

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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AN INVITATION TO BEAR GREATER WITNESS TO OUR CONSECRATION

Introduction: importance of the next Synod Of 1994. - A difficulty. - An authoritative aide for its preparation. - The unfinished renewal. - Ecclesial aspects in our post-conciliar experience. - The great open horizons. - Demands of the New Evangelization. - We await from the Synod a renewed presence in the world of the mystery of Christ. - Conclusion: Mary, Model and Helper of the consecrated life.

Rome, Birthday of the Virgin Mary
8 September 1992

My dear confreres,

Today, the feast of the Birthday of the Virgin Mary – the Father’s gift for our salvation, I invite you to reflect on God’s generous initiative in our vocation, on his constant presence and the precious gift of his grace, freely bestowed on us throughout our lives. I think of all of you, immersed as you are in work, animated by that ‘pastoral charity’ which the Holy Father describes so well and profoundly in the Apostolic Exhortation “*Pastores do vobis*” in Chap. 3: “The Spirit of the Lord is upon me”.¹ It is a masterly indication that lights up our ‘apostolic consecration’, making it the living centre of all our interior life.

Before long there will be a new ecclesial event which will concentrate attention on the nature and mission of the consecrated life among the People of

¹ *Pastores do vobis*,
19.33

God: the Pope has called the Bishops to an ordinary Synod (the ninth) towards the end of 1994; it will deal with this specific theme, which he considers vital for the renewal of everyone. There is an urgent need in the world for a more intense spirit of the beatitudes to which consecrated persons bear witness.

The Synod will approach the theme from the standpoint of the universal Church, as distinct from other particular Synods (e.g. the 4th Assembly of the Latin-American Bishops or the coming African Synod) whose purpose is to provide a pastoral response to the challenges of their particular contexts. They are both means of pastoral guidance, equally indispensable and mutually complementary: one investigates more deeply the values of their identity for all the People of God, the other – in the light of the common ecclesial identity – deals in practical terms with the various cultural and social challenges of people: unity and plurality in a pastoral work which is at one and the same time one of transcendence and incarnation.

Without any doubt the general vision of the 94-Synod will become translated into particular aspects of both various Institutes of Consecrated Life and the cultural demands of different regions. But its importance antecedes such consequences and furnishes them with guidelines.

If we look at recent Synods of universal level (e.g. the extraordinary Synod twenty years after the Council, the one about the Lay Faithful, and the one dealing with the formation of priests), it becomes immediately clear in what consists the aspect of ecclesial unity and its importance for application to different contexts.

The successors of the apostles will be concerned

to reflect from a pastoral point of view on 'consecrated life' in today's world: on its many forms for tending towards holiness and its various roles of witness and service. There is need to enter into the heart of the Church's mystery the source of all the energy of sanctification; if consecrated persons – in whatever country of the world – do not concentrate their efforts on this aspect they expose themselves to the danger of beating the air. It is not enough to work feverishly and live among the people; they need urgently to proclaim to those people the prophecy of the resurrection in an existential and practical manner.

The next Synod will reimpose on us and on everyone else our ecclesial obligation of giving "outstanding and striking testimony that the world cannot be transfigured and offered to God without the spirit of the beatitudes".² I think it will be particularly beneficial to the Congregation if even now we begin to foster awareness of the importance of this Synod, of its preparation and its celebration.

What about our own personal and communal participation in the Synod? What form can and should it take? It is not easy to give a simple reply suited to everyone. We have to look back over and summarize the laborious research we have worked at and lived through over a period of thirty years; we shall look again at aspects we have already affirmed and more than once, but to consider them from a different standpoint. Of its nature that is not the easiest of tasks, but it will be stimulating and rewarding. But I think that on at least two points we cannot fail to make our contribution: a renewed commitment to live in a convinced and consistent manner our salesian vocation, as authoritatively re-defined and brought up to date in our Rule of life;

² LG 31

and a lively and assiduous interest in everything that will be done in the Church so as to prepare adequately for the coming event. This letter of mine offers some indications designed specifically for the involvement of all of us, individually and collectively, in both directions.

