



acts

of the general council

year LXXIII april-june 1992

N. 340

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

**Roma
Direzione Generale
Opere Don Bosco**

acts

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

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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1. LETTER OF THE RECTOR MAJOR

THE PROPHETIC STIMULUS OF THE EUROPEAN SYNOD

– Introduction. – The European Bishops Synod. – Collapse of ideologies? – Exhortation to apostolic breadth of vision. – New paths to follow. – The unchangeable driving force. – The role of Religious and the leading part played by the young. – Salesian involvement. – Conclusion.

Rome, Ash Wednesday
4 March 1992

My dear confreres

Lent is a time when we prepare ourselves more seriously for the contemplation of the Easter mystery, in which is concentrated all our faith and from which all the aspects of our mission take their rise. I hope that for every community it may provide, through the efforts of the Rector and every single confrere, an atmosphere for internal reflection and give light and strength to the community's plan for the education of young people to the faith. I hope too that in such an atmosphere special importance will be given to my last circular on our special effort with regard to Vocations.

In the latest statistics of the Congregation, which refer to the year 1991, there is an item that gives cause for alarm: the number of novices fell by

80 with respect to the previous year. Some reasons can be given to explain the drop: two or three provinces, in fact, had suspended their novitiate in view of a reorganization of the stages in their formation process. But the fall remains a warning to us to intensify our common efforts in the youth apostolate as envisaged by the GC23. We have an urgent need for more numerous and qualified vocations because so many young people need Don Bosco's charism and so many local Churches are asking insistently for our help. Pressing requests are reaching us from all five continents.

After the recent great changes in Eastern Europe we have already courageously accepted new front-line commitments. The Apostolic Administrator of Eastern Europe, Mgr Tadeusz Kondrusiewicz, for example, already has a good number of confreres assigned to his area; and the Venice Province is about to open a vocational training school in Moscow at the invitation of the civil authorities.

The Apostolic Administrator of Siberia, Mgr Joseph Werth who resides at Novosibirsk, is pressing us to help him and has already assigned to us the town of Aldan (much further east). The Province of Bratislava in Slovakia is responding generously to his invitation.

We are going to Albania too; the Apostolic See has asked us to open various works: a vocational school at Tirana and a catechetical centre at Scutari. Some Italian provinces and that of Slovenia have already accepted the responsibility for these.

And I do not give any further examples, because if we go on to the other continents the requests run into hundreds, without any exaggeration.

But in addition to these new requests, there is also an urgent need to renew the works we have al-

ready; for an authentic and effective evangelizing thrust an injection of youthful and competent energy is needed. We follow the example of Don Bosco who always pressed forward but without chancing his arm: his philanthropic projects were always accompanied by trust in divine Providence and nourished by a strong spirituality and a zealous concern for the promoting of vocations, convinced as he always was of the enlivening presence of the Holy Spirit.

But what makes the need for vocations so terribly urgent is the immensity of the harvest waiting to be gathered in. Pastors pray and exhort; they do not simply limit themselves to the pastoral structures of yesterday, they do not confine their activity only to the sheepfold but look with zealous eyes to today's world with its numerous and insistent challenges; they look at them from the standpoint of pastors, not to foster discouragement but to face up to them boldly and courageously.

Ever since Vatican II, in Synods and Bishops Conferences, in the journeys of the Holy Father and in the indications of the teaching Church, the Pope and the bishops have been speaking to us with a boldness that is prophetic. They sense the breath of the Spirit which is prompting the People of God to a new beginning as the third millennium of the faith draws near.

It is with this anxiety stemming from apostolic zeal that I want to offer you some reflections on the recent European Bishops Synod; for all of us they can throw light on the way to carry out the new evangelization, even though we may be working in other continents.

Soon the Fourth General Assembly of the Latin-American Bishops will take place in Santo Domingo; soon too there will be the African Synod.

These and other similar ecclesial events are an incitement to us to go forward with courage and wisdom along new paths.

The European Bishops Synod

The Synod was announced unexpectedly by the Pope at Velehrad in Moravia on 22 April 1990, and took place at the Vatican from 28 November to 14 December 1991. Taking part were Bishops representing all the countries of Europe, including Turkey. Present too as "fraternal delegates" were representatives of other Christian Churches and denominations, and a certain number of invited people. The presence among the latter of the Rector Major with other religious superiors is certainly for the whole Salesian Family a gift which becomes also an appeal.

The event was intended and planned as a "special Synod" of brief duration: it was to consist of a week for the exchange of information between east and west concerning experiences of faith in the last fifty years, and a second week for drawing up stimulating guidelines and action criteria designed to lead believers to a practical involvement in a new kind of evangelization appropriate to the social and cultural situation of the present day. It was not a Synod of the world's bishops, as was the special Synod of 1985, twenty years after the ending of Vatican II, nor was its purpose to tackle specific themes. It aimed at intensifying communion between Eastern and Western Europe and proclaiming the common intention to renew the manner of fulfilling the duty of evangelization in a future that looked like being particularly challenging. It was more a prophetic event than a blueprint for action.

The Synod's "Final Declaration" specifically stated that it was a "*first step*" towards the dawn of the third millennium.¹

At the foundation of the Synod's guidelines there is a careful consideration of the significance of the extraordinary events that took place in Europe in 1989. They must be considered by believers as a "*kairós*", i.e. a moment in the history of human development particularly enriched by the presence of the Holy Spirit. This gives rise to pastoral reflections for the assessment of the situations resulting from the new realities and the identification of the urgent needs as regards evangelization: as though the Lord himself were suggesting to the Pastors of the Church the path that should be followed by the People of God.

And at the very outset we have a point that is of value everywhere: the "enlightened reading" of historical events of the present day and context. It is not a question of interpreting them from a simple sociological or political point of view, but rather of

¹ Some facts about the Synod:

Participants.

138 members: 29 bishops from the east, 38 from the west; 11 fraternal delegates (representatives of 5 orthodox churches were absent: Russia, Romania, Serbia, Bulgaria and Greece); 8 religious superiors; various "auditores" and "adiutores" and other invited persons, including the President, Vice-president and Secretary of the European Conference of Religious, and some others.

Moderators.

3 President delegates (Cardinals Lustiger, Klemp, Martinez Somalo)

1 Reporter: Card. Ruini, with 2 special secretaries: Mgr Vilk and Mgr Lehemann;

1 Secretary General: Mgr Schotte.

Main documents.

Indications of the Synodal Secretary, 12.4.91

Letter of Pope from Fatima, 13.5.91

Letter on relations with the Orthodox, 31.5.91

Pope's address to Preparatory Commission, 5.6.91

The "Summary", 10.11.91

Two reports of Card. Ruini "before and after the interventions in the assembly".

The Pope's addresses

The Final Declaration

Course.

15 general Congregations 125 verbal interventions 6 sessions of language groups (12 groups) 5 auditions of those specially invited

a careful and communal reflection of faith on the pastoral perspectives offered us by the future of the humanity in which we are inserted. Without any doubt we can also make use for this purpose of the objective contributions of the human sciences, but we do not stop at their level. By faith we rise above them, in our concern to discover in the vicissitudes and challenges of these particular adults and young people of the present day the promptings God is offering us for seeking in the Gospel an adequate reply for solving their many problems.

Lack of attention to historical development, to what is taking place, to the new situations and the emerging culture, would be a truly harmful attitude that would clip our wings as regards our ability to take part effectively in the new evangelization.

It would be both abstract and evading the issue to think of God as being unconcerned with history. Vatican II has taught us, in fact, to allow ourselves to be guided by the Holy Spirit, not only by interior reasoning and conclusions (based even on the most erudite theology) but also – and very practically – by considering his presence in history in the daily events which continually challenge us to find the response to them in the Gospel.

In the light of this first observation concerning the experience of the Synod, I thought with satisfaction of our own GC23 which led us to begin the journey of faith by making a serious pastoral assessment of the youth reality and its contexts. When compared with that of the Synod, our own assessment was limited to the small sector of the daily apostolic work we have to carry out among youth; but that too must be inserted in the great historical turnabout studied pastorally by the Bishops.

Collapse of ideologies?

The Synod has spoken of the fall of communism as a system for the structuring of society. The demolition of the Berlin wall, the new political situation in the former Soviet Union and the countries under its influence, the breakup of Yugoslavia, the fall of the regime in Albania, are all events of great importance, unexpected and even unthinkable, that have now become real and irreversible realities. They are surely the expression of the serious nature of the epoch-making changes through which we are living, and the collapse of a mendacious ideology.

But this does not mean that ideologies are finished. There are others in both western Europe and the world in general; but the collapse of real socialism leaves so many consequences in the fields of culture, economics, politics and religion, that they continue to be challenges to the faith and call for the intervention of a new evangelization, especially among young people.

The reaction brought about in the Pastors of the Church has not been one of celebration at the collapse of former regimes – even though they certainly thanked God for a kind of “miracle” in history (we may recall the expression of unspeakable amazement used by Mr Havel, the President of Czechoslovakia) – but rather that of the need to consider more clearly and concretely what the Church must do to carry out her specific mission in the face of so many previously unknown problems. The Bishops did not set out to provide responses by suggestions of a political, economic or cultural kind (which do not belong to their ministry, even though they are facing obligations which involve everyone), but with a religious and pastoral con-

cern to enlighten the minds and raise the hopes of Christ's disciples and men of good will.

From the considered interpretation by the Pastors of the effects of the downfall of communism there has come an observation which is very significant for evangelization. The term "anthropological catastrophe" has been used to sum up the very serious negative consequences of what has happened. The harm done to freedom, which has been alienated from its true nature, has become very clear: the freedom of the individual, of his conscience and creativity, the ideals to be pursued and the meaning of life, have all been eroded. But it must be added at once that the remedy for so serious a calamity is not to be sought simply in the kind of freedom proclaimed by consumerism. Unfortunately in Europe, even on this side of the Berlin wall, there were and still are ideological deviations which damage man's freedom, and hence harm both individual and society. It was the Synod's hope that the new evangelization would bring it about that Christians would become in society true *witnesses to Christ who has set us free*, or in other words proclaimers of the "liberating" Gospel.

The collapse of the dominating ideology of eastern Europe has highlighted the ideological deficiencies of the west.

Scholars have noted that in recent decades eastern Europe has witnessed a progressive dissociation between Christian belief and observance, with religious practices becoming "weak" and rather subjective, following personal criteria; while in central and eastern Europe, despite the wonderful examples of fidelity to Christ and the Church by many believers, a significant number of citizens have forgotten the faith and many indeed have set themselves against it. In the newly liberated coun-

tries there is an urgent need for cultural and ecclesial updating; they lack resources and are fragile from a social and political point of view. In them there is a mirage of consumerism, and dangerous nationalist movements are springing up.

The result is that at the end of the second millennium one can no longer speak of "Christian" Europe, but rather of "pluralist" Europe with areas of atheism, agnosticism, indifferentism, a strong presence of other religions and serious internal divisions within Christianity itself. And of course there are also some healthy Christian roots to be given new life.

The Synod proclaimed without any ambiguity that in this context the Church is called upon to dedicate herself urgently to the new evangelization, which includes the task of providing a proper education to human freedom. Anthropological errors stem not only from atheistic totalitarian systems; they are also the result of a bad ideological use of certain scientific data. It is important that the Gospel now occupy the space usurped by these ideological intrusions.

One of the tasks of the new evangelization is the wise amalgamation of three great sources of truth in the service of freedom: the anthropology of the current reality, the application of the Gospel to the present context, and the Church's social doctrine. Without the mutual compenetration of these three aspects there can be no efficacious education to the faith. The Synod has placed particular insistence on this theme, showing that freedom is not in itself an absolute and individualistic value but is directed to "truth" and to "communion". The perfection of the human person, in fact, is love: that love of charity which has its source in the life of the Three who are One, and its supreme model in the mystery of

Christ. In lay western culture, on the other hand, we are witnessing a deeply confusing "debacle of love" (and hence also of "freedom") because of selfishness, strife, eroticism, injustice and lack of solidarity.

There is no loving freedom if self-donation in sacrifice and solidarity is lacking. Experience teaches us that human efforts by themselves can never succeed in creating an earthly paradise, either for individuals, families, society or the world at large. And we must note here at once that there will be no "new evangelization" for Europe or any other continent unless human progress in anthropology and sociology is permeated by the Gospel.

This is why the Synod appeals for the inculturation of the Gospel. Today's evangelizers are called to develop a serious cultural preparation in which the present human sciences will have a primary place. The "new evangelization" is in fact the "evangelization of the *new world*".

Exhortation to apostolic breadth of vision

Any ecclesial event is necessarily localized in character, but usually carries with it consequences on a universal scale because it touches the life of faith that belongs to all, even though it must necessarily begin from a local experience.

