation

The Italian version of this book, with the title "IL SALESIANO COADIUTORE", with a presentation by the Rector Major, has recently been published. (The English translation is in preparation). To facilitate the reading of the text and an understanding of the criteria followed in its composition, we comment briefly on its objectives, immediate and wider context, contents, those for whom it is intended, and finally we shall indicate some possible uses to which it can be put for the benefit of all.

1. The objectives

How can we help young people, called to be salesian brothers, to perceive the individual dialogue into which God enters with each of them, from the first moment of their existence and all through their lives, so as to incorporate them in an active manner in his plan of salvation? How can we create conditions that will foster their attention and docility to God's voice? How can we ensure that the decisions they make at each stage are internal personal responses of their own, motivated in line with the necessary level of maturity?

And on the other hand, if the vocation is to grow and be fully formed, what values and attitudes must the salesian brother make his own, with God's grace and his own constant personal commitment? How can they be singled out? How can they be assimilated?

2. The context

These are the questions that moved the GC22 to ask that "the richness of the vocational identity of the lay salesian be studied more deeply at different levels, and its essential significance for the life and mission of the Congregation be recognized in the light of present-day thinking in the Church." The Formation Department was asked to monitor this deeper study. (GC22 9)

2.1 *The immediate context*

By this statement it seemed that the GC22 wanted a study made of the richness of this vocational form and its significance for the life and mission of the Congregation with a view to its promotion and formation at every level: and hence at historical, theological and spiritual levels, and more especially at the level of pastoral vocation and formation.

How could such a task be carried out without referring back to the beginnings and history of lay religious life in the various Orders and Congregations, and without the necessary minimum of reference to the characteristic beginnings and development of the salesian brother in the course of our history and living tradition?

These requirements gave rise to the first two chapters in the book: "*The salesian brother; a look at his history*" and "*The vocational identity of the salesian brother: some theological considerations*". They lead naturally to the other two chapters: "*The vocation of the salesian brother in pastoral work for vocations*" and "*Formation guidelines*" to ensure a better foundation, updated and sound from a salesian standpoint.

2.2 *The broader context*

Space had to be found too for the ample reflection on the question that had been forthcoming ever since Vatican II. Prompted by a renewed sensitivity and in the face of situations previously unreported and to some extent at least entirely new, the SGC (1971) took on the task of redefining the identity of the salesian

brother starting from what we know of his origins, following him through his history and development, and finally giving new and modern expression to his identity through a faithful but renewed interpretation.

For this purpose the same SGC mobilized the Congregation which, by means of regional or at least interprovincial meetings of confreres and especially brothers, tried to indicate the problems to be faced and pave the way for practical applications in view of a World Congress with the participation of representatives of every region. Opening the proceedings, the Rector Major (Fr Luigi Ricceri) explained the purpose as follows: "It is the first time in the history of the Congregation that this vital question has been taken up officially and systematically in all its depth and aspects with complete openness and freedom: What is the salesian brother, and what does he want to be? How does he live and feel, in the light of today's realities, the ideal of his lay religious vocation at the service of the salesian mission? What are the obstacles hindering the realization and full development of his vocation as 'a new apostle for the new world'?" (Acts WCSB, SIGA Madras 1976, p. 15)

The theme was taken up again by the GC21, which gave it ample treatment from the standpoints of identity and formation. The insistence on the matter, authoritatively dealt with by the Rector Major, Fr Egidio Viganò, in his letter on "*The lay element in the salesian society*" (ASC 298, 1980), led the GC22 to ask that the work we are now presenting should be prepared, and that provincial chapters should react in a positive and practical fashion in line with their nature.

In drawing up provincial Directories they gave much attention to the brother, especially in the sectors of pastoral work and formation. After a period of research and clarification the provinces, on the basis of clear and realistic criteria, launched a period of greater practical realism, characterized by a special effort to apply and put into practice what had formerly existed only on paper.

Fundamentally the growing awareness evident in the discussions, even though there were occasional confreres not sufficiently informed, led the provinces to take action, on the one hand by

drawing up an organic and flexible programme adapted to the circumstances, and on the other by implementing at once all the possibilities that had been pointed out.

They were decisions not always easy to make. There were so many other problems demanding solution. The vocational response was meagre and those to be formed small in number. To set up a formation service or structure meant the reopening of a path that had long been closed; it meant accepting the challenge of the first tentative steps made frequently without any certainty of success, and when indifference and insensitivity was likely to be met with from more than a few confreres. Nevertheless it was important to make decisions and take concrete action. Even though it was not possible to set to work immediately and with the same intensity in every sector (pastoral vocational work, initial and ongoing formation), a beginning was made in one area at a time with the optimistic collaboration of all, even though difficulties were not wanting. (AGC 323, p. 36)

“The Salesian Brother” is the outcome of these developments and indications.

3. The contents

After a brief introduction on the genesis and history of the different kinds of lay religious life, the historical notes concentrate on “*The lay religious in the salesian congregation*”. Its first signs are examined and the development of the concept is followed from its origins to the time of Vatican II.

The reflections on the vocational form of the lay salesian, taken up by the General Chapters of the postconciliar period, of which we have spoken, and which were finally codified by the GC22 in the definitive text of the Constitutions; the authoritative interventions of the Rector Major (cf. ASC 298); the information provided in the Acts of various meetings on the salesian brother concerning the organization and results of pastoral and formative experiences being tried out; and direct discussions on the topic during the “Team

Visits”: all these things combined to make possible the integration of doctrine and experience set out in the second chapter of the book: “*The vocational identity of the salesian brother: some theological considerations*”. It is a chapter which arranges the contents systematically. It provides a first contact with the terms used and explains them: e.g. the many senses of ‘identity’; it highlights in a progressively deeper manner the general and fundamental aspects of the identity, with constant reference to the original nature of the salesian community, of which the brother is a member. The centrality of aims and values, and the reciprocal relationship with the salesian priest, make of the vocational form of the lay salesian a vocation which is complete, original and meaningful, especially with reference to his mission and spirituality.

The third chapter: “*The vocation of the salesian brother in pastoral work for vocations*” is the first of two chapters concerning the application in practice of the foregoing theory. It deals with the vocation of the salesian brother with reference to the vocational apostolate. It emphasizes some convictions which provide internal animation for the action of the christian community. It dwells more directly on some of the attitudes and means necessary to bring to maturity the germs of a vocation that may be found, by means of explanation and suggestion, and by subsequent follow-up and encouragement.

The fourth chapter draws attention to the deep reasons underlying the “*special task of formation*” recommended by the Rector Major in the documents already cited (cf. ASC 323). The reflection introduced in this manner is centred around two points. In the first place the values and attitudes of this vocation must be identified. They are both common and specific at one and the same time, because they mark the lay characteristics inherent in the mode of being and acting of the salesian brother. A method is then proposed for motivating with appropriate values the attitudes necessary for their interior assimilation on the part of the individual experiencing them. Finally the chapter develops the formative elements relating to the phases of the post-novitiate and the period following practical training, both of which are phases of the initial formation period

which are complex and delicate, and have still not been fully verified in practice.

4. Those for whom the book is intended

To whom was this brief study with its practical contents to be primarily addressed? The decision here would lead to other options: the choice of the quantity and quality of the contents; the style of language, which is that of communication designed to pass on information in an easily intelligible manner rather than provide spiritual animation; and the choice of common criteria with a view to the objectives to be achieved. It was thought therefore that, although all Salesians should be encouraged to read the book as something touching closely on the charismatic aspects of each one's conscience, the ones more directly concerned would be those bearing direct responsibility in the specific areas of formation and pastoral work: provincials, provincial councillors, members of provincial commissions, and rectors. The salesian brothers too would be able to find gathered together in a clear and harmonious manner the rich values of their vocational form. They could perceive its origins in the heart of Don Bosco, enriched by the further developments that have taken place between then and today, and its present relevance for the good of the Congregation and of young people, especially the poorer ones among them.