On 2 February last, the feast of the Presentation of the Lord, it was my good fortune to be able to concelebrate with the Holy Father in St Peter's Basilica, which was packed to the doors with men and women religious. The traditional offering of candles took on a special significance. In his homily the Pope said: "Today, in lighting these candles which signify the light of Christ, we are also beginning preparations for the next Assembly of the Synod Of Bishops, which, as you know, will deal with consecrated life and its involvement in the Church and the world. On the threshold of the year 2000 it will deal with your life, your consecration, your way of participating in evangelization and, as a consequence, the Church's missionary activity. Support the preparations for it with your prayers! Actively participate in the consultations addressed to you. The successors of the Apostles want to help you to be Gospel leaven and evangelizers of the cultures of the third millennium and the social ordering of peoples".³

These last remarks of the Pope make me think of the notable evolution of consecrated life in the decades that have followed the Council. despite the defects that are never absent from human endeavours; we are living through the beginnings of a new stage of vitality in secular history. The latter is emerging from a somewhat wintry period, but is already living in a spring-like atmosphere and is opening up to the future to grow with greater vig-

³ *Oss. Rom.* (Eng. edtn.) 5
Feb. '92

our and confidence.

Vatican II provoked in fact a new ecclesial beginning. Despite being harassed by many problems, we can meditate with joy on the words of Paul VI: "We are living in the Church at a privileged moment of the Spirit. People are happy to place themselves under his inspiration. They are gathering about him; they want to let themselves be led by him".⁴

⁴ EN 75

Let us therefore give ourselves diligently to the preparation of this Synod.

A difficulty

The 94-Synod is not going to undertake a study of the particular characteristics of individual institutes, nor even of religious life by itself; it is going to give its attention rather to the global significance and ecclesial importance of the whole of 'consecrated life', and into this category come also secular institutes, other forms of special consecration and Societies of apostolic life.

The question immediately arises as to whether this extension of approach will not expose the Synod to a certain risk of dispersion and genericism. Will not the breadth of treatment prove harmful to the depth and practical nature of the concluding guidelines?

When one looks at the programme (which has already begun) of the work to be done, it would seem that the breadth of approach does not, in fact, exclude the possibility that at certain moments the Synodal Fathers may concentrate their attention on some particular groups, e.g. those of 'religious life' as such; these indeed make up the

lion's share of consecrated life.

On the other hand it must be acknowledged that among the People of God of the present day, starting from those who bear the responsibility for pastoral work, it is truly fitting and indeed urgent to specify the ecclesial dimension and particular role of consecrated life. In this sense the breadth of approach will be particularly useful, for two reasons.

The first is that of deepening the substantial common aspects, without which consecration cannot be lived; or in other words that basic component which lies at the root of the different characteristics proper to the individual groups. In our own case, for instance, being a 'true Christian' (which is the fundamental common aspect) is the driving force behind being 'salesian' (which is our specific difference). Our special General Chapter (GC20) already said this: our following of Christ, we read in the Acts, "is not something external added to baptismal consecration, but a mode of living out baptismal commitment in one of the different and complementary christian vocations, all generated by the Spirit. There are not two levels in this vocation: that of religious life which is a little higher, and that of christian life which is a little lower. For the religious, testifying to the spirit of the beatitudes with the profession of the vows is his only manner of living out baptism and of being a disciple of the Lord, thus fulfilling a coordinated service in the global mission of the Church".⁵

⁵ SGC 106

The second is that of appreciating from a historical point of view the diversity of the individual charisms so as to see in them, as one looks at their concrete experience, the inexhaustible creativity of the Holy Spirit through the centuries, in response

to the many newly arising and varying contexts in which the Church carries out her mission. This obliges us in our examination of consecrated life to go much further than intellectual concepts hatched from abstract themes.

In this way one comes to a better understanding of both the common vitality to be strengthened, and the unique nature of each particular characteristic to be interpreted as a pluriform historical expression of the one charity infused by the Spirit.

It is precisely in this sense that preparations are being made for the Synod: on the other hand it is better to await its celebration before making serious judgements.

An authoritative aide for its preparation

Soon there will be published for our use an aide of the Synodal Council, commonly known as the 'Lineamenta': it will be an incentive to reflection throughout the whole period of preparation. It will be made up of three complementary parts:

- the doctrinal vision of consecrated life in the mystery of the Church (its "identity");
- its present situation, after the fertile but troubled developments from Vatican II to the present day;
- its mission, with particular emphasis on the responses to be given to the New Evangelization.