This is true in a special way of the recent Synod, and its members were fully aware of it. They were concerned, in fact, to avoid in their suggestions anything that could give rise in any way to the least danger of "Euro-centricity". They spoke explicitly of a future European unity open to a universal solidarity: "Europe", says the Declaration, "has given

the rest of the world much in culture and technology which now constitutes the heritage of world civilization. But the history of Europe has known many dark moments, among which it is right to mention imperialism and the oppression of many peoples together with the exploitation of their resources. In fact a certain 'Euro-centricity', whose consequences can be noted at the present day, is to be rejected."²

² Declaration 11

Hence it is indispensable that the new evangelization should include a strong sense of historical conversion, in view of a more solid society which will be able to look beyond its own boundaries and interests.

The cry of Christ suffering comes to us very strongly today from many parts of the world: "we must respond to this call with concrete options which will aim at an end to the arms trade, an opening of our markets, a more even arrangement of international debt, and everything which in those regions would foster cultural and economic growth as well as democratic forms of life. Among other things Europe itself has drawn great riches from the treasury of other races and cultures... All sorts of needs and the great sufferings of the world remind us of God's eschatological promises, which can never be fully realized in this world. Through real solidarity and love we can, in the midst of a divided and torn humanity, set things in motion and sow seeds for the future fulfilment of eternal perfection."³

³ *ibid.*

In this sense the Synod thought it well to highlight the missionary generosity of Europe through the centuries, asking that it be continued and intensified at the present day. The various interventions by representatives from North and South America, from Africa, Asia and Australasia, present in the as-

sembly, gratefully confirmed this missionary thrust springing from the genuine apostolic concern of so many European believers.

Moreover, the lesson of the Synod refers also to two other vital aspects of the new evangelization which are of concern everywhere.

The first is that of an apostolic boldness of faith which does not take fright nor draw back in the face of an enormous task that at first sight seems impossible: that of evangelizing the building of a united Europe; a hundred peoples locked in strife who must be brought to live together and love each other in a single common homeland. When we think of the innumerable religious, political, economic, cultural, racial and historical problems inherent in such a plan, we may begin to think that the fascinating goal is in fact an unattainable utopia. And yet the directives of the Synod urge Christians to become leaders in the project. Time will be needed, a thousand and one difficulties will have to be overcome, the complexity of the operation will demand help from science and technology; it will call for dialogue, perseverance and reconciliation. The Church is well aware that such a project belongs primarily to the temporal order, but she is not for this reason unconcerned about it. Rather is she convinced that this is a particularly important way for her new evangelization work. She wants to be faithful to Vatican II which declared: "The work of Christ's redemption concerns essentially the salvation of men; it takes in also, however, the renewal of the whole temporal order."⁴ And "far from depriving the temporal order of its autonomy, of its specific ends, of its own laws and resources, or its importance for human well-being, this design, on the contrary, increases its energy and excellence, raising it at the same time to the level of man's in-

⁴ AA 5

⁵ *ibid.* 7

tegral vocation here below.”⁵

And so apostolic boldness in evangelization has no fear about tackling enormous tasks concerned with concrete life in the temporal order, because it feels itself enlightened and supported in its specific religious and pastoral mission by the power of the Holy Spirit.

And here I think it important to emphasize that the heart of the evangelizer must cultivate in itself the ardour of theological hope as its daily nourishment. The knowledge that he is called to collaborate at a moment in history characterized by a more intense presence of the Holy Spirit should lead him to rise above himself and his limitations, in the knowledge that the Spirit is his driving force in a Church which “saves” the man of the present day, and which is sent to be the leaven as a “sacrament” in the epoch-making changes that are taking place, even though the manner in which it is all happening is puzzling. The evangelizer’s apostolic breadth of vision is nourished always at the spring of hope. We could say that the “miracle” of which President Havel spoke can be multiplied in the new pastoral work by the Christian hope of the evangelizers.

The second vital aspect of the new evangelization which is of concern everywhere is the awareness that the changes we are witnessing in today’s world are signs, as the Council said, of an “emerging culture” which is becoming ever more *universal*. A careful reading of the introduction to the document “*Gaudium et spes*”⁶ assures us that in every continent man is “living today through a new period of his history”, marked by “a real social and cultural transformation.”⁷ It is not a question of Europe alone, but of a new era in history which is beginning for everyone. The cultures of different

⁶ GS 4-10

⁷ *ibid.* 4

peoples must necessarily take account of such deep transformations. "A more universal form of culture is gradually taking shape, and through it the unity of mankind is being fostered and expressed in the measure that the particular characteristics of each culture are preserved."⁸

⁸ *ibid.* 54

The new evangelization cannot prescind from this fact; it must help to overcome the recurrent danger of deviations stemming from various national, continental, racial and ideological prejudices which imprison the dynamism of cultures, open of its nature to the future of all men, in areas fenced off from universality and the future. Dangerous examples of such short-sightedness can be found everywhere to some extent, brought about for the most part more by uncontrolled feelings and partial projects than by an understanding of faith.

The fact is that at the present day the simultaneous maturing of the various signs of the times is taking place in Europe with ever greater acceleration, with the result that the faith and the Gospel are meeting with a collection of urgent challenges; if these are given an adequate response by the Church they will provide a stimulus for all and also, to some extent, a source of inspiration for pressing ahead. The new evangelization will be characterized by an ability for inculturation and an authentic missionary mentality concerned about the many new varieties of the pagan *Areopagus* and by the bringing together of people of different race, culture and religion. But the building of such a pluralist society is an enterprise that needs God for its attainment.

The evangelization of a new Europe will not be the restoration of something of yesterday, but a new beginning of faith in the living together of people in a manner previously unknown: it will be a

new kind of presence of the Holy Spirit in the emerging culture so as to produce a hitherto unfamiliar civilization of love.

This apostolic breadth of vision requires an open mentality, fostered by a world vision and universal solidarity – qualities which find genuine growth in the living mystery of Christ's Church. The education of young people to the faith therefore means being able to form in them these same values of a world vision and of solidarity with all peoples.

New paths to follow

In a circular letter I wrote some three years ago⁹ I spoke especially of the change of mentality that the new evangelization presupposes in us. The European Synod has now put to us some large-scale problems that are emerging and which must be tackled by new methods. They refer specifically to Europe, but they give light in fact to everyone. They are challenges which spring from the new cultural situation and which highlight some of the greatest difficulties for those working in the pastoral sector.

In Europe at the present day there are many who know nothing at all of the Gospel message; others, equally numerous, remain indifferent to it or unbelievers even though they know it; more than a few are still looking positively for a transcendent experience but think they can find it in other religions; others too there are who explicitly reject Christianity, being strongly imbued with a scientific anthropocentrism which leads them to a growing conviction that they have now reached a "post-christian" era; hence they consider the heritage of

⁹ AGC 331

the Gospel in its essential points and especially in its moral teaching to be pre-scientific and out of date, and so to be eliminated.¹⁰

From this situation massive challenges arise for the Gospel if it be read out of context. In reality the Word of God, even though it was fully pronounced twenty centuries ago, addresses practical problems of all generations. The attitudes mentioned above represent, in fact, only the tip of the immense iceberg of the epoch-making changes.

In their examination of the context the Synodal Fathers have pointed mainly to the following major problems:

- the *materialistic standpoint* from which the attempt is made to interpret anthropology;
- the *political secularism* to be placed at the foundation of the new democratic and pluralistic city;
- the *vast pagan contingent*, with so many of them unbaptized, who are concerned only about their own immediate needs;
- the *religious relativism* that is evident in the face of the widely varying ideas of transcendence among different religions.

By this time Europe is indeed a continent that is pluricultural, plurinational, pluriracial and plurireligious; can it possibly become the homeland of a solid civilization? The Synod has responded with hope. Today's Europe resembles an immense crucible or, if you like, a huge kiln for the forging of a new kind of citizenship. Evangelization will have to come up with new schemes for enlightening and responding to new challenges that never arose in the past, and in particular to the four major problems referred to above.

Let us look at some of the ways proposed to us as evangelizers of the young for tackling the above themes.

¹⁰ A research carried out in 1981 in 9 western countries (Belgium, Denmark, France, Germany, Great Britain, Holland, Ireland, Italy, Spain) resulted: Those believing in some way in God - 75%; in the soul - 58%; in sin - 57%; in life after death - 43%; in the devil - 25%; in reincarnation - 21%. cf. J.STOETZEL: *I valori del tempo presente. Un'inchiesta europea*, SEI, Turin 1984, ch.4

— The *materialistic standpoint*, widespread at the present day, is not just a blunder of ignorant people; it is closely linked with scientific and technical progress. It presents the model of a critical and self-assured citizen, formally respectful of others but without any convictions linked with transcendent principles. To the question: what kind of individual is needed for the new culture?, he replies on a “rational” philosophical and scientific level which excludes from anthropology any real recourse to God. The mentality is one of “learned ignorance”, which seeks among other things to formulate an entirely new system of ethics, to be translated when possible even into social norms.

Man would be a purely earthly being, for whom the proclamation of the Gospel would have no sense; neither would sin, redemption or immortality. Put in these rapid and over-simplified terms, some might think it an attitude easy to correct, but the reality is far different. The educator to the faith is called upon to provide a competent response, and for this he needs to attend to at least two demanding and complementary aspects: in the first place he needs an adequate anthropological preparation, so as to be on a par with today’s scientific progress; and secondly he needs the ability to show that faith is never really at odds with reason and that the latter is essentially and historically open to the transcendent: a competence therefore, and it is new from a cultural point of view, about what man is in his critical maturing.

I think it important for us Salesians to emphasize this aspect. It implies a serious reassessment, for instance, of the school, in line with the deep renewal called for by Vatican II. The way of the school certainly belongs to the new evangelization: it is the third symbol in our oratorian criterion for

renewal.¹¹

¹¹ cf. C 40

How silly therefore to talk about withdrawing from schools so as to do pastoral work at the present day! The school has a most urgent part to play in evangelization. The Holy Father recently declared in the First National Congress of the Italian Church on the Catholic School,¹² that it is the place of culture for the purposes of education and that it bears within itself great resources for the new evangelization. The dialogue between faith and culture is fundamental: "The Church expects much from Catholic schools for her mission in the world in which the cultural challenge is primary, most daring and most productive."¹³

¹² 20-23 Nov.1991

During the Synod emphasis was rightly laid on the importance that must be given in the new evangelization to Catholic schools and universities, in which cultural and scientific development grows in harmony with the faith. The Synodal Declaration expressly declares that "in nations recently freed from communism there is an urgent need to establish Catholic universities and schools."¹⁴

¹³ Oss. Romano (Eng. edtn)
2.12.91

Here therefore we have a new way, that of re-thinking the school in line with the demands of the Gospel in the prevailing context.

¹⁴ Declaration 5

Political secularism has a strong incidence on the democratic dimension of the pluralistic society; and this is something with many implications for the life of faith, especially of the lay faithful and the young. As is noted in the encyclical "Centesimus annus", there is a tendency at the present day to consider agnosticism as the fundamental philosophy and attitude for a democratic mentality; the believer, convinced of a very definite vision of faith concerning man, would be considered unreliable

from a democratic point of view, since he would not accept that truth is determined by the majority, or that it is subject to variation according to different political trends.¹⁵

¹⁵ cf. CA 46

In the face of such a judgement the new evangelization will have to give particular importance to the teaching of the social doctrine of the Church, which specifically enlightens democratic social life with the integral truth regarding the individual and society.

In its light the vast horizon opens up of the true nature of the lay state, intensely proclaimed by Vatican II and implying in evangelizing activity a large-scale relaunching of the vocation and mission of the lay faithful in the world. "Laicism" is always prey to domination by some ideology which distorts its ability to interpret the temporal order correctly. There is an urgent need to present in a lucid and updated manner a faith that can perceive in the whole of created reality the autonomies intended and inserted by the Creator in the very nature of created things.

Here therefore is a new way that we too can pursue in evangelization with constancy and dedication: that of the "lay-project" and of the social dimension of charity to which the GC23 specifically invites us.¹⁶

¹⁶ cf. GC23 246; 203 ff.

The vast pagan contingent, especially of young people, who know nothing of Christ and his Church, is a challenge to the Christian community. The customary pastoral mediations of parish life do not reach them; they need specific interventions, thought up with missionary creativity and suitable pedagogy. On this new frontier we Salesians must be able to devise original ways of approaching the young and of rethinking the way we can present

the hierarchy of revealed values; this is something that calls for a gradual pedagogical process and a great deal of pastoral inventiveness.