This knowledge, it was hoped, would have increased trust and courage, always beset by the problems associated with the present unproductive times in which we live, and would have overcome the psychological blockages which easily arise when the suggested objectives seem too difficult to realize and have little direct connection with the realities of the problem.

But a growing understanding of the truth would lead to a better grasp of the ideals needed, to be perceived rather as an expression of the riches of a vocational form that gives activity to life; more therefore as a calling and commitment than a judgement on the little we have been able to achieve. Life should be able to go on with trust and without anxiety.

5. Uses

What purpose can be served by the contents of this book?

They can provide an incentive for:

— *personal commitment:*

A personal reading of the text, undertaken with the good will not to be put off by the few passages that may present a little difficulty, will lead to a greater understanding and esteem for it. The salesian brothers themselves are called upon to do this by their religious profession itself so as to make a truer and richer discovery of themselves;

— *ongoing formation:*

When there are suitable opportunities, the contents of the book can be presented, emphasizing the nature, original characteristics and usefulness of this vocational form for both our communal life and our mission;

— *the awareness of the significance of the salesian brother for the mission and community life:*

The spiritual, pastoral and educational physiognomy of the salesian brother should be linked with the urgent needs of the culture in which we live and work, highlighting its present relevance and, for us Salesians, its irreplaceable nature.

The awareness will gain ground that each of the two vocational forms (the salesian brother and the salesian priest) is concrete and complete in itself, with part of its concrete and complete nature being precisely the mutual relationship between the two. The conviction will grow too that if the distinction between the two leads to separation and opposition rather than to communion and reciprocal integration, we shall all be the poorer for it.

— *the interest and obligation of the community to study the matter as part of initial formation:*

They can use the text as an aid for suggesting topics for a deeper understanding of the Founder's plan, and for studying new

problems and those already open; it provides positive guidelines that can be followed in the vocational apostolate and in formation, and can lead to the discovery of a richer, more harmonious and efficacious community life.

But the greatest usefulness and joy will certainly arise from the contribution, small though it may be, to the realization of the apostolic ideal of Don Bosco: "I have a great need of many who will come and help me in this way".

3.1 THE PROFESSION OF FAITH AND OATH OF FIDELITY TO BE TAKEN ON ASSUMING AN OFFICE EXERCISED IN THE NAME OF THE CHURCH

The Secretary General

The "*Acta Apostolicae Sedis*" (AAS 81 [1989] p. 104) carried the official presentation of the formula of the "profession of faith" accompanied by a new formula of the "oath of fidelity", to be taken by all who assume an ecclesial office and exercise it in the Church's name.

In a note to the presentation of the text there is an explicit reference to the Code of Canon Law, which lists in can. 833, nn. 1-8 those who are bound to make the *profession of faith* on taking up an ecclesiastical office. Such a profession of faith was already in use before the new Code and consisted in the creed of Nicea and Constantinople, with the addition of a formula expressing explicit adherence to the written word of God, transmitted by tradition and authoritatively taught by the Church's magisterium. This addition has been reformulated but reproduces substantially the text that had been in use since 1967.

The innovation, even though it be only a relative one since the practice was already present in ecclesiastical tradition, was the "oath of fidelity" concerning the particular duties inherent in the office being taken up; this was formerly required only of Bishops, but has been extended to the categories named in can.833, nn. 5-8.

The AAS describes the oath as a complementary formula to the "profession of faith", which integrates it with a specific and solemn

promise to act always in communion with the Church, carrying out with diligence and fidelity the task received, in the conviction of being the guardian of a precious deposit to be passed on in its integrity. This conviction of faith is the foundation of obedience to the Church's Pastors appointed by Christ to feed his flock, and of observance of the Church's discipline.

With all this in mind, it will be helpful for us to recall which of our salesians are required to make the "profession of faith" and take the "oath of fidelity".

Since they are called personally to exercise a particular office within the religious life, we must include in the first place, in accordance with can. 833, n. 8: "*Superiors in religious institutes and clerical societies of apostolic life, in accordance with the constitutions*". In obedience to this canon, our own Constitutions lay it down in art. 121 that the superior "is obliged to make the profession of faith prescribed by canon law"; it must now be added that in addition to the profession of faith he must take the prescribed oath.

As is well known, the canonically appointed superiors referred to are: the Rector Major and Vicar General, the Provincial (or Superior of a Vice-Province) and his Vicar, and the Rector of every canonically erected house.

They make the profession of faith and take the oath when they assume office: according to our own juridical practice the profession of faith is the act which marks the official entry into office and hence the effective beginning of the exercise of the office received.

The profession of faith and corresponding oath must be pronounced before the competent Superior or his delegate: in the case of a Rector before the Provincial or his delegate, and in that of the Provincial before the Rector Major or his delegate.

But in addition to religious superiors, there are some others of our confreres who, on receiving an ecclesiastical office, must make the profession of faith and take the said oath. According to can. 833 they are:

— *parish priests*, who will make the profession of faith before the local Ordinary or his delegate at the beginning of their term of

- office (can. 833,6);
- *teachers of philosophy and theology* in seminaries when they take up office; (teachers in our own studentates will do so before the Provincial or his delegate) (Can 833,6);
 - *the Rector of an ecclesiastical University* (before the Chancellor) *and those who in a University teach subjects which deal with faith or morals* (before the Rector if they are priests) (can. 833,7)
 - *those who are to be promoted to the order of the diaconate* (in our case before the Provincial or his delegate) (can. 833,6).

It should be noted that the new regulations are already in force, and must therefore be observed by all concerned.

All this is recalled in the promulgation of the renewed formula of the profession of faith and the corresponding oath.

For us Salesians it is a reminder of the spirit of faith which should animate us in accepting one of these offices as a mandate entrusted to us by the Church to be exercised in her name (cf. C 44). It is also an invitation to strengthen our fidelity to the Pastors of the Church, in the spirit of communion that was always characteristic of our Father and Founder Don Bosco, and that forms part of the fundamentals of our salesian spirit (cf. C 13).

We print here the formulas of the profession of faith and the oath in the Latin original. The preparation of the text in other languages is entrusted to the Bishops Conferences, to which reference must be made in each country

It will be seen that the formula for the oath includes the variations given for religious Institutes, which includes a specific reference to fidelity to the Church in safeguarding the charism proper to the Institute concerned ("indole et fine").

I. PROFESSIO FIDEI

(Formula deinceps adhibenda in casibus in quibus iure praescribitur Professio Fidei).

Ego N. firma fide credo et profiteor omnia et singula quae continentur in Symbolo fidei, videlicet:

Credo in unum Deum Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium, et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri per quem omnia facta sunt, qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu Sancto, ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum Scripturas, et ascendit in coelum sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur qui locutus est per Prophetas; et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

Firma fide quoque credo ea omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio sive ordinario et universali Magisterio tamquam divinitus revelata credenda proponuntur.

Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur.

Insuper religioso voluntatis et intellectus obsequio doctrinis adhaereo quas sive Romanus Pontifex sive Collegium episcoporum enuntiat cum Magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant.

II. IUSIURANDUM FIDELITATIS IN SUSCIPIENDO OFFICIO NOMINE ECCLESIAE EXERCENDO

(Formula adhibenda a christifidelibus de quibus in can. 833, nn. 5-8, cum variationibus pro religiosis)

Ego N. in suscipiendo officio... promitto me cum catholica Ecclesia communionem semper servaturum, seve verbis a me prolatis, sive mea agendi ratione.