Keeping in mind what the Council said, i.e. that consecrated life "while not entering into the hierarchical structure of the Church, belongs undeniably to her life and holiness",⁶ the thought comes to mind that the Successors of the Apostles will want to highlight especially the vital values involved in

⁶ LG 44

the *sequela Christi*, which alone can stimulate "all the members of the Church to fulfil unflaggingly the duties of their christian calling".⁷ Consecrated persons are called to lead others to the discovery of what the Holy Spirit has given to the People of God through their consecration.

⁷ LG 44

If we allow ourselves to be challenged by this Synodal objective, we shall better understand that the process of renewal, in which we feel ourselves involved, cannot be just a problem of method and pastoral programming; it is primarily a spiritual attitude of making a fundamental option, a mentality, a discernment, a concept of life; indeed such an interior conversion becomes the source and incentive for a search for appropriate methods, and constitutes the driving force of every practical programme.

I think that the Synod will ensure for us a renewed clarity and a deeper enlightened understanding, in so far as in its reflections it will start from the standpoint of "*ecclesiality*". This indeed affects consecrated persons, not only as referring directly to Christ, but also to all members of the People of God, to the lay faithful and to the Pastors.

This is a work of the Synod which will certainly prompt us to reflect on the doctrinal basis of the consecrated life, starting primarily not from the specific nature of each Institute (as we are accustomed to do amongst ourselves), but rather by concentrating attention on the common fundamental quality to be discerned from an ecclesial point of view through our own particular experience linked to a gift of the Holy Spirit meant also for others.

In a certain way we are invited to carry out a process which is the reverse of that of the recent General Chapters: there our concern was to start

from the promptings of the Council and so define the charisma left us by the Founder, i.e. we moved from the common patrimony of the Council to the specific nature of our own characteristics; here on the other hand we shall have to start from the experience of our charismatic identity so as to bring light and deeper understanding to common values of an ecclesial nature, i.e. we have to pass from the specific nature of our own characteristics to the vital common patrimony.

Between Vatican II and the present day, progress of an ecclesiological kind has been made in steps which need to be examined in the light of their mutual illumination aimed at creating harmonious growth: e.g. between local Church and consecrated life, ministry and charism, communion and particular character, consecration and mission, etc.

All this will serve to strengthen in us the awareness that we are living in the early part of a new era: a new beginning in the recurrent youthfulness of the Church.

The Synod therefore will be an excellent occasion for perfecting the great commitment to spiritual renewal extended to all the People of God, enlightened and richly expressed by the multiple institutes of consecrated life. I think that the efforts we shall make to single out some aspects of our life that we can offer as the fruit of the journey we have made in these years, will foster in ourselves a more lucid awareness of the biblical and theological foundations of our consecration and mission, of the evangelical counsels, of the responsibility shared by every member, of decentralization in unity, and of the indispensable and fraternal service provided by authority.

The unfinished renewal

The consideration of what has happened since Vatican II, will provide a kind of realistic assessment of the evolution of consecrated life in relationship also to the future of society. The processes of secularization and socialization have, in fact, had an influence in this field of no little weight; no one can ignore the effect these have had on the evolution of consecrated life, not indeed so as to detect a possible downturn, but rather in view of a balanced discernment of positive values and a possible opposition to be renewed.

In the period following the Council we have made some essential progress: efforts at renewal, commitment to revision, to rethinking and planning, to new initiatives and experiences, to solving problems and difficulties. We have reflected several times during these decades on some particularly decisive aspects.⁸

The steps in our progress have been marked by no fewer than five General Chapters: the 19th (1965), which specified amongst other things the nature and manner of functioning of the General Chapter itself, an indispensable work that made possible the steps that followed later; the 20th (1971), the "Special" Chapter, which carried out the vast and prolonged work of the redefining of our salesian identity in the Church; the 21st (1978) which took on especially the updating of our educative and pastoral plan, the role of the Rector and the figure of the salesian Brother; the 22nd (1984) finished the re-elaboration of our Rule of life; and the 23rd (1990) examined more deeply and laid down how our methodology of educating young people to the faith should be carried out.

⁸ cf. e.g. GC19, 20, 21, 22, 23; AGC 312, *The renewed text of our Rule of life*; AGC 316, *Vatican II, still a powerful force at the present day*; AGC 319, 1988: *an invitation to a special renewal of profession*; AGC 320, *The Guide to the Constitutions*; AGC 330, *The Don Bosco Centenary and our renewal*; etc.