What the Pope said to us about "prevention" should be considered in this connection with particular attention: "the art of positive education by putting forward what is good through appropriate experiences which call for the involvement of the pupil and are attractive because of their splendour and lofty nature; the art of producing growth in the young persons 'from within' by appealing to their inner freedom to oppose external conditioning and formalism; the art of winning the heart of young people so as to inculcate in them a joyful and satisfied attraction to what is good, correcting deviations and preparing them for the future by means of a solid character formation."¹⁷

¹⁷ IP 8

In connection with "missionary" work among the young, this evidently shows us a new way of re-launching the oratory criterion of Don Bosco. The new evangelization requires us to be generous in "refounding the Oratory", which is precisely what the GC23 asked us to do.¹⁸

¹⁸ cf. GC23 345-350

Religious relativism begins from the positive fact of a certain openness to the transcendent and the search for a religious experience, but it can often open the way to religious experiences that are not Christian. It must be kept in mind too that in Europe there are well-deserving Christian churches that are non-Catholic and there is an ever increasing number of immigrants belonging to great religions born in other continents; at the present day also we are witnessing the spreading of various sects.

This is a hard and somewhat complex fact that compels us to incorporate strongly in the new

evangelization the demands of an *ecumenical mentality* and the *ability for religious dialogue*. The situation is a delicate one and must be approached by a variety of commitments appropriate to the religious groups concerned, and to be pursued with clear convictions about our own Catholic identity.

In settling on new ways for evangelization we have a particular interest in two aspects that the evangelizer must acquire and develop: to be a sign and bearer of the faith with a clear ecumenical mentality, and to cultivate an ability for dialogue so as to expound the mystery of Christ together with its objective and central nature through a gradual pedagogical process. This new way touches more directly on the formation of the evangelizers or their change of mentality.

Of these two aspects, the first (that of the ecumenical mentality) requires us to make a careful revision of our study programmes and the formation of our confreres in matters concerning other Christian churches, the great religions, and also as regards a knowledge of the more prominent sects present in the area. This will be a help to a more realistic cultivation of the identity of the evangelizer's own Catholic faith by appealing to historical data, not so much to defend a thesis as to know the religious thought of men with whom we live.

The second aspect (that of dialogue) takes us back to the preventive system with its fostering of easy approach and exchange of views, of respect and understanding for others even if one cannot always share their opinions. Here it is important to keep alive in us all the spiritual and methodological heritage contained in our symbolic name of "Salesians": it embraces affability, service, dialogue and patient exchange of views. It makes us think, as Don Bosco wanted, of our Patron St Francis de

Sales and his extraordinary pastoral charity, especially in the difficult mission of the Chablais.

We need urgently to acquire an ecumenical mentality that is capable of dialogue.

I think that the consideration of these four major problems, though presented here in a very compressed form, can lead us to develop new ways: to intensify the pastoral quality of the school, to dedicate ourselves to the planning and realization of the lay project and the social dimension of freedom, to relaunch the Oratory with initiatives in group activity, and to form in ourselves a mentality for dialogue in respect of the various religious experiences.

In this way the new evangelization will gain strength as a dynamic force in the complicated changing era which challenges us. Faith gives us energy for the future and fosters our fidelity to the mission we have received from God: it is not something passive nor a harking back to the past, but a new beginning. It is something for which we have to pay a price – but it is indispensable.

The unchangeable driving force

The Synod's Final Declaration contains a specific indication for ensuring the authenticity of evangelization in a context that is so new and variegated. "It is not enough", says the text, "to spread 'Gospel values' like justice and peace. Evangelization is truly Christian only if is preached the person of Christ, who is their source and foundation, as well as being the centre of the whole Gospel message."¹⁹

¹⁹ Declaration 3

It is a question of perceiving and bringing others

to discover in Christ the great modern challenge of a new choice of God; not the God of our imagination, but the God who is objectively true in himself and in history; not a religious elaboration from below but a divine revelation from above of a historical kind; not the imperfect prophecy of a man, but the human incarnation of God; not a repetition of hackneyed habit, but an enthusiastic daily rediscovery.

A God who loves us, a God who creates us, a God who speaks to us, a God who is solid with us in our sufferings and victory. Not therefore an unknown God who is far away, but a God who is close to us as a Father, a God who makes himself one of us, a God who comes to us individually and forgives our sins, a God who rebuilds us from within and enables us to overcome death itself, a God who does not take away our suffering but brings it to fruition in a happiness that will never end. The Gospel of Christ consists in proclaiming to every individual: God loves you, God is with you, God saves you!

Here I would like to recall what we said when reflecting for the first time on the new evangelization. We saw that we had to consider seriously many cultural innovations accompanying cultural development; not to do so would mean paralysis. But "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 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."²⁰

²⁰ AGC 331, p.11-12

This, therefore, is the Gospel; and there is no other! It cannot change because not even God himself could devise an event greater than this; it is for ever the supreme expression of his love for man. If we speak of a new evangelization, said the Synod, "it is precisely because the Holy Spirit is always bringing forth the newness of the Word of God and continually stirs men and women spiritually. Moreover, this evangelization is new because it is not immutably linked to any particular civilization, since the Gospel of Jesus Christ can shine forth in all cultures."²¹

²¹ Declaration 3

The role of Religious and the leading part played by the young.

The mission to evangelize is a task for all the People of God. From the new kind of relationship between the Church and the world a requirement

emerges which is very important as regards the task of the lay faithful in this connection. They are in the front line for meeting innovations in the temporal order and in the emerging culture. But together with them, and as their energizing principle, there is the consecrated life, which is a strong reminder to all that the world cannot be transformed and offered to the Father without the spirit of the beatitudes.²² For this reason Religious have a strategic part to play in the new evangelization. History shows us that to them was due in large part the first evangelization of all five continents. Paul VI, in the Apostolic Exhortation "Evangelii nuntiandi", speaks of the "immense contribution" they made in the past and continue to make at the present day: "Thanks to their consecration they are eminently willing and free to leave everything and to go and proclaim the Gospel even to the end of the earth. They are enterprising and their apostolate is often marked by an originality, by a genius that demands admiration. They are generous: often they are found at the outposts of the mission, and they take the greatest of risks for their health and their very lives. Truly the Church owes them much."^{23, 24}

The great problems of the present day have need of an urgent renewal by Religious so that the testimony given by their identity and apostolate may be of greater quality: "Religious men and women and their communities will be able to offer to all of Europe the witness of a life rooted in the Gospel if the call to what is essential in consecrated life becomes more deeply rooted in them."²⁵ That "if" gives us much food for thought. The main objectives to be realized are: the primacy of spirituality; the awareness of the ecclesial nature of the charisms of the religious life; and the need for an overall pastoral project drawing its inspiration from

²² cf. LG 31

²³ EN 69

²⁴ Men and women Religious in Europe total 460,000 at the present day, half the number for the whole world.

²⁵ Declaration 5

the document "Mutuae relationes", which is still relevant at the present day.

There you have the point! Those Religious who were the first evangelizers of continents were full of the ardour of faith, apostles of the Church and collaborators of the bishops. In our own brief history, we Salesians can recall names like Cagliero, Fagnano, Milanesio, Lasagna, Costamagna, Balzola, Evasio Rabagliati, Cimatti, Versiglia and Caravario, etc. Their example is a call to us to renew the quality of our witness and activity. The words of John Paul II have already become classical: "new enthusiasm, new methods, new expressions."

In an interview on the topic "What new evangelization?", the theologian Max Thurian was asked whether there was some model of an evangelizer who had a special fascination for him at the present day. Without any hesitation he replied that he considered as a sublime model the saintly Curé of Ars, who became among his people a convincing exponent of who God is and of his infinite mercy. In the evangelizer there must be a contact with Christ and an ability to communicate his mystery to others that permeates his entire personal existence: it is more a matter of testimony than of reasoning.

Now if we Salesians were to ask ourselves to whom we should look for a model for our own inspiration, I do not think there would be any doubt about the reply – we must look to Don Bosco. Not indeed for a deeper understanding of the cultural innovations of the present day, but rather to reflect with him on those three elements indicated by the Pope for the efficacy of the new evangelization. Don Bosco, the evangelizer of the young, is our model and inspiration in each of the three elements: zeal, method and expression.

— As regards *zeal*: Don Bosco teaches us the intense pastoral implication of “Da mihi animas”; the primacy of the salesian spirit must characterize our renewed zeal. This is a commitment we have taken on in the period following the Council, and to neglect it would render us incapable of educating to the faith.

— In *method*, i.e. in the art of education, he is the model in his pastoral practice, though at the same time we must give careful attention to the challenges inherent in the “new education”.²⁶ The Holy Father addressed to us the letter “*Iuvenum Patris*” precisely to reassess this treasure of educative criteriology for the present day.

— In *ways of expression*, he inspires us by his tireless apostolic creativity. Think, for instance, of his initiatives (all of them new and original among the people of his day) in the fields of the use of spare time, schools for the common people, entry to the world of work, social communication, and confidence in group activity among youth. New situations are continually arising at the present day which call for creativity from evangelizers, moved by the same spiritual ardour and the same criteria regarding method.

The GC23 has asked us to “refound the Oratory”, through a renewal in active fidelity to these principles which shine so brilliantly in our Founder. Drawing our inspiration from him, we want in all truth to be leaders in the new evangelization.

The recent Synod goes on to make a special appeal to “young men and women to be leaders as evangelizers of the new generations.”²⁷ We must commit ourselves to the spreading and animation of this appeal, convinced that (in the words of “*Christifideles laici*”) “youth must not simply be

²⁶ cf. AGC 337

²⁷ Declaration 5

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.”²⁸

²⁸ CL 46

The deliberations of the GC23 need to be carefully studied in every community so as to draw up plans for putting them effectively into practice.

Salesian involvement

I think it is one of the Rector Major's duties to invite confreres to be in vibrant practical harmony with the Church's thinking, in her experiences of the Holy Spirit and in her bold apostolic projects. The European Synod of Bishops is an ecclesial event that should stir us deeply, the confreres of Europe in the first place but later all those in the other continents too, but in different ways. Something similar will happen soon for the confreres of Latin America and then for those of Africa, after their respective Bishops Synods, the results of which will touch the whole Congregation. Each of these events is a moment of grace for the universal Church, and hence for all our Congregation.

Meanwhile our European provinces (and they number no less than 40!) are committed to a meeting at the Generalate next June of all the Provincials with the Rector Major and General Council, to consider what steps can be taken, in association with the other constituent groups of the Salesian Family, to meet the Synod's indications. In August next at Colle Don Bosco there will also be the "Confronto-92" with young people from our foundations all over Europe to launch them in the same

direction. In Rome we have already had meetings with some Provincials of Eastern Europe, accompanied by the members of their councils, to see what can be done in connection with the many problems that have arisen; there have also been meetings with the delegates for youth pastoral work from the same areas, who have the urgent task of creating a whole new approach to young people.

Summing up, you can see that in harmony with the Synod there is a widespread desire to promote communion and participation, and this is a stimulus above all to our pastoral work for the young. The fact that they have started out on this road has given vital growth in these provinces to the sense of Church and will prompt continual creative and promising apostolic suggestions. But all provinces indeed should draw inspiration from what the celebration of this Synod means for the universal Church.

Among its stimulating aspects we may emphasize the following:

- awareness of the historical importance of the period in which we are living and its informed interpretation for the renewal of pastoral activity;
- education to a faith that will provide living energy for the individual, the family and the society that has to be renewed;
- apostolic breadth of vision and hope rooted in the power of the Holy Spirit for great apostolic commitments in the future;
- the true nature of the new evangelization and the urgent need for it, with its centering on the mystery of Christ in the perspective of the many paths to be followed;

- the evangelical interpretation of an anthropological turning-point curbed by ideological deviations of various kinds which requires enlightenment of the revealed truth for the benefit of human freedom;
- inculturation of the Gospel as a missionary dimension of education to the faith: a new humanism to be purified and developed, in which a proper promotion of women will clearly appear;
- the overcoming of all nationalism and "continentalism" for a concrete formation to universal solidarity;
- dedication to the formation of the laity which has a leading place in the mission of the Church for the world;
- the exchange of gifts between different ecclesial experiences, with the emergence of a living testimony of the mystery of the cross and the vitally indispensable nature of Peter's ministry;
- the desirability that in the hearts of the evangelizers there may be no separation between spirituality, liturgy and theology, as testimony to a vital faith-synthesis;
- formation of conscience in the delicate field of moral conduct, etc.

All these aspects, and others as well, are to be found in the climate of the interventions, dialogue and documents of the European Synod of Bishops.

And so we do well to give proper value to this visit of the Holy Spirit at a historic moment that brings people of different cultures ever closer together towards a universal convergence in which the christian faith is the light of truth and the energy for cohesion.

Conclusion

In the Synod there was frequent reference also to our Blessed Lady. More than once there was a moving recognition of her motherly protection during the dark years of terrible dictatorship. It was insistently stated that the great events of '89 were due to her special intervention; her role as Mother of the Church throughout history is permanently and mysteriously efficacious; she is indeed the Help of Christians.