Magna cum diligentia et fidelitate onera explebo quibus teneor erga Ecclesiam, tum universam, tum particularem in qua ad meum servitium, secundum iuris praescripta, exercendum vocatus sum.

In munere meo adimplendo, quod Ecclesiae nomine mihi commissum est, fidei depositum integrum servabo, fideliter tradam et illustrabo; quascumque igitur doctrinas iisdem contrarias devitabo.

Disciplinam cunctae Ecclesiae communem fovebo observantiamque cunctarum legum ecclesiasticarum urgebo, earum imprimis que in Codice Iuris Canonici continentur.

Christiana oboedientia prosequar quae sacri Pastores, tamquam authentici fidei doctores et magistri declarant, aut tamquam Ecclesiae rectores statuunt, atque cum Episcopis diocesanis libenter operam dabo, ut actio apostolica, nomine et mandato Ecclesiae exercenda, salvis indole et fine mei Instituti, in eiusdem Ecclesiae communione peragatur.

Sic me Deus adiuvet et sancta Dei Evangelia, quae manibus meis tango.

N.B. For those who are not members of a religious Institute the fourth and fifth paragraphs are as follows:

Disciplinam cunctae Ecclesiae communem sequar et fovebo observantiamque cunctarum legum ecclesiasticarum, earum imprimis que in Codice Iuris Canonici continentur, servabo.

Christiana oboedientia prosequar quae sacri Pastores, tamquam authentici fidei doctores et magistri declarant aut tamquam Ecclesiae rectores statuunt, atque Episcopis diocesanis fideliter auxilium dabo, ut actio apostolica, nomine et mandato Ecclesiae exercenda in eiusdem Ecclesiae communione peragatur.

4. ACTIVITIES OF THE GENERAL COUNCIL

4.1 Chronicle of the Rector Major

Among the various engagements of the Rector Major during the month of July we record his visit to Ortona (8 July) for the opening of a new foundation for the benefit of drug-addicts; at Varazze (on the 16th) for a Mass "on the sea" organized by the flourishing Oratory we have there; and at Frascati – Villa Tuscolana (on the 29th) for the inauguration of the General Assembly of the Don Bosco Volunteers.

From August 3rd to 20th he was in Chile where, at Punta de Tralca, he preached a retreat to the clergy of the Archdiocese of Santiago. Among the retreatants were two Cardinals, some Bishops, and 400 others who included priests, permanent deacons and final year seminarians. He developed various ministerial themes in the light of the "new evangelization". This service was something that had been asked for repeatedly for a long time, and formed one of the initiatives for the preparation of the local Church for the 5th centenary (1992) of the first evangelization of Latin America. Before leaving the country the Rector Major was also able to have a series of meetings with Salesians,

Daughters of Mary Help of Christians, Cooperators, Past Pupils, Don Bosco Volunteers, etc.

On returning to Italy he was at Turin (Sept.8) to receive the professions in the Basilica at Valdocco; at Parma (on the 9th) for the National Meeting of the Councils of the Past-Pupils. From Sept. 10-13 he was present in Berlin at a study seminar with a group of Bishops and Salesian Provincials.

Particularly significant, finally, was a visit to the Province of Ljubljana in Yugoslavia from Sept. 22 to 25, with a heavy programme of meetings with Salesians, civil authorities, young people and friends of Don Bosco.

4.2 Chronicle of the General Council

The work of the summer plenary session of the General Council (the 11th since the beginning of its six-year term of office) began on June 6: as always the Councillors returned to Rome after three months of heavy work in the various provinces to help the confreres and communities in the fulfilment of their educational and pastoral mission.

The session was marked by a great deal of work and salesian brotherhood. Introducing the session the Rector Major asked that attention be concentrated on two commitments that we have very much at heart: the 23rd General Chapter whose main theme touches the very soul of our mission, and the obligation in respect of vocations (recalled in the Strenna) which remains for many areas a delicate and disturbing point.

The following is a list of the more important matters dealt with during the session; there were of course in addition various points of so-called "ordinary administration" which nevertheless call for a good deal of time and attention and involve items affecting the life of provinces and communities (appointment of provincial councillors, approval of new rectors, the opening and canonical erection of houses, the examination of financial and administrative requests and proposals, matters regarding individual confreres, etc.).

1. *The appointment of Provincials.* New provincials were appointed for the provinces of Hong Kong, where Fr Norbert Tse was finishing his term of office, and Bilbao (Spain), left without a provincial by the sudden death of Fr Federico Hernando. As always, the General Council made a careful examination of the results of the consultations

made in the provinces concerned before consenting to the appointment of Fr John Baptist Zen and Fr Richard Arias as provincials of Hong Kong and Bilbao respectively.

2. *Reports on Extraordinary Visitations.* A work occupying many meetings of the Council was the examination of the reports on the extraordinary canonical visitations made in the period March – May. Six provinces had been visited: Brazil-São Paulo, Central Africa, Central America, Chile, Southern Italy, and Spain-Cordoba. To these was added also the Visitation of the Generalate in Rome, made by Fr Juan Vecchi. In each case the examination of the report presented by the various visitors offered a valuable opportunity for reflecting on the realities of the situation of each provincial community, and of selecting guidelines and other means for an ever more efficacious salesian animation.

3. *Preparation of 23rd General Chapter.* As stated earlier, the GC23 was one of the General Council's main concerns, even though a specific reflection on particular contributions was deferred until the next plenary session. In the present session the Council limited itself to taking note of the state of the preparations, from information supplied by the Moderator; the members also expressed their opinion on two points of the Rule to be fulfilled:

the constitution of the Precapitular Commission with the task of preparing the working document to be sent to the capitulars, and the invitation to the GC23 of a number of observers.

4. *Approval of the Deliberations of Provincial Chapters.* In connection with the GC23 the General Council examined the deliberations of the Provincial Chapters and, where necessary, approved decisions made by them. Many of these Chapters, in fact, in addition to considering the theme of the coming GC23 and sending in proposals in that connection, had also made specific normative deliberations of a provincial character (frequently connected with the provincial directory), which required the approval of the Rector Major with his Council. Deliberations and/or directory norms were approved in respect of the following provinces: Argentina-Cordoba, Brazil-Campo Grande, East Africa, Eastern Canada, France-Lyons, France-Paris, Holland, Hong Kong, India-Calcutta, India-Madras, Ireland, Italy-Adriatic, Italy-Sicily, Jugoslavia-Ljubljana, Jugoslavia-Zagreb, Korea, Paraguay, Philippines, Poland-Pila, Spain-Barcelona, Spain-Bilbao, UPS, USA-San Francisco.

5. *Reports of the Central Departments.* Each of the Councillors heading the various Departments (Formation, Youth Pastoral Work,

Salesian Family and Social Communications, Missions, and Economist's Department) reported on the activities carried out in the Department concerned, and on the problems and prospects foreseen in the animation of their respective sectors. Each report enabled the General Council to reflect on methods for providing ever more effective help at the level of the Congregation for ensuring constant growth.

In the Economist's sector should be mentioned in particular the *examination and approval of the yearly account*, in accordance with art. 192 of the General Regulations.

6. *Membership in the Salesian Family of the Association of Mary Help of Christians.* The General Council completed a discussion begun in the previous session, and gave a positive response to the request for membership in the Salesian Family that had been put forward by the Association of Mary Help of Christians, founded by Don Bosco and with its centre of animation at the Basilica in Turin. The General Council studied the history of the Association and its characteristics in the light of present-day realities, suggesting some guidelines which the Rector Major subsequently made his own in letters sent respectively to the members of the Association and to the Rector of the Sanctuary in Turin (cf. 5.3 of Documents and News Items of the present Acts).