These great Chapters were prepared by the combined work of confreres from all the provinces, keeping in mind both the guidelines of Vatican II and the various cultural requirements. Worth pointing out too is the enormous work of preparation for the Special General Chapter (GC20), under the guidance of Fr Luigi Ricceri, Rector Major at the time.

In the course of these various stages many positive results have most certainly emerged: the living reference to the Founder, the significance of our specific characteristics, the concept and rewriting of our Rule of life, the revaluation of the religious profession, the emphasis placed on salesian spirit, the revision of the structures of service with decentralization in unity, the oratorian criterion for activity, the renewed awareness of the community dimension, attention to initial and ongoing formation, generosity as regards missionary development, the relaunching of the Salesian Family, the involvement of the laity, etc. But all this has been set in motion with an eye to the future; it is not yet finished. The reality of renewal is something continually in progress; it is accompanied by new tendencies, challenges not previously met with, cultural differences associated with different contexts, and endless problems to be faced. In addition the six-yearly programmes drawn up by the Chapters have not matured to the same extent in all the provinces; and then there always remain among the confreres some impenetrable areas.

And then if we look at other groups of consecrated life we see that "unfinished" renewal is a reality. The use of the term "unfinished" implies that we recognize the positive steps that have been taken, but also that the process is a gradual one

and that unfortunately some negative aspects still remain. There is no point in drawing up a list of the more serious failings because, amongst other things, they would involve shortcomings and inadequacies in other sectors of the Church, since the whole area of consecrated life is involved. It is not at all easy to renew in a short time the entire People of God in every geographical situation. The fact that it is incomplete is therefore clear enough, but what gives us hope is the positive renewal that is in progress everywhere.

If we now turn our attention more particularly to our own case we are very much aware of various problems: the slow speed of spiritual revival because of an atmosphere of superficiality, the obscuring of some essential values like the weakening of ascetical practices, the fading of apostolic enthusiasm in various works, manifestations of confusion in some confreres, certain tensions here and there that lead to lack of balance, the danger of a genericism and general levelling down that leads to a weakening of identity, some concessions to dissent, more than a few expressions of individualism or the desire of an easy life, a public witness in society which is not always clear, etc. Between the fidelity to the Founder and the Council which is so well defined in the Constitutions, and the situation actually observed in daily life, there is in fact a considerable divergence, even though it is in process of being overcome.

For us fidelity consists in making of Don Bosco our constant point of reference, and in making the effort to imitate his kind of sanctity. If he were alive today, he would incite us to a style of consecrated life that is more meaningful at a public level, from both a spiritual and ascetical standpoint on

the one hand and an apostolic one on the other (though the two mutually compenetrates and are inseparable); this would also prompt us to think up new responses, the result of renewed interior convictions, of magnanimity in planning, and of a tireless spirit of sacrifice and apostolic courage.

I think that the post-conciliar renewal is making us grow in this dynamic fidelity despite the fact that it is incomplete; we can safely say that we are on the right road.

But if it should happen in some areas that to the dangers and negative aspects already mentioned we have to add the drama of a growing lack of personnel and of the aging process, which renders the future of some works more than a little precarious, renewal must be accompanied by the courageous seeking of new and previously untried solutions, allowing ourselves to be guided by the criterion of significance, on which we have now been insisting for some time.

In any case, a symphony is still a symphony, even if it is unfinished! The celebration of the Synod is a propitious opportunity for correcting false notes.

Ecclesial aspects in our post-conciliar experience

In the years following the Council we have profited by some of the great ecclesial values inherent in our own specific vocation. Reflection on them offers us the possibility of contributing to the preparation of the Synod (in various local and general meetings) practical elements for the renewal of consecrated life. We shall list some of them, emphasizing in them the ecclesial aspect in its deepest

sense: i.e. not only of “thinking with the Church” and “working with the Church” but rather of “identifying with the Church” in living our own vocation as an expression of its vitality of grace, of doctrine and of evangelizing responsibility.

I think the following aspects are particularly stimulating: the fact that our vocation is embodied in a ‘charism’; the feeling of being permeated by a special ‘consecration’; the concept of ‘*religious profession*’ as a covenant with God in view of a particular evangelical project; the fact that through our particular characteristics we form part of the sacramental nature of the People of God: the fact that we are qualified in the latter, through the initiative of the Holy Spirit, in a specific ‘*field of work*’.