In connection with the new evangelization the Synod always thought of her as being united with us in an attitude of prayer in the heart of the Church as at Pentecost, to invoke the Holy Spirit with unswerving trust; in this connection the statement of Paul VI was recalled: "May she shine forth as the Star of that constantly renewed evangelization which the Church must promote."²⁹

²⁹ EN 82

And since all true apostles of the faith have need of continual self-evangelization "through assiduous prayer and meditation on the Word of God and the daily effort to put it into practice"³⁰, the Synodal Fathers turned to her as the lofty model who "teaches us to be open to the Word of God and embrace it with our whole heart: 'she treasured all these things and pondered them in her heart' (Lk 2; 51). In this way, next to her Son, she accompanied the preaching of the Gospel from the beginning."³¹

³⁰ Declaration 5

³¹ Declaration: conclusion.

The members invoked Mary under the title of *Hodegetria*, because she shows everyone the way to reach Christ and to proceed unhesitatingly towards the true faith.

It is with this trust, the fruit of a living hope, that we too have recourse to her, convinced that all our commitment to the education of young people

to the faith finds in her the Teacher and Guide.

Don Bosco has taught us to love her and invoke her as our helper precisely because of her permanent and always active motherhood of the Church on its pilgrimage through the centuries.

We may well think that the recent Synod was a meaningful gift of the Mother of the Church to set it more securely on the way towards the goal of the third millennium.

Let us be grateful to her and feel ourselves invited by her to take up courageously the arduous and complex task of being evangelizers of young people at the present day.

My cordial greetings to all of you in the joy of the paschal mystery.

Affectionately in Don Bosco,

Don F. Viganò

2. GUIDELINES AND POLICIES

2.1 SIGNIFICANCE OF SALESIAN PRESENCE (GC23, nn. 226-230)

Fr Juan E. VECCHI
Vicar General

1. A criterion for verification purposes

The GC23 entrusted to the Provinces the task of verifying that individual works and activities conformed to the criterion of *significance* laid down in GC23, nn. 227 and 230.

Since the matter is not one involving merely ideal perspectives but rather a practical guideline, it gives rise to many concrete questions. The General Council was given the responsibility of following up the Provinces (GC23, 231), and has considered these questions in its last two sessions of June-July and November-December 1991.

The first question is concerned with the implications of this criterion.

For some time now General Chapters have been asking the Provinces to bring our works and activities into line with the demands of our mission, with the changed conditions in the social, cultural and ecclesial fields and in the youth sector, with the new educational and pastoral possibilities, and with the state of our personnel.

The GC19 proposed a comprehensive work of "redimensioning", while the GC20 called for a restructuring of activities to give priority to pastoral objectives (SGC, 398), and to offer a more extensive service to young people in need. The GC21 wanted a "new salesian presence" (GC21, 154-161) in both recent foundation and those of longer standing; and the GC22 asked Salesians to go back to

young people, to their needs and their poverty, relocating our works if necessary (GC22, 6).

The overall result of these guidelines has been to produce practical effects in the Provinces, in the measure in which they have been given decisive application and the confreres have been suitably prepared for starting up entirely new initiatives, or for creating new kinds of pastoral activity in old foundations.

A glance around the Congregation as a whole reveals a considerable number of changes and adaptations at local, provincial, regional and world levels; there is a massive presence of lay people who share in our tasks and responsibility; Salesians have shown a growing concern for the animation of these educative and apostolic forces; a more realistic vision of the local neighbourhood as the place for the fulfilment of the salesian mission is now more evident. Pastoral work has been enriched with new dimensions (Salesian Youth Movement, Volunteer work, young animators, social communication, etc.) and there are openings for further developments, even though they be conditioned by the lack of available resources.

By concentrating on the criterion of *significance* we want to continue with greater determination what has been done so far. In it we have a benchmark that takes up and summarizes, in conformity with a new hierarchy of values, the reasons underlying our previous efforts; and this to respond to the indications coming from the changes now taking place and from the Church's directives.

Significance (in the sense of being meaningful, the sense in which it is used throughout this article), both as a word and a criterion, has not been chosen on the spur of the moment. In the previous six-year period it had been the object of deep thought in some of the team-visits by the General Council because of the number of new requests that were coming in and the impossibility of meeting them through the present siting of our works.

At the root of the criterion there are certain pastoral presuppositions. It is characteristic of evangelization to proceed through "signs", i.e. actions that produce real effects, but which are able at the same time to open up to those who see them new perspectives of existence.

The proclamation of the Gospel does not reach every individual directly, nor does it cover materially every space and activity of human life. It is inserted in them like leaven, a light or a city placed on a mountain top. Nowadays more than ever before, pastoral work is based on signs, the presence and action of the Church which reveals the historical power of the resurrection of Christ.

From this first conviction a second and very practical one follows at once: the need to make options that will enable each community, through its presence and work, to proclaim the Gospel clearly and efficaciously. All our works are useful; but not all of them, because of their siting and the nature of their activity, speak with the same clarity and effectiveness. Some indeed could appear as meeting only the secondary needs of the young, with no more than a veneer of education or religion. What is important about the salesian mission is that it must be seen at once that its primary interest is for the growth in dignity of the individual and his eternal salvation.

2. The elements of significance

As we look more deeply into the application of the criterion of significance we become aware that it presupposes that proper attention has already been given to certain points which become key factors in the discernment of what restructuring is needed and how it is to be carried out.

— The first of these factors is the *persons of the Salesians*. The kind and volume of their workload must be such as to allow for their complete formation in both its initial and ongoing phases. The pastoral setting must aim at exploiting to the maximum their ability to educate to the faith and to animate the educative community. One must see to it therefore that the Salesian does not become overburdened with a multiplicity of organizational, material and administrative functions because of the reduction in our numbers and an uncontrolled expansion of our works.

The spiritual life of each one requires time and care. Premature burnout and nervous breakdowns must be avoided by the assignment of measured tasks which make it possible to work in depth and not be limited to a superficial kind of evangelization.

— A second factor for significance is *the community*: its existence, its human and religious quality, and its apostolic creativity. The Constitutions attribute to it a notable incidence on vocations. The GC23 speaks of certain values that condition its ability to make a strong impact: the unity resulting from the mutual acceptance of individuals, fraternal relationships, and communication and shared responsibility; the daily life which makes evident the root option for Christ, and the welcome given to anyone seeking its help and support (cf. GC23, 219). The community is called to become a sign, a school and an environment of faith (ibid. 216-218).

Significance requires that every work or collection of activities be entrusted to a community which shares responsibility for it; consequently tasks should be assigned with this requirement in mind. This means that from the outset attention must be given to the community's quantitative and qualitative consistency (cf. AGC 335). If it is to function well, each community must be given a guide capable of animating its spiritual life and pastoral activity. That there be available suitably prepared confreres and directive personnel is therefore a point to be attended to, without prejudice to the bold enterprise that has always been a characteristic of salesian activity.

— A third factor is *pastoral quality*. This is needed at two stages: the drawing up of the community's plan selecting the sectors which are more decisive for the education of young people to the faith; and the subsequent concrete realization of what has been decided on. The practical results are of greater value than all the theory and good intentions.

The pastoral quality was the central concern of the GC23: "The journey of faith of the young demands that the salesian community be part of the local context and youth scene with a fresh pastoral approach" (GC23, p. 138). The six capitular deliberations are centred on this point, as also are the practical guidelines designed to

meet the circumstances inherent in the various kinds of work, i.e. environments providing a wide welcome, environments of systematic education, youth groups and large scale gatherings of young people, and communities for youngsters in difficulties. Their quality is measured by the journey of faith we succeed in proposing to the young people concerned, and the educative environment we build up.

Hence there is need to examine the results of the present style of activity, to renew its depth and examine the individual proposals from the more general and fundamental to others more specific or demanding, and eventually reach plans for the individuals and the personal following up of youngsters who are better disposed.

The significance of a work is not to be judged only on grounds of structure and location, but also on the educative project enshrined in it; this latter must be verified in every work.

— A fourth element in significance is the intention and ability to *recruit other workers*, for whom the religious community can become a centre of communion and participation. This becomes significant when those who want to share our work experience in our community a reference point where they find welcome and support.

Two reminders of the GC23 are to the point in this connection: one which asks that Salesians be trained as animators (GC23, 223), and the other which refers to the different realities to be animated, each with its own possibilities of formation, involvement and shared responsibility: the educative community, the Salesian Family, the Salesian Youth Movement.

This too is strictly linked with pastoral quality in so far as it creates the human environment in which youngsters can make contact with “believers” who are close to them: “The journey of faith of the young demands that the salesian community becomes the animator of the educative and pastoral community and of the Salesian Family” (GC23 1.3, p. 141). This deliberation would seem to be in urgent need of implementation: the Congregation, in fact, at the end of the present six-year period should have installed this reality

in all its works (GC23, 236). It will be an indication for the verification of what has been done in the period concerned.

— A final element in significance is the relationship we have with the locality, our insertion in it and the effect of our presence. Some communities have become a point of reference for social, cultural and religious initiatives in their neighbourhood. Messages go out from them, and the people know that they can always approach them and trust them for such purposes as the clarification of problems, common initiatives, the promotion of ideas, the moderation of less desirable tendencies, or the circulation of messages. The community, says the GC23 (n.226), “must acquire (...) the ability to dialogue with the local reality, with social and educational institutions of the neighbourhood and town; the ability to express its educational ardour (...), to interact continuously with the surrounding reality in which it is vitally inserted.”

3. Progress towards still greater significance

What is proposed therefore is not just a material restructuring or a shuffling of personnel, but a *model of pastoral intervention* in which the salesian community is asked to give preferential attention to certain points, and is entrusted with a wider and more decisive role of guidance and animation.

On the other hand, in order to provide efficaciously for the better use of personnel, the formation of community, the pastoral plan, the animation of the educative community and the Salesian Family, and a more effective impact on the local reality, some measures of adaptation will certainly be needed.

The first and most urgent of these are those concerned with the *regeneration, strengthening and multiplication of resources*. These are already indicated in the documents of the GC23, but it may be helpful to recall them:

- to ensure by means of a suitable programme the ongoing formation of Salesians, especially those called to guide communities;

- to give organic consistency to the formation of the laity, devoting to this purpose energy, time and (if necessary) money;
- to prepare, support and coordinate various projects for the christian life of young people, particularly in the line of vocations;
- to render efficacious the organisms of animation at provincial level by a clear definition of their tasks and the establishment of mutual understanding between them and the individual communities.

But in addition to these improvements other *efforts of restructuring* will be needed: the strengthening of sectors or activities which better respond to the urgent needs felt at the present day, and a reduction or cutting back of those which, though valid in themselves, offer less possibility for effect on young people and the environment, by the reallocation of forces in new contexts.

Because we are concerned here with better pastoral quality, all confreres and local communities are solid in a shared responsibility for finding new significance. Perhaps this in itself is an innovation at the present stage: renewal depends on the creative ability of local groups in respect of their own particular educative task.

But a heavy responsibility rests also on the *provincial organisms*. Every individual activity, presence or work is to be seen in the wider context of the mission of the Province as a whole. It is against this background that greater or less significance must be assessed and priorities established. Provinces that operate in a single context are invited to join with others for the appraisal of significance on a broader basis. There are in fact initiatives and kinds of work that could exert a much greater influence if animated with wider vision and generous collaboration on the part of all concerned.

In the process of reassessing the significance of our salesian presence all are called upon to make their contribution to an accurate discernment, while the competent organisms are asked to make the appropriate decisions. Some time must be given to an ample study by the confreres of the changes that need to be made, but decisions must not be put off indefinitely in the hope of attaining the

agreement of everyone.

The Provincial Chapters due to take place in the near future will provide an exceptionally opportune moment for “revising and replanning the individual works of the province in line with their ecclesial and social significance” (GC23, 227). In them the guidelines of the GC23 and some aids already offered by the General Council on the Chapter’s deliberations will prove useful for reference purposes.

2.2 OUTLINES FOR A LAY PROJECT

(material for the drawing up of a provincial plan)

NOTES FOR THE COMMUNITIES

Fr Antonio MARTINELLI
*Councillor for the Salesian Family
 and Social Communication*

Introduction

In recent months all provincial communities have received an aid from the General Council, in connection with the third deliberation of the last General Chapter (GC23, 238): "The Rector Major, through the Departments concerned, will offer elements and lines of thought for a lay project ...".

The conviction that they were dealing with an important item, and one indeed which from certain aspects would determine the manner of our salesian presence in the immediate future, led the Council to work on the topic of the laity, giving it precedence over other urgent matters in the life of the Congregation.