To conclude this panorama of work there should be added the atmosphere of salesian joy and constant prayer that accompanied the work itself. Outstanding moments of prayer were especially the com-

mon eucharistic celebrations and the day of retreat on Friday 7 July, animated by Fr Enrico Dal Covolo of the UPS. The session ended on 21 July.

5. DOCUMENTS AND NEWS ITEMS

5.1 Approval of the proper text of the Missal of the Society and of the Salesian Family

On 20 July 1989 the Congregation for Divine Worship and the Discipline of the Sacraments approved the text of the proper Missal of the Salesian Society and of the Institute of the Daughters of Mary Help of Christians, which is extended also to the Salesian Family. The text had been appropriately revised and updated after the approval of the Constitutions of the two religious Institutes.

The text of the Missal is at present in process of publication.

We give below the pontifical Rescript in the original Latin and in an English translation.

Latin text

CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. 932/87

SOCIETATIS
S. FRANCISCI SALESII

Instante Reverendissimo Domino
Aegidio Viganò, Societatis S. Fran-
cisci Salesii Rectore Maiore, litteris

die 9 iulii 1987 datis, vigore faculta-
tum huic Congregationi a Summo
Pontifice IOANNE PAULO II tribu-
tarum, textum italica lingua exara-
tum PROPRII MISSARUM ad usum
eiusdem Societatis, prout exstat in
adiecto exemplari, libenter proba-
mus seu confirmamus.

In texto imprimendo inseratur
ex integro hoc Decretum, quo ab
Apostolica Sede petita confirmatio
conceditur. Eiusdem insuper textus
impressi duo exemplaria ad hanc
Congregationem transmittantur.

Contrariis quibuslibet minime ob-
stantibus.

Ex aedibus Congregationis de
Cultu Divino et Disciplina Sacra-
mentorum, die 20 iulii 1989.

Eduardus Card. Martinez
Praefectus

Petrus Tena
Subsecretarius

English text

CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. 932/97

SOCIETY
OF ST. FRANCIS DE SALES

At the request of the Very Reve-
rend Fr Egidio Viganò, Rector Ma-

jor of the Society of St Francis de Sales by letter of 9 July 1987, in virtue of the faculties granted to this Congregation by the Supreme Pontiff JOHN PAUL II, we willingly approve and confirm the text of the MISSAL PROPER to the same Society, drawn up in Italian as presented in the attached copy.

When the text is printed, this Decree, by which the Apostolic See grants the requested confirmation, is to be inserted in full. In addition, two copies of the printed text are to be sent to this Congregation.

Anything to the contrary notwithstanding.

From the Offices of the Congregation for Divine Worship and the Discipline of the Sacraments, this 20th day of July 1989.

Edward Card. Martinez
Prefect

Peter Tena
Undersecretary

5.2 Annual liturgical celebration of the memorial of Blessed Luigi Versiglia and Callistus Caravario on 13 November.

We print below the Rescript of the Congregation for Divine Worship and the Discipline of the Sacraments, transferring the annual

liturgical memorial of Blessed Luigi Versiglia and Callistus Caravario to 13 November, the day on which their martyrdom was recognized by the Church.

Latin text

CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. CD 386/89

SOCIETATIS S. FRANCISCI SALESII

Instante Reverendissimo Domino Aloisio Fiora, Societatis S. Francisci Salesii Procuratore Generali, litteris die 11 iulii 1989 datis, vigore facultatum huic Congregationi a Summo Pontifice IOANNE PAULO II tributarum, perlibenter concedimus ut memoria Beatorum Martyrum Aloisii Versiglia, episcopi, et Callisto Caravario, presbyteri, in Calendario proprio die 25 februarii inscripta, ad diem 13 novembris transferri possit.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 27 iulii 1989.

Eduardus Card. Martinez
Praefectus

Petrus Tena
Subsecretarius

English text

CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. CD 386/89

SOCIETY
OF ST. FRANCIS DE SALES

At the request of the Very Reverend Fr Luigi Fiora, Procurator General of the Society of St Francis de Sales by letter of 11 July 1989, in virtue of the faculties granted to this Congregation by the Supreme Pontiff JOHN PAUL II, we willingly grant that the memorial of the Blessed Martyrs Luigi Versiglia, bishop, and Callistus Caravario, priest, at present inscribed in the proper Calendar on the 25th day of February, be transferred to the 13th day of November.

Anything to the contrary notwithstanding.

From the Offices of the Congregation for Divine Worship and the Discipline of the Sacraments, this 27th day of July 1989.

Edward Card. Martinez
Prefect

Peter Tena
Undersecretary

5.3 Recognition of the "Association of Mary Help of Christians" as members of the Salesian Family

We print the following letters sent by the Rector Major to the Members of the Association of Mary Help of Christians, the Rector of the Basilica of Mary Help of Christians in Turin, and the various groups of the Salesian Family, informing them of the recognition granted to the "Association of Mary Help of Christians" as members of the Family.

Prot. n. 89/0855

Rome, 24 July 1989

To the members of the Association of Mary Help of Christians

Dear brothers and sisters of the Association of Mary Help of Christians,

I am happy to tell you that the Rector Major, in a meeting of the General Council on 5 July 1989, gave a positive response to your request for the official recognition of the membership of your Association in the Salesian Family.

This recognition crowns a reality already lived by so many members of an Association started by Don Bosco himself, who instituted it af-

ter the building of the Sanctuary of Mary Help of Christians. On 18 April 1869, the Archbishop of Turin approved its statutes and canonically erected it in the church at Valdocco dedicated to her. (BM 9,285). It was later extended to the whole world by subsequent documents of the competent ecclesiastical authorities (cf. E. Ceria, *Annali I*, p. 91, note 3). Every local association of members has always been aggregated to the primary Association of the Sanctuary of Mary Help of Christians at Valdocco (BM 13, 323; MB 13, 950). Each of Don Bosco's Successors, and especially Fr Peter Ricaldone, has constantly fostered its growth.

The Rector Major with his Council had already studied your request last January and February after the first World Congress of the Association, held at Turin-Valdocco in July 1988 during the centenary celebrations. The request was supported particularly by the representatives of Spain and Portugal; subsequently further pressing requests came in from Bolivia, Colombia, Ecuador, Italy and Venezuela.

In that first examination a favourable overall judgement was reached, but it was thought that a deeper analysis of certain aspects was desirable. To this end the Rector of the Sanctuary at Valdocco, Fr Gianni Sangalli, was brought in and asked to gather further elements to enable a more complete discern-

ment to be made. In this way it has been possible to determine more clearly the title of your Association to membership of our Family.

The title is that of "*salesian devotion to Mary Help of Christians*" in the form instituted by Don Bosco. It is a characteristically ecclesial devotion, with a lively awareness of the ministry of the Pope and the Bishops, for the purpose of strengthening christian faith in society by bearing witness through moral conduct and showing a dynamic activity among the ordinary people and the youth of the local neighbourhoods and country districts. It is a devotion therefore which is not only an expression of religious cult and sentiment but one also which becomes translated into an attitude of life and apostolic activity.

I think it will be well to recall with you some of the characteristic elements of the Association which must be considered as particularly significant: its historical origin, its devotional identity, its objectives, and its special communion with the Marian Centre of Valdocco.

a) *The historical origin*

– As a priest in Turin, Don Bosco was not unaware of the ancient and glorious Archconfraternity of Mary Help of Christians with headquarters at Munich in Bavaria, and its affiliated association erected in the

church of St Francis de Paola in Via Po, Turin, where Don Alasonatti had preached and was a member of the association.

But the institution of his own Association at Valdocco is a quite separate and direct initiative, linked immediately with the building of the Temple in honour of Mary Help of Christians and the extraordinary graces granted there by the Blessed Virgin.