Each day we have experienced the mystery of the Church through living these aspects which are common to other consecrated persons, even though with different typical experiences, especially concerning the choice of field of work. It is worth our while therefore to bring them out as living sources of what we may call “ecclesiality”. We have already spoken of this many times in the past, but now we do so with our eyes on the theme of the coming Synod.

— “*Charism*”. The fact that the charism of the Founders is to be considered as an “experience of the Spirit” to be transmitted, preserved and developed⁹ as a gift to the People of God, has made us feel in a more lively way our sharing in the mystery of the Church, experiencing its Pentecostal dimension in our vocation, which is vitally ecclesial because it is charismatic.

⁹ cf. MR 11

Consideration of the variety of charisms has prompted us, not only to follow theories and inter-

pretations that are more or less generic, but also to refer back more attentively to the permanent historical and creative presence of the Holy Spirit. The charism of the Founder is not a vague and abstract gift – a kind of myth without a history – but a lived evangelic reality intertwined with history; its identity is portrayed in various kinds of christian existence and is constitutionally ordered to the life of the Church. In this way we have learned to seek the origin of every kind of consecrated life primarily in the initiative of the Holy Spirit in the course of the centuries.

And so, for example, instead of looking at the monks of the desert for the initial prototype of our consecrated life, we discover our particular gift rather in the kind of life of the Apostles, to which we are substantially directed by the experience of the Holy Spirit lived by the Founder. The awareness of being linked to the Holy Spirit by special bonds not only provides us with wider horizons in looking for models, but also intensifies our knowledge of the vitality of the Church.

What is new in every charism – the prophetic dimension it manifests in the saving mission of the People of God – is usually a particular reading of the Gospel, a courageous way of facing the new challenges of society. Relaunching a charism means rediscovering these innovative nuclei placed in it by the Holy Spirit.

History teaches us, in fact, that a charism can provoke resistance, without on that account diminishing “boldness in initiatives, perseverance in the gift of self or humility in the face of adversity: the true relation between genuine charism, with its perspectives of newness, and interior suffering, carries with it an unvarying history of the connection

between charism and cross".¹⁰ In this charismatic perspective we may say that an important contribution of consecrated life to penetration and participation in the life of the Church is the protagonism of the Holy Spirit, his life-giving and animating presence in the Body, his many sided fertility directed to creating communion, his role as the builder of organic and catholic unity through the valuable contribution of so many differences.

¹⁰ MR 12

But we must add too that the Spirit bestows multiple and appropriate charisms also on Pastors, who must bring them together in ecclesial communion: to the Pope and the Bishops he gives the charism of coordinating charisms; It is precisely because of this that emphasizing the protagonism of the Spirit sheds daily light on the organic nature of the Church as the "Body of Christ". In fact, before the diversity proper to hierarchical structures, and before the exercise of the various ministries and offices, there is the mystery of the Church in which all are called to give the primacy to "life in the Spirit".¹¹

¹¹ cf. MR 4

Reference to the Spirit, therefore, as the source of life is for everyone the fount and foundation of a genuine ecclesial mentality.

— "*Consecration*". Vatican II brought about a real upheaval in the manner of interpreting 'consecrated life'. The terminology now in use stems from the Latin term 'consecrata' used by "*Lumen gentium*".¹² By whom is this life "consecrated"? The answer is to be found precisely in that word, used in the passive voice; it proclaims that God is the protagonist, through the ministry of the Church, of a special consecration: it is not a sacramental anointing, but a "solemn blessing" (to use

¹² LG 44

the term from the Rite of Religious Profession) which ensures a special gift and assistance from the Holy Spirit.

From this point of view, the adjective 'consecrated' appears to be the element certifying the ecclesial nature of such life.

The divine act of 'consecrating' inserts, in line with what happens in Baptism and Confirmation, a special 'presence' of the Holy Spirit: by it he commits himself to involvement with those who profess the evangelical counsels, to be their guide, support and food. Consecration, seen as a "particular presence of the Spirit", becomes a living source of hope and thus shows forth an aspect of the life-giving role of the Spirit as 'soul' of the Church.

And there is a further observation which it is important to add: God's consecrating action with the gift of his Spirit involves at one and the same time both the 'vocation' and the 'mission'; it is God who, by giving his Spirit, 'calls', 'consecrates' and 'sends' in a single act of providence and predilection. From this standpoint vocation, consecration and mission are inseparable. Hence consecration and mission appear as two constituent aspects of a single reality, in which they coexist in mutual interchange: they indicate an evangelical plan of life animated in a particular manner by the loving presence of the Holy Spirit.