With the purpose of stimulating reflection and the making of decisions in the provincial chapters now taking place, or which will be held later this year, the few pages of the document will serve as guidelines for the Salesians and encouragement for the laity. As a guideline however it goes beyond the material proper to the chapters themselves.

In this sense I have assembled the present "*notes for the communities*". The latter will have to come back continually to the theme of the laity, to keep it up to date with living developments in the Church and with new and changing elements in the daily reality.

Two preliminary clarifications must be kept in mind, so that communities may not feel overburdened by new things to be done, but be helped to renew the attitudes they have to bring to their everyday work.

First clarification: the term "lay" does not imply linkage with a particular sector, because it involves all Departments of the Congregation, i.e. the whole provincial organization and the activities of local communities. It concerns finances, but also youth pastoral work; it involves formation, and also social communication; it brings in the Salesian Family, and also the Congregation's missionary dimension. We may quite truthfully say that the lay person is inserted in all of salesian life and activity. In consequence no confrere can imagine that this is a topic that does not concern his own work.

Second clarification: certainly much is being asked of the laity at the present time. And the reason is that though they are already doing a great deal, they can do much more still, and we shall have to call for their assistance to an even greater extent and help them to overcome the fear of committing themselves.

Guidelines stemming from the document

Every community is invited to make a communal reflection on the following points.

1. It is a document to *get to know through direct experience*. An intellectual knowledge is not enough; what is needed is a practical knowledge coming from the application of the indications given in the document.

Let me give you an example.

The first part is undoubtedly important for its doctrinal reflection on the conciliar and postconciliar Church and a knowledge of salesian tradition. But the emphasis is rather on defining the reality of the lay person under consideration, so as not to lump together all lay people without discrimination and to be able to distinguish among the components of our communities the particular kind of

'lay person' the Congregation had in mind in presenting the document.

It may be useful to recall something the Rector Major said a few years ago: "By laity here we do not mean those Christian members of the Catholic Church who, while remaining in the world and living in line with their typical secular character, are disposed to live out their baptism in the same mission as we have. (...) I think it is essential to make this clarification; without it we should never be able to get off the ground in the Church a true spiritual movement among people (cf. C 5). It is not a question of excluding from our attention and from effective involvement with us (at different levels) so many other collaborators, past-pupils and friends (...) who are not members of religious congregations and institutes" (Egidio Viganò, *La promozione del laico nella Famiglia Salesiana*, in *La Famiglia Salesiana di Don Bosco*, LDC, p. 222).

2. The introduction of the theme of "lay people" in communities requires a clearly evident and practical willingness, to be *open to a change of mentality*.

This would seem to be the point of greater importance; it begins the process of integrating the lay person harmoniously into the educative and pastoral life of the community at every level. The GC23 states unequivocally: "A change of mentality is needed... in the first place in the Salesians themselves" (GC23, 232).

The community is called upon to accept this difficult change from its previous life style, remembering that everything that follows on from the Church's reflections is not a simple repetition of former practice but a prompting "to become organized in a renewed form. A lay project, compelling the community to look also at the world's point of view, requires a different way of organizing the communal and apostolic dimension, even as regards the material space destined for the religious community" (cf. *Outlines...*, n. 3.1.1).

Consequently, as far as practical activity is concerned, the Salesians "will have to give priority to tasks of animation over services of administration, giving greater attention to the formation of the

lay people who work with us and share our responsibility, and less to other commitments" (ibid.).

Communities in general do not find insuperable difficulties in accepting the great general guiding principles of salesian life. Complications and misunderstandings begin when it comes to their practical application to the daily reality. No one will want to deny that the presence and action of lay people in the salesian mission is something new and desirable! But not everyone is willing to accept the consequences.

Unless this stage is reached, all the rest risks being a mere formality.

3. The term and the reality of the "lay person" *leads automatically to further reflection and further practical conclusions concerning our activity.*

It represents a starting point for a new understanding of the entire Church of God, which it relaunches in a way which helps us to gain a new perception of its characteristics (communion, service, testimony, liturgy, etc.) starting from the laity, as does the Apostolic Exhortation "Christifideles laici".

The theme of the "lay person" is evidently linked directly with considerations on "priests" and "religious". It touches deeply both the ministry of the clergy and the testimony of religious. It fosters the concept of overall unity and communion, in so far as the other realities in the Church are ordered to some extent to the lay state. The People of God, the universal sacrament of salvation, is related to the world in view of its evolutionary reality.

In this way the passage from reflection to action is rendered easier. Complementarity implies an overall richness and shared responsibility by the separate elements.

The brief document offered as an aid to the communities insists frequently on the following aspects: the global nature and interdependence of every item expressive of Christ's Church; the original and complementary nature of the contribution of each part to the whole; presence and well ordered contributions to the building of God's Kingdom.

"The fact that there are lay people working with us in the mission, and we with them, is not just a quantitative summation of strength, and still less is it something forced upon us by our losses and dearth of personnel. It is a matter of a mutually enriching communion between distinct but complementary vocations in the Church – an interchange of values that improve the quality of each of the vocations involved by strengthening their identity, improving its effectiveness and making it more relevant to present-day reality" (cf. Fr Egidio Viganò, o.c., p. 227).

4. Because of the foregoing, the *formation of the laity* becomes a priority.

The GC23 gives an opportune definition of the scope and extent of formation: "to foster professional approach, educational ability and witness as regards education to the faith" (GC23, 237).

The "Outlines" of the General Council return insistently to this point. They emphasize its importance, and make of it a specific duty of the salesian community: "to give greater attention to the formation of the lay people who work with us and share our responsibility, and less to other commitments" (*Outlines...*, 3.1.1).

The document suggests a list of possible interventions to be included in a community programme for a formation process. The spirit that should animate the proposed activities should be noted: formation receives an impulse from the practical and apostolic tasks we are called upon to carry out. Formation needs to be of the "hands on" variety.

It gives indications too for a concrete process of formation, with a framework of reference that should be kept in mind as a criterion for practical choices in connection with lay people, in harmony with professional approach, Christian witness and salesian sensitivity. It fosters and follows up the growth of the laity in the following fundamental areas:

- "the area of youth animation,
- the area of culture and education,
- the area of professional competence,
- the area of evangelization and religious experience,

– the area of spirituality and salesianity” (*Outlines...*, 3.3.2).

Finally, it refers also to involvement at provincial level in the formation of the laity: “Bring together from all over the province lay people from our various works for annual days of meeting and reflection, and also for verification in common on a wider scale” (*Outlines...*, 4.2.4).

A significant and important aspect in the “*Outlines*” is that the theme of formation is presented as being of concern to both Salesians and the lay people themselves. This is a point that needs to be taken up and given practical application: references are 3.2, 3.2.1, and 3.2.3.

5. The lay member of the Salesian Family: *the Cooperator*.

In the first place the Introduction to the “*Outlines*” should not be overlooked:

“In face of the many different lay figures in our communities we have had in mind the ‘salesian plan’, a plan born of the sharing of some elements that can be found in every province in the world. They are values and riches of spirit and spirituality, which Don Bosco lived and organized in his experience of the Salesian Family, and left as a legacy to all those who take their inspiration from him.

“The mere recognition of this ‘golden thread’ which links everyone together, members and friends, is sufficient to make clear the spiritual and educational ‘movement’ in which our lay people live out their lives.

“The commitment proposed by the General Chapter has the nature of a challenge. Our aim is to realize the dream of Don Bosco, who wanted to raise up in the Church and in society lay people formed in his own spirit and charism, ‘cooperators’ (i.e. fellow-workers) for the benefit of the young” (from the *Introduction* to the *Outlines...*). This perspective at the beginning of the document is then further developed along the same lines.

One more quotation will emphasize the deep purpose of the “*Outlines*”. “When we speak of the ‘laity’ it is important to emphasize that the highest expression of their life in the Salesian Family is represented by the Cooperators. Their fundamental lay statute is

represented by the Apostolic Exhortation of John Paul II 'Christifideles laici', on the vocation and mission of the laity in the Church and in the world" (*Outlines...*, 2.2.1).

The indications given in the document are a guide for the work of the salesian community, in so far as they:

- give a concrete objective to formation with the laity, putting the Cooperators not only at the end of the formation process as an area resulting from working with them, but also involving the Cooperators themselves in the work of formation of the other lay collaborators;
- inculcate the obligation to spread abroad the salesian spirit wherever we are working, as the animating principle of a process of growth for both Salesians and laity;
- create conditions for making manifest the nature of the Salesian Family (cf. *Outlines...*, 3.3.4) in a particular educational and apostolic area.

6. *Shared responsibility with the laity is the litmus test for all salesian communities and works.*

The "Outlines" are extremely practical in the light of the deliberations of the GC23. Time and time again there is insistence on such connected themes as communion, collaboration, and shared responsibility (cf. *Outlines...*, 1.1, 1.2, 3.1.3, 3.2.2, 3.3.1, 4.1, 4.2, 4.3, 4.4). And three objectives are indicated that must be achieved.

The first objective is the *educative community*. "The constitution of the educative community is the first specific and concrete objective of the lay project" (*Outlines...*, 3.3.1).

Terminology may differ from one place to another, but the objective to be achieved should be everywhere the same, i.e. a reality "that involves young people and adults, parents and educators, in a family atmosphere" (GC23, 232) and is "the subject with overall responsibility for the whole process of growth; it is the natural place for formation and for acquiring educational, spiritual and salesian competence" (*Outlines...*, 3.3.1).

These "notes for communities" do not repeat the rich salesian literature that exists concerning the educative community.

In the matter of 'shared responsibility' it should be noted that an educative community that is alive and active, in the sense asked for by recent General Chapters of the Congregation, automatically gives rise to other organisms of participation and responsibility. It inculcates a mechanism for further growth. The "Outlines" at 4.1 express the need to rethink the roles and functions of religious and laity within the various salesian works. But if the first stage is missing, i.e. the establishment of the educative community itself, these other things which are a natural consequence of it cannot be realized.

The second objective is to *create practical models of shared responsibility at overall and particular levels* (cf. *Outlines...*, 3.3.3).

Actions and choices are often governed by habit. It is not easy to break away from an established usage. But there is more than one way of doing things. There can be many practical models, all of which attain their purpose efficaciously. Renewed or completely new models for the management of activities and relationships between organisms need to be studied and tried out. The document urges both study and experimentation.

The starting point for the creation of new models is the perspective of the "originality" and "responsibility" of the lay person (cf. *Outlines...*, 3.2.3). An examination of situations from this point of view will suggest processes different from those of the past.

In his Exhortation "Christifideles laici", John Paul II recalls the horizons within which the existence of the lay person is realized: communion and shared responsibility: "In the context of the Church's mission, the Lord entrusts a great part of the responsibility to the lay faithful, in communion with all other members of the People of God. Indeed, Pastors know how much the lay faithful contribute to the welfare of the entire Church" (CL 32)

And the third objective is *the taking up by lay people of directive roles*. Here I let the document speak for itself, because it expresses briefly and clearly what is asked for from the salesian com-

munity. "We cannot exclude a priori that lay people may assume directive roles. There are certain situations in which this, in fact, is already the case. In other cases it can be foreseen as a future possibility. The situation must always be viewed in a context of respect for both person and role. The communities have a long way to go as far as the cordial reception of the changing reality is concerned" (*Outlines...*, 3.2.3).

This last stage marks the real process of formation we have carried out with the laity. The delays caused by the neglect to prepare collaborators for services of direct responsibility will be overcome only when the community gets down to its duty of formation, and cordially accepts the new culture which is discovering the new participation and function of the laity, even within the Church.

7. The "Outlines" are a help to a full understanding of the General Chapter's deliberation concerning the "lay project".

A particular task is assigned to those in the Provinces who are responsible for confreres and communities; they have to guide an educational process that is not an easy one. The "Outlines" refer to it in the following words that have already been quoted: "The development of such awareness will surely lead the salesian community to organize itself in a renewed form. A lay project, compelling the community to look also at the world's point of view, requires a different way of organizing the communal and apostolic dimension, even as regards the material space destined for the religious community" (*ibid.* 3.1.1).

The *locality* acquires new meaning and importance (*Outlines...*, 4.3, 4.4).

The specific force and influence of culture is emphasized (*Outlines...*, 3.1.4).

Space is to be found for the new secular tasks referred to in "Christifideles laici" in nn. 34-44.

The relationship between Church and world, so significant and decisive for evangelization at the present day, must be deepened.

The full implication must be rediscovered; from its very beginnings it has shared the educational, evangelization and catechetical processes with so many lay people.

Conclusion

The last paragraph of the document, "support by the General Council", is of direct interest to all salesian communities. The express commitment of the Council needs the collaboration of all.

And so before ending these "notes for communities" I make a request to Provincials and Rectors: their replies will make it possible to continue efficaciously the dialogue on the lay project.