– It must be acknowledged too that factors contributing greatly to the rapid spreading of this devotion were Don Bosco's own holiness and the evident relevance, in the context of the time, of the doctrine underlying the concept of the "Help of Christians", which invokes her motherly intervention in favour of the Church, the Pope and the Bishops, of all christian people and especially youth in difficulties.

It is stimulating to read once again the special "Regulations" drawn up at the time by the Saint (cf. MB 9,604-607), and now being revised to bring them into line with new and important requirements of Vatican II.

b) *Devotional identity*

– The Association is called to bear witness to and spread a devotion to Mary – "She who has believed" – which will increase, purify and defend people's christian faith. Pope

John Paul himself, meditating during the centenary on the figure of Don Bosco, noted that the Saint saw in Mary "the basis of the promotion and defence of the faith" (Angelus, 31 Jan.1988). Popular religious feeling finds in this particular Marian devotion a doctrinal content relevant to the present day, cultural expressions suited to a practical life, and valid initiatives in the field of evangelization which render it authentically ecclesial.

– It is a devotion which implies a lively "sense of Church"; it contemplates in Mary the prophetic Model of the Church and its solicitous Mother, who has helped and continues to help the faithful in the difficulties which arise throughout the centuries. It ensures in those who practise it a sincere adherence to Peter's Successor and to the Bishops in their teaching and an active and industrious collaboration in their pastoral ministry.

c) *The objectives at which it aims*

– The Association promotes participation in liturgical actions, the supreme expression of the Church's life, especially through the frequenting of the sacraments of the Eucharist and Reconciliation. In them she finds the source of her ability to bear witness to the Beatitudes in the local environment of life and work, and the vital stimulus for a basic

apostolate in the family and among the people of the neighbourhood.

– It fosters a simple piety, alert to the celebration of Mary's Solemnities throughout the year, especially that of Mary Help of Christians (and of the 24th of each month); it likes to recite the Rosary, meditating with Mary on the mystery of the great events of salvation.

Drawing continual inspiration from Don Bosco, the model of active Marian devotion, it has a predilection for the christian education of the young through appropriate methods and is concerned about families, constantly threatened as they are by temptations that would lead them astray. It is a conscious piety which means to become at the present day a force in the "new evangelization"

– It ensures an overall atmosphere of spirituality which is both substantial and practical, and which gives new life to fidelity to Christ and to his mission of salvation. It promotes in fact especially the care of vocations – lay, religious and ministerial – both for the Salesian Family (through its Cooperators, Institutes of consecrated life, deacons and priests), and for any other kinds of vocation among the People of God.

– It commits the members to share the joys and hopes, and also the problems and challenges, which emerge from the present-day world;

to feel themselves united in the Salesian Family, in communion of action and prayer, in its mission for the promoting of the faith.

d) *Special communion with the Marian centre of Valdocco*

– Finally the Association cultivates a vibrant solidarity with the Basilica of Mary Help of Christians in Turin.

Drawing inspiration everywhere from Don Bosco and his Marian Sanctuary at Valdocco, it strengthens its particular identity and pursues its specific objectives, enriching the devotion with a growing dimension of universality.

In this unique communion with the Marian Sanctuary of Valdocco it learns to develop, in the plurality of local expressions, the legacy of spirit and mission of the whole Salesian Family in the world.

Fr Eugene Ceria, Don Bosco's historian, has said that the building of the Basilica of Mary Help of Christians at Valdocco is of exceptional importance in the tradition of the Salesian Family: it is a proclamation of the certainty of the motherly intervention of Mary Help of Christians ("Mary has built this house for herself"); it is the particular "privileged spot" where a spiritual and apostolic message was given – the heart of the Founder's spiritual patrimony, and it becomes

the centre of cohesion and of universal diffusion ("This is my house; from here my glory will go forth"). Fr Ceria says that with this Temple "Don Bosco touched off a mystical fire which would influence generations of evangelical labourers sent to work everywhere in the Lord's vineyard, and to which they would return to recharge their spiritual batteries" (E. Ceria, *Annali I*, p. 89, and the whole of chap. 9).

And how many other sanctuaries, churches and chapels there are at the present day which could serve as launching pads for the renewal of this devotion!

— Scholars studying the faith speak of a "theology of the temple" as a special place with a sacred presence which has strong spiritual and apostolic projections. The Sanctuary at Valdocco transcends local geographical considerations and is the fruitful centre which extends to the world the riches of a charisma of the Holy Spirit, guarded and animated by the solicitude of the Virgin Mary, Mother of God.

Of this your Association is a living expression: the Lord's Spirit is its moving principle which makes vibrant in every continent the same ardour and love of its great devotee Don Bosco.

* * *

It is my earnest hope that the

whole Salesian Family may become ever more aware of the importance of your Association for the spreading of devotion to Mary Help of Christians, Mother of the Church. The mission to the young and the poor, which the Family has been given, will gain from it growth in spiritual authenticity and apostolic efficacy.

My congratulations to all of you, dear association members, for the official recognition you have now received. May it lead to fresh commitment, to new growth, and to constant sensitivity to the demands of the new evangelization.

To all of you I send my greetings and grateful thanks, with the assurance of a remembrance in my Mass and Rosary.

I trust that the Association may become ever more a dynamic expression of the popular dimension of Don Bosco's charisma.

Affectionately in the Lord,

Fr Egidio Viganò

Prot. n. 89/0856

Rome, 24 July 1989

**Rev. Fr Gianni Sangalli,
Rector Sanctuary of Mary Help
of Christians Turin**

Dear Rector of the Sanctuary of Mary Help of Christians in Valdocco,

On 5 July 1989 the Rector Major with his Council gave official recognition to the Association of Mary Help of Christians as a member of the Salesian Family (cf. letter attached).

I consider this recognition of particular significance and a result of the fruitful year of grace that marked the centenary of 1988. It is not just an expression of simple enthusiasm and a gracious reply to a request; it is something linked with our origins, which enriches our Family and highlights the extraordinary importance of the Sanctuary at Valdocco and its intense vitality on a worldwide scale.

I know that you are already fully convinced of the truth of this statement, but I think it opportune to set out the underlying reasons.

I refer back in the first place to three circular letters that I have written at various times to the confreres while I have been Rector Major.

- Mary renews Don Bosco's Salesian Family: AGC 289, Jan.-June 1978;
- Act of Entrustment to Mary Help of Christians, Mother of the Church: AGC 309, July-Sept. 1983;
- The Marian Year (with the commentary on the official prayer of entrustment): AGC 322, July-Sept. 1987.

Together they constitute a small

series of aids which help the confreres to deepen the Marian dimension of our vocation, and which can also serve to clarify the significance to the Family of the membership in it of this Association.

In particular, the first of these circular letters (that of 1978) is still at the present day an up-to-date presentation of the whole Marian aspect of Don Bosco's charisma. It has lost none of its relevance and should be read again and meditated on so that we may grow in fidelity. I consider it a declaration of our conciliar renewal, which is at the basis of the "Valdocco Project" which you know at first hand; today it includes also, as a further development, this recognition of membership of the Association in the Salesian Family.

I would like to share with you some reflections which I hope may serve to indicate its importance and throw light on the obligations that follow from it. I refer in particular to the following points: the title to membership, the theological significance of the Basilica at Valdocco, and the practical responsibilities of the animators.

- *The title to membership*

What is the specific title to membership of the Salesian Family of the Association of Mary Help of Christians? I do not think it difficult to discover: the associates form part

of the Family *by reason of their salesian devotion to the Help of Christians*, in the form instituted by Don Bosco himself. This membership implies a commitment to honour Mary Help of Christians and Mother of the Church by sharing in Don Bosco's mission to the young and the lower classes, especially from the standpoint of the promotion and defence of the christian faith among the people.