This observation has a considerable repercussion on the very interpretation of consecrated life. The 'mission' is not something external, simply identifiable with 'apostolic activity', but a divine initiative that precedes and guides it; it is directly included in the consecration and defined in the choice of field of work that forms part of the Founder's charism. And so from the mission are born

physiognomical traits which give form to the commitment to the evangelical counsels and determine their ecclesial typology and manner of realization. The making of the vows is not a commitment by a vague and generic promise, but indicates the acceptance of the radical consequences of baptism and their expression in a well defined manner by a particular physiognomy, derived precisely from the mission given by God.

And so there is no longer any tension between consecration and mission (especially in groups of apostolic life), but mutual compenetration in the interchange of ecclesial values. Using the term 'consecrated life' is an indication that in the People of God there is a portion chosen and designated by the Lord for the good of the Church (as regards sanctification and the apostolate), and that it is enriched by a great variety of charisms "like a bride adorned for her husband, and to manifest in herself the multiform wisdom of God".¹³

¹³ PC 1

This conciliar vision of consecration, while able to bring about a deep interior spiritual renewal in the consecrated persons themselves, emphasizes a vital ecclesial aspect at the same time: the sacred hierarchy intervenes in the act of consecration, to ensure by its ministry the realization of the vocation and mission expressed by the different charisms, considered as a particular gift to be preserved and defended.

— "*Profession*". Profession is the name of the act by which one who is chosen and called gives himself totally to God (its full significance appears in perpetual profession): he commits himself to follow Christ in a radical manner, highlighting some aspect of his unfathomable mystery. The deeper understanding of the theological sense of consecra-

tion helps to specify what is being done by the subject making his profession: strictly speaking he does not "consecrate himself" (in fact he "becomes consecrated"); he "offers himself" in a total oblation. The radical aspect of this oblation is contained and manifested in the evangelical counsels; they are the measure of the generosity of the response to the divine call. Consecration on the part of God and the complete donation of himself with the evangelical counsels on the part of the subject become inseparably united in 'profession'. And so in the professed person the effects of the particular presence of the Holy Spirit abide side by side with his own will of radical oblation; he is now said to be 'consecrated' and his existence 'consecrated life'. And so we can see that the adjective 'consecrated' has a double meaning: that of the divine action ("consecrated by God"), and that of radical self-donation into which the special assistance of the Spirit enters in a vital way ("consecrated to God"); both of them are due to the loving presence of the Holy Spirit.

The radical commitment to the practice of the evangelical counsels is included in a true personal and group 'covenant' with God through the Founder, considered after the manner of a father or patriarch; it is a covenant which gives to the making of the vows the concept of a concrete response to the particular project suggested to the Founder by the Holy Spirit. The fact of the intimate unity between consecration and mission means that the evangelical counsels are deeply and vitally inserted into the particular mission received in consecration and in the concrete project expressed in the charism. And so the profession is not just simply the making of vows, but also the intention to live them in line with the Founder's charism. The

realization of the mission gives the concrete tone and ecclesial physiognomy to everything that is offered in profession. The self-donation in the practice of the evangelical counsels is determined and measured by the realization of one's own mission in the Church, according to the Rule of life approved by the Church herself.

Rightly does "Lumen gentium" declare: "Being means to and instruments of love, the evangelical counsels unite those who practise them to the Church and her mystery in a special way. It follows that the spiritual life of such Christians should be dedicated (*Latin - devoveatur*) also to the welfare of the entire Church. To the extent of their capacities and in keeping with the particular kind of religious life to which they are individually called, whether it be one of prayer or of active labour as well, they have the duty of working for the implanting and strengthening of the kingdom of Christ in souls and for spreading it to the four corners of the earth".¹⁴

¹⁴ LG 44

And so from this point of view too the ecclesial nature of consecrated life is highlighted; rightly does the Church "preserve and foster the distinctive character" of the various charisms.¹⁵ This 'distinct character' is inherent in the diverse professions of the evangelical counsels "and also involves a particular style of sanctification and apostolate which creates a definite tradition".¹⁶

¹⁵ cf. LG 44

¹⁶ MR 11

These charismatic differences inserted in the same profession have been created by the Spirit for the precise purpose of enriching and energizing the Church in the realization of her mission of salvation.