I would like them to send me an account of FORMATION EXPERIENCES now in progress in the Provinces and local communities. To be precise, I need a copy of their plan for the professional, evangelical and salesian formation of our collaborators, with:

- a survey of the requirements and urgent needs they indicate;
- a description of the content and objectives at which the Province or local community were aiming;
- an indication of any particular methods used in the realization of the formation process.

In addition I would like them to send me also an account of their EXPERIENCES OF SHARED RESPONSIBILITY, in respect of the educative community, and of new examples of shared responsibility in the taking up of directive responsibility by lay people (in the spirit of the indications in n.6 of this reflection).

It is important that there be clearly indicated:

- the kind of work in which the experience is taking place;
- the activity entrusted to the direction of a lay person;
- the sector involved in the experience.

Clearly we are speaking here of works, activities and sectors in which Salesians and lay people are working side by side! We are not talking about initiatives taken over totally by the laity.

I would ask you to be good enough to let me have such material NOT LATER THAN THE END OF JULY 1992.

After a careful examination of the material received we shall be able to fulfil the remainder of what is indicated in n. 4.5 of the Outlines for a Lay Project, i.e.:

- the circulation of information about experiences now in progress;

- the preparation of guidance-schemes for the formation of lay collaborators;
- the study of forms of linkage and communication at regional and world level for following up lay people in the maturing of their shared responsibility.

One thing leads to another, as Don Bosco used to say.

We entrust ourselves to the Holy Spirit, in the conviction that the process we have begun will enable us to make great progress for the benefit of the youngsters to whom our mission is directed.

4. ACTIVITIES OF THE GENERAL COUNCIL

4.1 Chronicle of the Rector Major

On 31 December 1991 the Rector Major followed the usual tradition of presenting the Strenna for 1992 to the FMA at their Generalate in the afternoon, and to the confreres of our own Generalate in the evening. Later (5 January) he also presented the Strenna to the members of the Salesian Family of Rome.

In January, as soon as the plenary session of the General Council was ended, he took part in the meeting on pastoral work for vocations at which he gave the closing conference on January 12. After this he preached a retreat to the Rectors of the Milan Province, gathered at the Generalate from January 12-18. On January 17 in the Secretariat of State at the Vatican he signed, together with His Eminence Cardinal Angelo Sodano, the renewed Agreement between the Apostolic See and our Congregation concerning the salesian community working in the Vatican Press.

Other important dates were: 2 February, St Peter's Basilica, celebration of the Holy Father with six Superiors General for the day of consecrated life; 4 February, an in-

vited participant in a meeting of the Synodal Council to prepare for the Synod of 94 on the religious life; 6 February, a meeting in Rome on catechesis to mark the 50th anniversary of the founding of the LDC.

The Rector Major was also present at various meetings with confreres and groups of the Salesian Family in different places. On 26 January he was at Salerno to celebrate the feast of Don Bosco with the Salesian Family. From 6 to 10 February he visited the southern French Province and met communities and members of the Family at Marseilles, Montpellier and Lyons, and celebrated in particular the silver jubilee of the work "Madonna dei Minimi". On 24 February he made a rapid visit to Sondrio, and on the 29th visited the new salesian work begun in the Republic of San Marino.

On 7 March Fr Viganò left for Madrid for the 50th anniversary of the division of the previous single FMA Province of Spain into the present three provinces. To mark the occasion he preached a retreat to the superiors of the three provinces.

A special note attaches to 31 January. This year the solemnity of St

John Bosco did not find the Rector Major at Turin, in accordance with custom. Instead he was at the "Auxilium" Institute of the FMA in Rome, where he shared the joy of the extraordinary visit which Pope John Paul II bestowed on the Pedagogical Faculty and on the entire Institute of the Daughters of Mary Help of Christians.

4.2 Chronicle of the General Council

The plenary session of the General Council began on 1 November with an event of truly special grace: their annual retreat made this year in the Holy Land, in the footsteps of Christ and his Gospel. They were received with great cordiality by the Provincial and confreres, and had as their guide Fr John Bosco Vermet, Professor of Sacred Scripture in our studentate of theology of Cremona. The Rector Major and Councilors were able to visit the places where Christ had taught and contemplate his mysteries, so as to draw grace and spiritual strength for themselves and the Congregation.

A particular experience in the course of this extraordinary experience was the celebration of the centenary of the arrival of the Salesians and Daughters of Mary Help of Christians in the Holy Land. The Rector Major and Council were

joined by the Mother General FMA in commemorating the event on 9 and 10 November, first at Nazareth and then at Bethlehem, with the confreres and sisters of the Middle East. A significant moment, as already mentioned in the previous edition of the Acts, was the conferring of honorary citizenship of Bethlehem on the Rector Major and Mother General.

On their return to Rome on 12 November the Council began their meetings which continued with a steady and intensive rhythm until 10 January 1992. During the time the Rector Major was absent at the Special Synod of the European Bishops the work went on in groups and assemblies for matters of ordinary administration.

As always, many different themes were dealt with by the Council. As well as the usual items (appointment of provincial councilors and the approval of rectors, the opening and erection of houses, matters of an economic and administrative nature), we may list the following points of greater importance.

1. *Appointment of Provincials.* After careful examination of the results of the consultations made in the provinces concerned, the council gave its consent to the appointment of the following Provincials for the six-year period 1992-1998: Fr Franco Dalla Valle (Brazil-Manaus), Fr Michael Cunningham (Great Bri-

tain), Fr André Asma (Holland), Fr Joseph Prathan (Thailand); and, in particular, Superiors were appointed for the juridical circumscriptions already approved in preceding sessions: Fr Jacques Mésidor for the Vice-province of Haiti, Fr Benjamin Puthota for the Province of Andhra Pradesh (India), and Fr Peter Zago for the Southern Philippine Province.

2. *Reports of the Councillors.* Each Councillor made a report on the visits and activities he had carried out in the period August-October 1991. From the various informative reports, specific points were selected to be studied at greater depth.

3. *Extraordinary visitations.* Particular importance was given, as always, to the reports of the "extraordinary visitations". There had been three of these in the period concerned: Brazil-Recife, the Philippines, and Holland; and also the Vice-province of Eastern Canada.

4. *Particular points of study.* As in previous sessions, the Council spent some time in the deeper examination of certain themes affecting the animation of the Congregation, that had emerged during the discernment process in former meetings. The following is a list of the more important of these.

4.1 *Significance of salesian work*

and activities. In pursuance of the study begun in July 1991, further study was given to criteria for the significance (in the sense of being "meaningful") of salesian presence and work, in response to the request of the GC23. In "Guidelines and Policies" in this issue of the AGC (cf. 2.1) the Vicar General presents some of the guidelines resulting from the Council's reflections.

4.2 *Informational policy in the Congregation.* As a development of the programme of the Social Communications Department, and a follow-up to the work of the World Consulting Body on Information, the General Council examined and approved the general lines and the first part of a document on the *Informational Policy of the Congregation*; this document will give guidance for the commitment of the Congregation in the specific sector of information.

With concrete reference to information at Headquarters level, the Council went on to study a proposal from the Department in view of a possible "News Agency" of a professional kind. For this purpose a detailed study of the proposal had been launched, using the services of a professional consulting agency from Spain.

Still in the sector of communication the study was continued of the *renewal and relaunching of the Sa-*

lesian Bulletin, of which some elements had already been studied in the previous session. Further steps were approved for a greater growth and efficacy of the Italian Bulletin (a "management committee" will look at some aspects of the running of the Bulletin); some points were also identified concerning the Bulletin in other languages.

4.3 *The coordination of Project Africa*. The General Council began the analysis of certain perspectives for a plan of coordination of salesian work in Africa on the basis of the indications given in this connection by the GC23.

As part of such coordination the figure was approved of a *Delegate of the Provincials for French-speaking West Africa*, following a proposal made by the Iberian Provincial Conference. The Delegate will act in agreement with the Councillor General for the Missions in his capacity of Coordinator of Project Africa.

4.4 *Team visits*. With regard to the "Team visits" due to begin in

1993 in the various groups of provinces, the General Council began a study of the method for their preparation and realization, with particular reference to the basic theme of such encounters. The study will be continued in the next session.

4.5 *Some aspects of animation and government*. In connection with the Council's specific task of animation, the following two points were examined in particular, in view of a better coordination:

- a. the *forms and levels of communication* between the provinces and the Headquarters Departments in the Congregation;
- b. shared responsibility in the *seeking of personnel* for the various structures at the service of the Congregation as a whole (in particular: UPS, Generalate, international formation communities).

The Council's meetings came to an end on 10 January 1992, and the Councillors left for the different Regions to continue the service to communities and confreres.

5.1 Decree on the heroicity of the virtues of the Servant of God Vincent Cimatti.

The decree on the heroicity of the virtues practised by the Servant of God Mgr Vincent Cimatti was published by the Congregation for the Causes of Saints on 21 December 1991. The official Latin text can be found in the current Italian edition of the Acts of the General Council. The following is an English translation.

"And people from east and west, from north and south, will come and sit down at the feast in the kingdom of God", (Lk 13; 29), because God himself "wants everyone to be saved and reach full knowledge of the truth" (1 Tim 2; 4). For the attainment of this objective the Lord Jesus has instituted the Church, entrusting to it the mission to bring the light of truth and the life of grace to all peoples and individuals.

Among those who have been outstanding for the zeal with which they have collaborated in the evangelizing mission of the Church, a place must be found for the priest Vincent Cimatti, who placed himself totally at the service of Christ and bore witness to him by his admirable virtues and the fervour of his apostolate.

The Servant of God was born at Borgo Durbecco on the outskirts of Faenza on 15 July 1879. His parents were James Cimatti and Rosa Pasi, poor in material goods but rich in faith and uprightness of life. He was the last of six children, an older sister being the Servant of God Maria Raffaele, a Hospital Sister of Mercy († 1945), and an older brother (Luigi) a Salesian Brother who died on the missions in 1927. At the age of three years, soon after the death of his father, Providence arranged that he should see Don Bosco, who was visiting the Salesians of Faenza at the time. The Servant of God relates that his devout mother, lifting him up in her arms, said to him: "Look at Don Bosco". The image of the Saint remained engraved in his memory, and for the rest of his life he continued to look at Don Bosco to imitate him in his love of God and for souls, which he succeeded in doing in an outstanding manner.

In 1888 he entered the local Salesian school, and when his decision had matured to become a priest in the Salesian Society, he went to Turin for his formation, during which he always manifested a fervent piety, a spirit of discipline, a singular aptitude for study, and the will to make continual progress in the way of Christian perfection; in fact his intention was always: "I want at

all costs to become holy, to become very holy, and soon." In 4 October 1896 he made his first profession, and on 18 March 1905 was ordained priest by Bishop John Cagliero.

In the meantime, without prejudice to any of his duties, he had gained the diploma in choral singing (1900), having an evident talent for music, and a degree in Natural Sciences from the University of Turin (1903); subsequently he also graduated in Philosophy and Pedagogy (1906). But, as he said himself, his aspirations were directed towards things of much greater importance: "I would willingly exchange all my degrees and diplomas for the grace of becoming a missionary."

For the next twenty years, however, he had to stay at Turin. During this time he filled various offices, among them those of Prefect of Studies, teacher, musical director, director of the oratory, headmaster of the school, and Rector of the religious community of Valsalice, at that time the formation house for the clerics. He filled all these roles with a well balanced simplicity and dedication. He exercised a deep and lasting influence on both confreres and pupils, who held him in high esteem for the respect and confidence he had in every individual, for his enthusiasm and the extraordinary joy and humility with which he lived out his consecration to God and dedicated himself to teaching and the

apostolate.

Finally his long-felt desire was realized and in December 1925 he was appointed to lead a group of confreres being sent to Japan to the new mission of Miyazaki, that had been entrusted to the Salesian Society by the Holy See. In 1928 the mission became "*sui iuris*" and in 1935 was raised to the rank of a Prefecture Apostolic, with the Servant of God as its first Prefect. From 1935 to 1949 he was also Provincial of the salesian works in Japan. Though poor in means and amidst difficulties of every kind he plunged into the new environment with the enthusiasm, fervour, prudence and pastoral charity characteristic of him. From the outset he loved Japan as his second homeland, assimilating its customs and usages so well that he could say of himself that he had become "Japanese in mind and heart". He won the esteem of all through his zeal, courage, spirit of sacrifice, and the serenity of his dedication to many and laborious apostolic works. He learned to speak Japanese, nourished the lives of the Christians by teaching catechism, preaching, administering the sacraments, spreading devotion to the Sacred Heart of Jesus and to Mary Help of Christians, and by setting up lay associations.