There are various levels of membership in the Salesian Family.

The first level is that of the three central Groups: SDB, FMA, and the Salesian Cooperators; they represent the permanent basis of Don Bosco's charisma, ensure its faithful continuation in time, and carry within them a specific force of growth in the Church's future. They are a foundation and point of reference for all the others in whatever touches the spirit, mission, and pastoral and pedagogical forms of activity (SDB, Const. 5).

A second level is that of the various Groups of consecrated life that came into existence later as a result of the creative force of the charisma; they share the same spirit and mission of Don Bosco with their own particular emphases which interpret and in fact enrich the common heritage of the whole Family. An examination of the title to membership of each Group is the object of a special process of discernment by

the Rector Major with his Council (cf. AGC 304, circular on the Salesian Family, and criteria for recognition of membership, April-June 1982).

A third level opens up wider horizons, but it needs to be strictly and objectively linked with the same vitality of Don Bosco's legacy: the unifying force of his charism is indispensable also for this wider level of membership. In fact in the case of Past-Pupils the Constitutions have recognized the title of "education received" as a unifying and directive force, going beyond ordinary christian faith (SDB, Const. 5).

In the case of this Association a correct evaluation is rooted in the title of "salesian devotion to Mary Help of Christians" in line with the group form instituted by Don Bosco himself. As is well known, the term "devotion" for our Father did not reduce to certain generic aspects of a simply cultural kind, but implied a commitment to practical witness to the christian faith, lived in apostolic fashion in accordance with the specific characteristics of our charisma.

It is a broad-based association, without too many requirements, but open and in communion with the component Groups at other levels. Just as in the case of Past-Pupils "those who are more sensitive to salesian values" are urged "to develop in themselves the voca-

tion of a Cooperator" (SDB Reg. 39), so among the members of this Marian Association a climate should be cultivated which is capable of bringing to maturity vocations not only for the Cooperators and Don Bosco Volunteers, but also for candidates for the various other Groups of the Salesian Family, especially for the SDB and FMA, and for every kind of vocation in the Church. The vocational aspect, in fact, constitutes one of the dimensions proper to the Marian devotion fostered by Don Bosco; one need only recall his "Work of Mary Help of Christians" for so-called "late vocations".

– *The Basilica of Valdocco, centre of coherence and source of grace*

The famous expression: "Hic domus mea, inde gloria mea" ("this is my house; from here my glory will go forth") has a theological and historical significance of no little importance for the vitality of the salesian charism in the world.

We do well here to refer back to a "theology of the temple" as the geographically incarnated expression of a special presence of God and of his free initiatives, of a sacred place associated with motherly interventions of Mary or the intercession of particular saints. In our mind's eye we can visualize many sanctuaries in the world, especially those erected in honour of the Virgin Mary.

This kind of theological reflection we must now apply in depth to the Sanctuary of Mary Help of Christians at Valdocco, which proclaims Mary's prodigious help in the birth and spreading of our charism.

Don Bosco assures us that the building of this temple, consecrated on 9 June 1868 (a "heavenly day", he called it), was suggested to him from on high (cf. BM 7, 197ff); he was able to complete it in only three years because of Mary's continual and massive intervention. "Do you see this church?", he used to ask; "Mary contributed to it in a wonderful way and made it rise, I would even say, by force of miracles... And her favours did not cease with the completion of the building – they have in fact increased. These are things that bring to the eyes tears of tenderness" (MB 16, 285).

Rightly could Fr Ceria say: "This church of Mary Help of Christians is truly miraculous: miraculous because its situation and form had been shown to the Saint long in advance; miraculous in its building because Don Bosco, poor himself and father of the poor, was able to put it up only by providential means; miraculous because of the flood of graces that she has never ceased to bestow, as from an inexhaustible source" (E. Ceria, *Annali* I, p. 92; it would be worthwhile to read again the whole of chap. 9).

And so our Father speaks of this "house of Mary" as one of "a living

presence, a fountain overflowing with grace, of a continuous renewal of apostolic action, of a climate of hope and of willing commitment to the Church and to the Pope. A real factual lyricism is offered for our consideration. I think we should reflect at greater length on the spiritual consequences for Don Bosco (and for us) of the construction of this Basilica. its effective significance and its creative role in giving shape to his charism and its concrete consequences in the founding and development of the Salesian Family" (AGC 289, p. 19).

The construction of the Basilica at Valdocco is an event which has had a particularly incisive effect on the long and difficult work of foundation of the Salesian Family by our Father. It is not simply the material erection of a church (as in the case of others he built), but a charismatic fact involving an intense experience of faith which contributed to the defining of his personality as Founder.

It was especially through the particular internal relationship he lived in those three years of fatigue and Marian trust that Don Bosco learned to see the motherly presence of Mary as the clearest confirmation that his work was willed by God: "Mary has done everything; she is the mother and support of our Family; we cannot go astray because it is she who is leading us; in this church there is not a single stone

that is not marked by some grace; to her must be ascribed the extension of the Salesian Family; she is the Foundress and support of our works, our Guide, our Teacher; only in heaven shall we be able to understand what she has done, and it will astound us; she loves us too much: Mother, Mother!" (cf. BM *passim*). Mother Mazzarello was right when she said: "If Don Bosco speaks like this, it is because Our Lady has spoken with him"!

For Don Bosco this temple became the centre of solidarity of his works, the source of graces, his Marian sanctuary for the whole world; and the Association of Mary Help of Christians is intimately linked with this temple: it is true to say that Mary not only played an active part in its construction but did not abandon it afterwards. This is why the Association, which now has branches everywhere, is called to keep united to this holy place great numbers of the faithful "who want to share more abundantly in the wealth of spiritual benefits of which it is the perennial source" (E. Ceria, *Annali* I, p. 91).

The so-called "Valdocco Project" had, and still has, the precise purpose of ensuring the living permanence of the Marian heart of Don Bosco in our Family, and the involvement of a growing number of devotees in his mission of evangelization. All the more is this the case at the present day when the temple

enshrines also the sacred mortal remains of Don Bosco, Mother Mazzarello, Dominic Savio, Don Rua and Don Rinaldi.

The "popular" aspect of our mission finds here a fresh source of energy with vast possibilities for wider extension.

In devotion to Mary Help of Christians there is evident need for the renewal, in line with the directives of Vatican II and the Apostolic Exhortation "Marialis cultus", of a whole sector exposed to attitudes which are not genuine. But the advantages to be gained from such renewal are enormous, because Mary represents the supreme synthesis of ecclesial faith and because Don Bosco's kind of Marian devotion finds its fullest and most effective expression in the doctrinal vision of Vatican II; and so it can and must be put forward as one of the dynamic contributions of the popular mission of Don Bosco to the new evangelization.

– *The responsibility for animation*

An important aspect characterizing Don Bosco's activities is his practical organizing ability which explains, at least in part, the fruitfulness and duration of his initiatives: he was able to set out well the responsibilities for their proper functioning, animation and growth. Even the best ideals cannot be achieved in practice without concrete

organisms for their realization.

In addition to his six little books on Our Lady which form part of the "Catholic Readings" that he wrote to spread devotion among the common people, our Father turned his thoughts in a concrete manner to three living structures: the Institute of the Daughters of Mary Help of Christians, the work of Mary Help of Christians for vocations, and this Association of her clients.

And this brings me to the point I want to suggest at the present time for the relaunching of the Association. From it should come forth incentives, motivations and guidelines involving local animators everywhere, together with provincials, local superiors and all those responsible for the various Groups of the Salesian Family.