He gave special care to the formation of children and young peo-

ple; promoted the opening of a hostel for orphans and the aged, and willed the foundation of the Congregation of the Sisters of Charity of Miyazaki; at Tokyo he opened an oratory and a school for vocational training, and was responsible for the setting up of a small seminary, a studentate of philosophy for clerics coming from Italy, a novitiate and the building of several new churches. He was a wise and humble religious, respectful towards his confreres for whom he was a model of priestly, salesian and missionary life. He followed with great interest the development of the Daughters of Mary Help of Christians for the education of girls. He maintained good relations with the various authorities and applied all his personal resources, including his musical ability, to spreading knowledge of Christ and his Gospel.

On the outbreak of the second world war the Japanese government asked all ecclesiastical superiors who were foreigners to resign, so that their places could be taken by the local clergy. The Servant of God, with the good of the mission in mind, obeyed at once; he resigned from the office of Prefect Apostolic (1940) and went to carry out his priestly ministry in a Tokyo parish.

When the war was over he took on the extensive and difficult work of rebuilding the religious life of

both the confreres and the Christian community in general. From 1952 to 1962 he was Rector of the Studentate at Chofu where, on 6 October 1965, in the odour of sanctity and rich in merit he piously breathed his last.

His life had been a continuous offering of himself to God, to the Church, to the Salesian Society and to souls, first in Italy and then in Japan, with the sole purpose of cooperating with all his strength in the growth of Christ's kingdom. To make himself all things to all men was for him a duty stemming not so much from his character, which was generous by nature, but from a deep and living faith, from a burning love of God, from an active love of his neighbour and especially of the young, the lowly, the poor, the sick, sinners and non-Christians. To make of himself an ever more docile instrument in God's hands, he denied himself, obeyed promptly the will of God and his superiors, observed faithfully the rule he had embraced, practised detachment from worldly goods, held poverty and mortification in high esteem, and patiently bore the cross of sacrifice and daily difficulties; he especially cultivated union with God through the devout celebration of the Holy Sacrifice, weekly confession, assiduous prayer, and devotion to the Eucharist and the Madonna. With his eyes turned always

to Christ, his Master, Friend and Hope, he followed with determined tread the path that led to sanctity and reached a high degree of perfection.

For this reason, the fame for holiness that had been his in life continued and became more consolidated after his death. And so, at the request of the Salesian Society of St John Bosco, the Archbishop of Tokyo (Mgr Peter Seiichi Shirayanagi), after obtaining the permission of the Holy See in accordance with the M.P. "Sanctitas clarior", initiated the Cause of canonization. To the cognitional process, celebrated in the Tokyo Curia in the years 1976-1978, was added the process of Turin (1978). On 22 January 1982 the decree on the writings of the Servant of God was promulgated, and on 29 March 1985 the decree on the validity of the processes. When the "Positio" had been prepared, the Congress of Theological Consultants took place on 24 September 1991, under the presidency of Mgr Antonio Petti (Promoter of the Faith) with positive results. Hence the Cardinals and Bishops, in the Ordinary Congregation of 10 December of the same year, with His Eminence Cardinal Agnello Rossi as Presenter of the Cause, recognized that the Servant of God Vincent Cimmatti had exercised the theological and cardinal virtues to a heroic degree.

Finally, after a full report had been made by the undersigned Cardinal Prefect to the Supreme Pontiff John Paul II, His Holiness accepted and ratified the voting of the Congregation for the Causes of Saints, and disposed that the decree on the heroicity of the virtues of the Servant of God should be drawn up.

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

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

Given at Rome on 21 December in the year of the Lord 1991.

Angelo Card. Felici
Prefect

✠ Edward Nowak
Tit. Abp. of Luni
Secretary

5.2 XV Week of Spirituality of the Salesian Family

The 15th Week of Spirituality took place at the Generalate in Rome in the period 20-25 January 1992. It was promoted by the Department for the Salesian Family, with the collaboration of various groups of the Family itself.

The theme was centred on the Rector Major's Strenna for 1992: "*The Social Doctrine of the Church is an indispensable means for education to the faith*", as a follow-up and development of what had emerged from the reflections and testimony of the previous year.

There were many participants as usual from all over Europe, including more than 40 Salesians and a further 40 Daughters of Mary Help of Christians, together with a significant representation of other groups: Sister Apostles of the Holy Family, Oblates of the Sacred Hearts, Sisters of Charity of Miyazaki, Don Bosco Volunteers, Salesian Cooperators, Past-pupils of Don Bosco and of the Daughters of Mary Help of Christians, and the Association of Mary Help of Christians. The Councillor General for the Salesian Family coordinated the proceedings, and the Rector Major and the Vicar General of the FMA were present.

The papers given were rich in content and shed light on the theme

from different standpoints. They provided a broad panorama of the relationship between the social doctrine of the Church and education to the faith, in view of the elaboration of a concrete plan to take back to the communities and apostolic groups.

A first session (20-21 January) was given over to *historical aspects*, presented in three papers: "The salesian experience of Valdocco and Mornese lived out in education to the faith and social commitment" (Sr. Anita Deleidi FMA); "The salesian response to *Rerum Novarum*; historical research on documents and initiatives", (Fr José M. Prellezso SDB); and "The growing awareness of the Salesian Family in the post-conciliar period of the relationship between education to the faith and social commitment", (Fr Mario Midali SDB).

A second session concentrated specifically on the Encyclical *Centesimus annus*, as a particularly relevant perspective for our work. A study was made in two stages: in the afternoon of 21 January there was a round-table for "Interventions on the 'Centesimus annus' of John Paul II", and on the following day a paper by Fr Guido Gatti SDB on: "Outlines for involvement in education to the faith at the present day, based on the Encyclical 'Centesimus annus'."

The third and fourth sessions (23

January) aimed at drawing up a *practical plan* for the attainment of a *renewed spirituality*. A basis for such a plan was provided by a paper given by Fr Riccardo Tonelli SDB: "A plan of education to the faith based on the social doctrine of the Church", while the spirituality perspective was illustrated in a round-table on the theme: "proclaiming the faith today in challenging environments: problems and perspectives for the salesian vocation". In this general context several particular situations were presented: areas of emargination (Fr Luigi Giovannoni SDB), situations of religious pluralism (Karl Bopp and M. Lechner), Islamic contexts (Ibtissma Kassis).

As always there were rich contributions from the participants, who told of meaningful experiences. The assembly then split up into groups for a further examination of various situations.

At the end of the week the Rector Major, who had followed closely the progress of the work, offered his own wide and deep comments on the Strenna, with some precise practical indications.

In an effort to sum up the Week's message in a number of specific points, the Councillor for the Salesian Family has selected the following four items as nuclei on which attention should be concentrated:

1. *Don Bosco, Father and Teacher*: As members of the Salesian Family we feel the need to refer back to the experiences which take their rise from Don Bosco, including those concerning sensitivity to the social sphere.
2. "*Centesimus annus*" is a challenge to the Salesian Family: The suggestions arising from the presentation of this Encyclical represent for us an indispensable step for helping the individual members of the different groups of the Salesian Family to become more attentive to what the Spirit is saying to them in concrete cultural contexts.
3. *The demands of solidarity and service*: The reality represented by these two words is sufficient to bring together the most meaningful elements of a spirituality that willingly accepts enlightenment from "Centesimus annus".
4. *The figure of today's salesian educator*: From the experience of the week emerge indications concerning the contribution made by the social doctrine of the Church to salesian spirituality and in particular to the figure of the salesian educator.

These are a few points for stimulating reflection. The complete riches of the Week can be better gathered by reading the Acts themselves.

5.3 Decree of canonical erection of the Salesian Province of Andhra Pradesh (India)

Prot. n. 031/92

The undersigned
Fr. Egidio VIGANO,
Rector Major
of the Salesian Society
of St John Bosco,

- after careful consideration of the development of the salesian mission and the great territorial extension of the Province of the "Sacred Heart of Jesus" of BANGALORE (India);
- in the light of a consultation carried out in the same Province;
- in the light of the favourable opinion of the Provincial and his Council;
- after obtaining the consent of the General Council in its meeting of 28 June 1991, in accordance with art. 132, 1, 1 and art. 156 of the Constitutions;

and on the basis of art. 156 of the Constitutions;

DETACHES from the Province of the Sacred Heart of Bangalore the following houses:

1. CHANDUR "St John Bosco"
2. CUDDAPAH "St Anthony of Padua"
3. GUNTUR "St Michael Archangel"

4. HYDERABAD "St Teresa of the Child Jesus"
5. HYDERABAD "St John Bosco"
6. MANGALAGIRI "St John Bosco"
7. PATSALA TADDIPARRU "St John Bosco"
8. RAVULAPALEM "St John Bosco"
9. VIJAYAWADA "St John Bosco"
10. VIJAYAWADA "The Assumption of Our Lady"

and in addition the salesian works in:

- GUNTUPPALLI "St John Bosco"
- KONDADABA "St John the Evangelist"
- KURNOOL
- NUZVID "St Paul"
- PUNGANNUR "St John Bosco"

and by means of the present Decree **CANONICALLY ERECTS** with the above-mentioned houses and salesian works, the new Salesian Province with headquarters at HYDERABAD - Don Bosco (Andhra Pradesh), with the Title of "St Joseph". Territorially the new Province covers the Indian State of Andhra Pradesh.

This Decree will come into force on 24 April 1992.

Rome, 12 January 1992.

Fr Egidio VIGANÒ
Rector Major

Fr Francesco MARACCANI
Secretary General

5.4 Decree of canonical erection of the Salesian Province of the Southern Philippines and Indonesia

Prot. n. 031/92

The undersigned
Fr. Egidio VIGANO,
Rector Major
of the Salesian Society
of St John Bosco,

- after careful consideration of the development of the salesian mission and the great territorial extension of the Province of St John Bosco of the Philippines, with headquarters in Manila - Paranaque;
- in the light of a consultation carried out in the same Province;
- in the light of the favourable opinion of the Provincial and his Council;
- after obtaining the consent of the General Council in its meeting of 10 July 1991, in accordance with art. 132, 1,1 and art. 156 of the Constitutions;

and on the basis of art. 156 of the Constitutions;

DETACHES from the Province of St John Bosco of Manila the following houses of the Southern Philippines and Indonesia:

1. BACOLOD - Granada "Sacred Heart of Jesus"

2. CEBU - Boys' Home "Immaculate Conception"
3. CEBU - Boys' Town "St Joseph"
4. CEBU - Pasil "Infant Jesus"
5. CEBU - Punta Princesa "Our Lady of Lourdes"
6. DUMAGUETE "St Aloysius"
7. LAWANAN TALISAY (Cebu) "St John Bosco"
8. VICTORIAS "St John Bosco"
9. BAUKAU (Timor-Timur, Indonesia) "Mary Help of Christians"
10. DILI (Timor-Timur, Indonesia) "Bl. Callistus Caravario"
11. FUILORO (Timor-Timur, Indonesia) "St John Bosco"
12. FATUMAKA (Timor-Timur, Indonesia) "Our Lady of Fatima"
13. JAKARTA (Indonesia) "Sacred Heart of Jesus"
14. LAGA (Timor-Timur, Indonesia) "St John Bosco"
15. LOS PALOS (Timor-Timur, Indonesia) "St John Bosco"
16. VENILALE (Timor-Timur, Indonesia) "Bl. Philip Rinaldi"

and in addition the salesian works in MAMBUCAL-Murcia (Negros Occidental) and in MATI (Davao Oriental),

and by means of the present Decree CANONICALLY ERECTS with the above-mentioned houses and salesian works, the new Salesian Province with headquarters at CEBU,

LAWA-AN TALISAY (Philippines), with the Title of "Mary Help of Christians". Territorially the new Province covers the Southern Philippines and Indonesia.

This Decree will come into force on 31 May 1992.

Rome, 31 January 1992.

Fr Egidio VIGANÒ
Rector Major

Fr Francesco MARACCANI
Secretary General

5.5 New Provincials

We give below some biographical details of the Provincials for the two new Provinces of Andhra Pradesh in India, and the Southern Philippines and Indonesia appointed by the Rector Major with his Council during the plenary session of November '91 to January '92.

1. Fr Benjamin PUTHOTA, in the Province of ANDHRA PRADESH, India

Fr Benjamin Puthota, who has been appointed to guide the new Province of Andhra Pradesh with headquarters at Hyderabad in India, was born at Kilacheri, in the Province of Madras. After studying at the Salesian College of Tirupattur he made his novitiate at Kotagiri,

where he also made his first profession on 24 May 1952.

Following philosophy and practical training he went to the salesian studentate of Shillong for theology, and was ordained priest at Madras on 29 June 1962.

He gained the degree of Master of Arts and was then engaged in the educational and pastoral work of the salesian mission. In 1969 he was appointed Rector of the house of Guntur, and in 1973 became Vice-Provincial of the Province of Madras, and in the following year Rector of the provincial house (Madras-Citadel)

In 1976 he was entrusted with the direction of the same province as Provincial, a service he exercised for the following six years.

In 1985 Fr Puthota was called to our Pontifical University in Rome, where the Superiors appointed him to the heavy task of Administrator, an office included in the University Statutes, and one which he still occupied at the time of his new appointment to Hyderabad.

2. Fr Peter ZAGO, in the Province of the Southern Philippines and Indonesia.

Fr Peter Zago, the first Provincial of the new Province of the Southern Philippines, was born at Borgoricco, Padua (Italy) on 6 January 1935. His early studies were made

at the Salesian School in Chieri, from where he went on to the novitiate at Pinerolo where he also made his first profession on 16 August 1953.

After practical training and the study of theology at Bollengo, he was ordained priest at Turin on 25 March 1963. Following ordination he obtained the Licentiate in Educational Sciences before leaving for the Philippines where he became immersed at once in educational and pastoral work.

In 1969 he became Rector of the work at Boys Town in Cebu, where he remained until 1973 when he

was appointed Vice-Provincial and at the same time Rector of the provincial house at Manila-Paranaque.

Three years later he moved as Rector to Tondo in Manila, an office he held for the next six years. In 1982 he went back once again to Cebu Boys Town where he was Rector for a further six years. For several periods he was also a provincial councillor.

From 1990 he had worked in Papua New Guinea, in charge and later Rector of the new salesian missionary work of the technical school at Vunapope.

115.6 S.D.B. Statistics at 31 December 1991

Summarized figures

Isp.	Tot. 1990	Professi temporanei				Professi perpetui				Tot. Professi	Novizi	Tot. 1991
		L	S	D	P	L	S	D	P			
AFC	235	15	31	0	0	26	9	0	143	224	16	240
AFE	72	1	9	0	0	13	16	0	43	82	0	82
AFM	64	1	1	0	0	7	2	0	51	62	2	64
ANT	193	3	40	0	0	16	5	0	120	184	7	191
ABA	218	1	17	0	0	14	7	0	163	202	5	207
ABB	151	1	8	0	1	16	6	0	118	150	1	151
ACO	178	7	24	0	0	11	16	0	117	175	5	180
ALP	121	2	9	0	0	13	9	0	79	112	0	112
ARO	148	2	23	0	0	18	9	0	90	142	4	146
AUL	128	3	16	0	0	21	2	0	83	125	3	128
AUS	151	4	14	0	0	10	1	1	113	143	0	143
BEN	221	0	10	0	0	22	7	0	176	215	3	218
BES	111	3	4	0	0	8	2	0	92	109	2	111
BOL	139	8	33	0	0	14	7	0	73	135	10	145
BBH	171	4	14	0	0	22	4	0	121	165	8	173
BCG	160	5	20	0	0	22	4	0	101	152	6	158
BMA	137	6	30	0	0	20	4	0	70	130	5	135
BPA	112	0	10	0	0	11	1	0	89	111	5	116
BRE	93	2	12	0	0	16	1	0	58	89	4	93
BSP	220	5	22	0	0	32	8	0	140	207	4	211
CAE	35	0	0	0	0	5	2	0	29	36	1	37
CAM	257	12	56	0	0	23	11	0	147	249	11	260
CEB	175	3	40	0	0	12	7	0	111	173	19	192
CEP	224	5	36	0	14	9	8	1	137	210	8	218
CIL	264	5	52	0	0	22	17	0	155	251	8	259
CIN	143	0	7	0	0	36	4	0	93	140	2	142
COB	205	0	34	0	0	38	9	0	117	198	10	208
COM	169	1	37	0	0	20	7	0	97	162	8	170
ECU	251	8	22	0	0	25	14	0	174	243	13	256
FIL	375	28	109	0	0	32	16	1	167	353	14	367
FLY	169	0	4	0	0	35	3	0	126	168	1	169
FPA	237	3	11	0	0	31	1	0	188	234	9	243
GBR	156	2	7	0	0	18	8	0	117	152	1	153
GEK	192	8	17	0	0	39	5	0	114	183	0	183
GEM	311	11	18	0	0	70	7	0	200	306	3	309
GIA	135	3	19	0	0	20	2	0	89	133	7	140
INB	263	9	81	0	0	19	18	0	122	249	24	273
INC	308	7	51	0	0	35	25	0	175	293	11	304
IND	187	2	45	0	0	6	17	0	107	177	17	194
ING	306	5	80	0	0	28	18	0	158	289	10	299
INK	329	10	93	0	0	12	43	0	155	313	33	346
INM	391	6	133	0	0	27	32	0	181	379	24	403
IRL	132	0	11	0	0	9	3	0	104	127	4	131
IAD	166	2	5	0	0	31	4	0	122	164	1	165

Isp.	Tot. 1990	Professi temporanei				Professi perpetui				Tot. Professi	Novizi	Tot. 1991
		L	S	D	P	L	S	D	P			
ICE	351	4	12	0	0	130	4	1	192	343	6	349
ILE	419	6	25	0	0	69	9	0	301	410	4	414
ILT	225	1	13	0	0	40	1	1	165	221	0	221
IME	334	2	22	0	0	48	8	0	249	329	6	335
INE	213	2	7	0	0	43	7	0	147	206	1	207
IRO	308	0	18	0	0	54	3	3	226	304	3	307
ISA	84	0	6	0	0	9	0	0	73	88	2	90
ISI	374	4	22	0	0	35	6	0	293	360	3	363
ISU	472	5	26	0	0	98	7	0	323	459	4	463
IVE	307	2	24	0	0	58	8	1	207	300	6	306
IVO	243	4	15	0	0	50	1	0	171	241	2	243
JUL	150	0	21	0	0	16	8	0	103	148	2	150
JUZ	101	0	15	0	0	7	4	0	68	94	0	94
KOR	61	6	23	0	0	9	3	0	20	61	9	70
MEG	199	12	47	0	0	10	10	0	119	198	13	211
MEM	229	17	67	0	0	15	5	0	105	209	17	226
MOR	160	2	20	0	1	28	3	0	99	153	5	158
OLA	86	0	0	0	0	25	0	1	59	85	1	86
PAR	101	0	25	0	0	9	2	0	61	97	5	102
PER	174	3	32	0	0	13	17	0	100	165	0	165
PLE	398	11	104	0	1	21	35	0	204	376	22	398
PLN	350	4	97	0	0	12	23	0	185	321	21	342
PLO	266	1	59	0	0	2	13	0	177	252	7	259
PLS	289	1	87	0	0	12	27	0	140	267	15	282
POR	203	4	21	0	0	51	5	1	115	197	0	197
SBA	265	1	19	0	0	41	9	0	190	260	2	262
SBI	266	7	28	0	0	56	24	0	141	256	3	259
SCO	154	3	21	0	0	10	5	2	105	146	5	151
SLE	277	12	15	0	0	67	16	0	159	269	4	273
SMA	425	10	35	0	0	101	16	0	251	413	9	422
SSE	199	2	17	0	0	33	5	0	133	190	8	198
SVA	203	3	20	0	0	32	4	0	141	200	8	208
SUE	249	0	11	0	0	51	8	0	170	240	1	241
SUO	121	2	3	0	0	28	3	0	85	121	2	123
THA	109	3	14	0	0	12	3	0	71	103	3	106
UNG	58	1	1	0	2	1	0	0	54	59	5	64
URU	151	1	11	0	0	10	8	0	113	143	5	148
VEN	235	4	29	0	0	21	7	1	165	227	13	240
VIE	99	2	15	0	0	12	43	0	19	91	7	98
UPS	126	0	0	0	0	14	0	0	110	124	0	124
RMG	87	0	0	0	0	20	0	0	69	89	0	89
Tot.	17524	345	2362	0	19	2307	761	14	11103	16911	558	17469
Vescovi	87									86		86
Non cat.	20									20		20
Tot.	17631	345	2362	0	19	2307	761	14	11103	17017	558	17575

5.7 Our dead confreres (1992 – 1st list)

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

NAME	PLACE	DATE	AGE	PROV.
P ABBADESSA Giuseppe	Palermo	06.03.92	83	ISI
L AKABAE Hiroshi Yohanne	Sakuramachi	14.01.92	67	GIA
E ALEMAN Miguel Angel	Buenos Aires	11.03.92	69	—
<i>Fu per 7 anni Amministratore Apostolico di Viedma e per 17 anni Vescovo di Rio Gallegos (Argentina)</i>				
P ARANDA CRESPO Gregorio	Madrid	26.02.92	58	SLE
P BAKEN Jacques	Melsbroek (Belgio)	24.12.91	75	AFC
L BARA Raphael	Jorhat (Belgio)	06.02.92	77	IND
P BATTISTELLA Domenico	Foglizzo	02.02.92	70	ICE
P BECHIS Giuseppe	Canelli	08.03.92	78	INE
P BERGAMASCO Ferdinando	Vercelli	15.02.92	66	INE
P BERLANGA JIMENEZ Baldomero	Córdoba	16.02.92	79	SCO
P BRANDSTETTER Ulrich	Buxheim	14.03.92	84	GEM
P BROSSA Michele	Torino	21.01.92	72	ISU
L CALOVI Carlo	Negrar (Verona)	13.01.92	77	IVO
P CALVET Jean	Lesignan-La-Cebe	07.02.92	67	FLY
P CAMILLERI Antonio	Malta	10.03.92	78	IRL
P CAPOBIANCO Luis	Buenos Aires	21.01.92	34	ABA
P COEREZZA Mario	Hong Kong	14.01.92	74	CIN
P CORCORAN Patrick	West Haverstraw	13.01.92	85	SUE
P DIAZ RIVAS Faustino	Madrid	09.03.92	85	SMA
P DOMBEK Fedrich	Ostrava-Zabreh	24.01.92	76	CEP
P FURLANETTO Giovanni	Varazze	04.02.92	88	ICE
P GUASTAFERRO Vincenzo	Castellammare di Stabia	27.02.92	70	IME
P HASILÍK Metodej	Ostrava-Trebovice	28.10.91	78	CEP
P HERIBEL Jacques	Caen	23.11.91	70	FPA
L JERIČ Ivan	Trstenik	25.12.91	80	JUL
S JEYASELVAM Joseph	Thanjavur	25.02.92	21	INM
E KOCHUPARAMBIL Mathai	New Delhi	04.03.92	52	—
<i>Fu per 5 anni Ispettore e per 8 anni Vescovo di Diphu (India)</i>				
P KUTSCHE Francisco	Buenos Aires	05.09.91	92	ABA
P LOBO Cajetan	Bombay	07.01.92	79	INB
P LOMBARDI Sincero José	Buenos Aires	12.06.91	79	ABA
P MARINGONI Alessandro	Banpong	25.02.92	79	THA
P MARTINI Aldo	Gerusalemme	16.02.92	83	MOR

NAME	PLACE	DATE	AGE	PROV.
L MAURIELLO Giovanni	Castellammare di Stabia	10.03.92	88	IME
P McQUAID Patrick	Dublin	09.03.92	76	IRL
L OLIVERO Carlo	Torino	02.03.92	76	ISU
P PADOVANO Andrea	Castellammare di Stabia	04.03.92	76	IME
L PARDO Miguel Alfonso	La Ceja	29.01.92	77	COM
P PEREGO Antonio	Sesto San Giovanni	07.01.92	68	ILE
P PERON Louis	Guingamp	21.01.92	60	FPA
P PISELLO Giuseppe	Catania	12.03.92	77	ISI
P RINALDI Giuseppe	Torino	03.03.92	78	ISU
P ROA BLECK Alejo	Santiago de Chile	17.12.91	92	CIL
L RUBATTO Giovanni	Roma	01.03.92	84	RMG
L SACCOMANO Leone	Verona	06.01.92	94	IVO
P SANSOÈ Giovanni	Roma	06.03.92	69	IRO
P SEITA Giuseppe	Torino	06.03.92	78	ISU
L SENICA Drago	Ljubljana	10.11.91	74	JUL
P SIONEK Inacio	Mogofores	18.01.92	85	POR
P TOPOREK Zenon	Oświęcim	16.02.92	40	PLS
P UBEDA GARCIA Antonio	Barcelona	26.01.92	73	SMA
P URBANCZYK Engelbert	Mühldorf am Inn	08.01.92	78	GEM
P VALENTINI Eugenio	Roma	12.01.92	86	UPS
P VAN DER BIEST Remi	Buken (Belgio)	10.02.92	78	AFC
L VERONESE Giuseppe	Campo Grande	16.05.91	90	BCG
P WEIKART Josef	Amrisvil (Svizzera)	16.03.92	77	GEM
P WIERTELAK Marian	Wrzesnia	17.02.92	76	PLO
L ZENZOLO Onelio	Torino	23.02.92	89	ICE