I emphasize the special responsibility of the Rector of the Basilica; but the duties of animation are shared with him by the various animators of our Family throughout the world. I shall certainly insist on this with those responsible for our own Congregation, and I shall make it my concern to discuss the matter with the Mother General of the FMA so that the Marian commitment of their Institute be directed in a special way to the revitalization and spreading of the Association; but everyone must find at Valdocco a dynamic centre for a worldwide sensitization that will lead to a clear understanding of the apostolic rele-

vance and popular importance of this concrete Marian dimension we have inherited from the Founder.

I take the opportunity afforded by this official recognition of membership to suggest to you three kinds of initiative that seem to me particularly opportune and urgent.

The first is the need to make known by means of a suitable booklet the significance of the membership of this Association in the Salesian Family. This special publication should contain among other things my Marian circular of 1978, the two letters of the Rector Major of today's date to the members of the Association and the Rector of the Sanctuary at Valdocco, some of the documents which you submitted to the General Council, some extracts from Fr Peter Ricaldone's circular "Our devotion to Mary Help of Christians" (ASC, Sept-Oct. 1948), a brief historical summary drawn from the Biographical Memoirs and the *Annali*, etc.

The second is that of helping to overcome – possibly through the continued and intelligent use of the pages of your excellent review published from the Sanctuary – a mentality unfortunately present in some confreres which considers this declaration of membership as a kind of regressive turning back to a pietistic type of confraternity now obsolete. In this task frequent contact with the "Marian Academy" of our

University may be useful for an adequate collaboration as regards enlightenment and doctrinal and cultural renewal.

And the third is the drawing up as soon as possible of a revised edition of the so-called "Regulations" of the Association; this should provide a text fully in harmony with the profound ecclesial, Marian and salesian renewal through which we are living in the run up to the Third Millennium.

* * *

And so, dear Rector, there you have some reflections which I thought well to propose for your attention. Let us entrust everything to Our Blessed Lady as did Don Bosco.

To Fr John Cagliero who led the first missionary expedition he gave some recommendations in writing, and ended them with the following words: "Do the best you can; God will do what we cannot do. Entrust everything to Jesus in the Blessed Sacrament and to Mary Help of Christians and you will realize what miracles are" (BM 11, 369).

Fr Ricaldone was of the opinion that this Association should be considered an integral part of our Family (cf. ASC, 24 Dec. 1948). Let it therefore make present in the world the solicitous help of Mary who from this "her house" spreads everywhere her glory as the first Believer, as Collaborator in the Rede-

mption, as Mother of the Church, as the Star of evangelization.

The whole Salesian Family feels itself truly Don Bosco's heir in its filial Marian expression of faith. The beneficial effects of this will be felt by every single Group of the Family, and especially by needy youth and by people in general for a valid expression of their religious feelings and to stir up their vocational generosity.

It will be a good thing, dear Rector, to find some way of gathering together there at the Centre news of plans and initiatives for animating the relaunching process.

May Mary Help of Christians enlighten us and be always our guide!

Cordially in the Lord,

Fr Egidio Viganò

Prot. n. 89/0863

Rome, 24 July 1989

**To the Superiors General
or Presidents
of Groups of the Salesian Family**

Dear Brothers and Sisters,

On 5 July last the Rector Major with his Council approved the request of the "Association of Mary Help of Christians" for recognition as a member of the Salesian Family.

I include two letters for your information: one addressed to the

members of the Association itself, and the other to the Rector of the Basilica at Valdocco. From these you will be able to deduce the reasons and the values of this recognition.

This new declaration of membership is a source of joy to us. It highlights the importance of devotion to Mary Help of Christians in our common spiritual heritage, it makes us feel a greater fidelity to Don Bosco and his magnanimous initiatives, and it prompts us to give greater care and attention in its religious aspect of faith and christian piety to the popular dimension of the salesian mission. Every group of the Family will feel encouraged not only to foster among its own members devotion to the Help of Christians, but also to work to spread the same devotion among others.

In the "new evangelization", referred to so much by the Bishops, there is a special place for the Marian vision of the whole of the mystery of salvation. Vatican II, the Apostolic Exhortation "Marialis cultus" of Paul VI (1974), the constant and profound directives of Pope John Paul II, insist on the cultivation of a renewed and living Marian devotion as part of "popular piety".

I have been struck by the coincidence in words between an expression of Mamma Margaret and the motto chosen by Pope Wojtyla. Attached to the Pope's coat-of-arms are the words "totus tuus" (entirely

yours!): it is the expression of his total entrustment to Mary. Mamma Margaret, with the simple but robust faith common to the ordinary people of her time, said to John on the eve of his departure for the seminary: "When you were born I dedicated you to the Blessed Virgin; when you began your studies I told you to be devoted to our heavenly Mother; now I ask you to be hers entirely" (BM 1, 279).

In every Group of the Salesian Family should be felt a more lively awareness of the force of a similar entrustment; it gives a characteristically Marian tone to our "da mihi animas", and enables us to carry out the vast work of evangelization among the young and among people in general, not in ways that may be merely intellectual in form, but with a "maternal" method, i.e. one that is suited to the situation and is both practical and efficacious. We may recall what the Pope wrote to us on 31 Jan. 1988: "By your work, dear educators, you are sharing in a wondrous manner in the motherly function of the Church" (IP 20).

This recognition of membership constitutes a special appeal for all our component Groups to give greater importance to the outstanding Marian devotion of Don Bosco. And so, "let us go forward together!" in this relaunching of the Association of Mary Help of Christians.

To you and to your brothers and

sisters I send my cordial greetings with the assurance of a daily remembrance in the Eucharist.

Sincerely in Don Bosco,

Fr Egidio Viganò

5.4 New Provincials

We print some brief biographical details of the Provincials appointed by the Rector Major with his Council during the summer plenary session.

1. Fr John Baptist ZEN, Provincial of HONG KONG.

Fr John Baptist ZEN, the new Provincial of the Province of "Mary Help of Christians" with headquarters in Hong Kong, was born at Tong Ka Hong, near Shanghai in mainland China, on 11 May 1931. He entered the salesian aspirantate at Shanghai in 1942, was admitted to the novitiate in Hong Kong in 1948, and there made his first salesian religious profession on 16 August 1949 at the end of the year's novitiate. After his practical training period he went to Italy to study theology at Turin-Crocetta, and on 11 February 1960 was ordained priest.

After obtaining his doctorate in theology he returned to Hong Kong where he was assigned to the studentate as professor of theology. In

1966 he was appointed Rector of the house of Cheung Chau where he stayed until 1972, when he became Vice-Provincial of the province. In 1975 he became Rector of the Hong Kong aspirantate and in 1980 Rector of the school at Kowloon. At the time of his appointment as Provincial he was Rector of the Hong Kong studentate and a member of the Provincial Council.

2. *Fr Ricardo ARIAS GOMEZ,
Provincial of Bilbao (Spain).*

Fr Ricardo ARIAS was appointed to succeed Fr Federico Hernando after the latter's sudden and unexpected death.

Fr Arias was born at Cerezo de Abajo, near Segovia, on 4 July 1942. After spending four years as an aspirant at Madrid, he entered the Novitiate at Mohernando in 1957, and there made his first triennial profession on 16 August 1958. This was followed in 1964 by perpetual profession at Pamplona.

With the practical training period behind him, he was sent in 1966 to the UPS for theological studies and was ordained priest in Rome on 21 December 1968.

He obtained the Licentiate in Theology and also in Basque linguistics, after which he animated the house of Burceña from 1970-76, and then went on to direct the pastoral centre at Baracaldo. Since

1985 he had been director of the extensive professional work at Pamplona.

5.5 Some news of the preparations for the GC23

The beginning of the GC23 is drawing nearer and in consequence the work of preparation is becoming more intense, both through invocation of the Holy Spirit, and communal reflection with the preparation of suitable instruments.

We may say indeed that the first phase of the Chapter itself has been already concluded with much satisfaction. It involved the process of discernment in the local and provincial communities, and the submission of proposals for the future Assembly at world level. As had been laid down in the programme of work, all the Provinces and Vice-provinces celebrated their Provincial Chapters and sent to the Moderator of the GC23 both the minutes of the election of the delegates, and the contributions (verifications and proposals) that had been discussed and approved by the respective Chapters. An imposing amount of serious work had been done, with the production of a voluminous documentation on the theme indicated (the education of the young to the faith), which will certainly

prove of great value to the members of the Chapter.

Some further brief news items may serve to indicate how preparations are proceeding at the centre in Rome.

In the first place a small group made up of the Moderator, and two confreres (Frs. Francisco Castellanos and Mario Mauri) worked during August to arrange in order the material that had been received and make a first summary of the various requests and proposals, to be passed on to the Precapitular Commission.

At the same time the Rector Major was appointing the Commission for the examination of the minutes of the elections carried out by the Provincial Chapters, as foreseen by art. 115 of the General Regulations. This Commission, composed of Fr Piergiorgio Marcuzzi (President), Fr Mario Grussu and Fr Clemente Franzini, proceeded with attentive care to verify that the acts were in order.

Then on 4 September the Precapitular Commission set to work. Under the responsibility of the Moderator and in agreement with the Rector Major it has the task of

drawing up the reports and schemes to be sent to the capitulars as a basis of work (cf. R 113). The Commission, nominated by the Rector Major in June after hearing the opinions of his Council, is made up of the Moderator and the following confreres: Fr Giovanni Battista Bosco, Fr Joaquim D'Souza, Fr Riccardo Ezzati, Fr James Gallagher, Fr Grzegorz Jaskot, Fr Jean-Bosco Kosta, Fr Angel Larrañaga, Fr Gaetano Galbusera, Fr Renato Mion, Fr Santiago Negrotti, Fr Valentin de Pablo, Fr Giuseppe Prathan, Fr José Reinoso, Fr Francisco Riu, Fr Riccardo Tonelli, Fr Morand Wirth, and Bro. Luigi Zonta.

At the time this number of the Acts goes to press the Precapitular Commission is hard at work, with a view to verifying the contributions of the Provincial Chapters and individual confreres and drawing up an organic synthesis, and also to the preparation of a "working document" for the capitulars.

As always the work is accompanied by the prayers of the communities, that the Lord may help the Congregation at this important moment in its life.

5.6 Our dead confreres (1989 – 3rd list)

"Faith in the risen Christ sustains our hope and keeps alive our communion with our brothers who rest in Christ's peace... Their remembrance is an incentive to continue faithfully in our mission" (C 94).

NAME	PLACE	DATE	AGE	PROV.
P ALBERTI Giovanni	Arese	20-08-89	81	ILE
P ARRIETA CABRERO Enrique	Madrid	02-08-89	61	SMA
L AVELLANEDA José	Barranquilla	17-07-89	74	COM
P BERRETTA Giovanni	Catania	17-09-89	79	ISI
P CARRABBA Matteo	Castellammare di Stabia	24-09-89	78	IME
P CARRERA Telmo	Ambato	13-07-89	43	ECU
P DEBSKI Kazimierz	Warszawa	26-07-89	77	PLE
P DEBSKI Valentín	Santo Domingo	29-06-89	87	ANT
L DELLAZZERI Valentino	Brescia	12-07-89	77	ICE
P DI NICOLA Achille	Menaggio	07-08-89	57	IRO
P ERBA Mario	Sondrio	20-07-89	82	ILE
L FACCHI Giovanni	Arese	02-07-89	82	ILE
P FEDERICI Giuseppe	Roma	30-09-89	74	IRO
P FERRERO Agostino	Lourdes (Francia)	09-08-89	61	ISU
P FISCHER Ernst	Gossau (Svizzera)	10-06-89	75	GEM
P FRYDECKY Vaclav	Bogotá	11-08-89	67	CEP
P GOLA Jan	Kraków	16-07-89	58	PLS
L GONSALVES Alfred	Sulcorna	18-07-89	65	INB
P GRANJA GALINDO Jorge	Quito	16-08-89	76	ECU
P JURGA Kazimierz	Kopiec	07-09-89	64	PLO
P KEMÉNY Pál	Pannonhalma	07-07-89	78	UNG
L KLINGER Johann	Unterwaltersdorf	10-06-89	55	AUS
P KOLEK Edward	Kadyny	02-07-89	53	PLE
P KRHUT Jan	Roznov pod Radhostem	06-09-89	76	CEP
P LICCIARDO Bartolomé	Buenos Aires	22-06-89	79	ABA
P MARTINELLI Giuseppe	Pordenone	18-06-89	81	IVE
P MELLY James Michael	Daleside	05-09-89	70	AFM
P MENSI Guglielmo	Cuenca	23-08-89	70	ECU
P MINGHELLI Giovanni	Alassio	20-06-89	83	ILT
P MORETTI Domenico	Follina (TV)	26-08-89	89	IVE
P MULLIGAN Francis	Dublin	05-08-89	69	MOR
P MÜLLER Michael	Cúcuta	21-05-89	82	COB
L NACHER Manuel	Barcelona	31-08-89	82	SVA
L OCHOA Costantino	Bucaramanga	18-07-89	90	COB

NAME	PLACE DATE	AGE	PROV.
P PANASCI Giuseppe	Messina	04-08-89	78 ISI
L PAOLASSO Guido	Tregnago (VR)	23-06-89	75 IVO
P PELAZ BARREDA Lucas	Barcelona	29-06-89	89 SBI
L PUŠNIK Ivan	Rijeka	15-06-89	67 JUZ
P RAMIK Erwin	Cieszyn	22-08-89	77 PLO
P RAMOS LIRES Vicente	Mohernando	25-09-89	48 SMA
P RAPATI Jan	Rijswijk	26-08-89	76 OLA
P RESTREPO Alejandro	Dosquebradas	08-08-89	76 COM
L RIVERO VICENTE Zacarias	Salamanca	30-08-89	54 SMA
P ROEX Jan	Vremde	09-09-89	76 BEN
P SALERI Clemente	Manaus	30-08-89	81 BMA
L ŠANTELJ Ivan	Trstenik	06-09-89	89 JUL
P SANTOSSO Luigi	Casarsa della Delizia	09-07-89	73 INE
P SANTIÀ Pietro	Colle Don Bosco	29-07-89	86 ICE
L SCHIZZAROTTO Benedetto	Venezia	12-09-89	84 IVE
P SINCHETTO Ugo	Torino	15-06-89	73 ISU
P SORESINI Giuseppe	Milano	08-07-89	79 ILE
P TEMPORINI Paolo	Borgomanero	02-07-89	75 INE
P TERZAGHI Roberto	Rosario	17-07-89	68 ARO
P TLUSTY Vladimir	Praha	15-06-89	57 CEP
P TOTH Ferenc	Békéscsaba	30-06-89	75 UNG
L TREMBOWSKI Piotr	Lutomiersk	12-08-89	75 PLE
P TRICOMI Placido	Palermo	31-07-89	78 ISI
P TRONCOSO CALCAT Sergio	Punta Arenas	07-08-89	59 CIL
P VERMEULEN Germain	Gent	02-08-89	71 BEN
L VIEYRA Julio	La Plata	21-07-89	88 ALP
L WALDHERR Johannes	Benediktbeuern	27-06-89	83 GEM
P WOJCIECH Luis	Caracas	28-06-89	89 VEN
P YHUEL Lucien	Lagny	21-08-89	72 FPA
L ZIMMERMANN Longin	Würzburg	11-06-89	77 GEM