— "*Sacramentality*". The presentation of the Church by Vatican II as the universal "Sacrament

of salvation” has given back to this term the meaning of a witness and credible sign inherent in christian existence: those who are baptized must become “signs and bearers” of the mystery of Christ among men.

The Church has, therefore, a sacramental nature manifested by a colourful variety of vocations which render her meaningful among peoples in many different forms. Consecrated life forms an important part of this ‘sacramental nature’ of the Church.¹⁷ “*Lumen gentium*” states, in fact, that by means of those who are consecrated, the Church can better present Christ, “in contemplation on the mountain, or proclaiming the kingdom of God to the multitudes, or healing the sick and maimed and converting sinners to a good life, or blessing children and doing good to all men, always in obedience to the will of the Father who sent him”.¹⁸

This multiple ecclesial significance, as well as bringing together the plurality of theological and Christological values inherent in consecrated life, gives a practical indication of the reason behind the many ways in which the members become associated with the mission that belongs to the People of God “by a new and special title”:¹⁹ “they reveal more clearly to all believers the heavenly goods which are already present in this age, witnessing to the new and eternal life which we have acquired through the redemptive work of Christ and preluding our future resurrection and the glory of the heavenly kingdom. Furthermore (...) this state manifests in a special way the transcendence of the kingdom of God and its requirements over all earthly things and the highest kinds of bonds within it, bringing home to all men the immeasurable greatness of the power of Christ in his sover-

¹⁷ cf. MR 10

¹⁸ LG 46

¹⁹ LG 44

eignty and the infinite might of the Holy Spirit which works so marvellously in the Church".²⁰

²⁰ LG 44

This perspective of the special significance of consecrated life also helps in interpreting the comparatives (e.g. 'more closely', 'more intimately', 'in a more certain and secure manner') with which the Council documents refer to it. Rather than indicating an order of dignity or holiness, these comparatives highlight the special sign provided in the Church by consecrated life, i.e. the "sacramental dimension" by which it manifests to the world the many riches and usefulness of christian values.

In particular it openly proclaims the eschatological character of the People of God. Consecrated persons, with their total self-donation through the practice of the evangelical councils, become a visible sign of the force of the resurrection; they strive to become experts in discerning the action of the risen Christ in history and bear witness to the commitments and joy of hope in preparing for the Saviour's return with the expectation of "new heavens and a new earth".²¹

²¹ Acts 21,1

Hence from this point of view of significance also, the advantageous ecclesial character of consecrated life is affirmed in a particularly concrete and attractive manner.

— "*Choice of field of work*". Apostolic consecration implies, on the part of the Holy Spirit, the assigning of chosen beneficiaries in the evangelizing mission. And so, for example, for those who are sent to young people it means interpreting their mission as intrinsically linked with the evolutionary age of man, or in other words feeling called to embody in a competent manner their own activities in the field of education. The choice of a field of work (which in this case is an 'educative choice') be-

comes in fact the first step in the inculturation of the Gospel; it is a step in which faith and life, Gospel and culture, must be made inseparable.

For us this aspect was set out in detail in the GC23, and we have commented on it in the special circular on the "new education", in which we said precisely that the educator-evangelizer must cultivate the endowments proper to an 'artist' of God to be able to bring together in unity the different aspects that combine to foster the growth of the person being educated. In this era of great transformations, to the demands of the new evangelization must be added, therefore, those also of a 'new education'.²² From this point of view there are several human innovations that must be known and studied more deeply; this in turn helps us to see that considering man as the vehicle for the Church's mission implies many practical consequences as regards the process of inculturation. Today we can say that the slogan "to evangelize by educating and educate by evangelizing" expresses the need for a methodology to be duly evaluated in all the work needed in a new evangelization: to permeate culture by the Gospel as the vehicle of salvation. The gospel message, however, must not be diluted in culture but rather continue to be always its horizon and a necessary incentive to progress.

And we can go even further. We see that the educative choice belongs to the wider field of human advancement, which is itself always bound up with the practical exercise of christian charity. From this point of view the choice of a field of work makes us see at the present day, and with particular concern, certain priorities which are essential to its relevance: the preferential option for the poor, solidarity in line with the Church's social

²² cf. AGC 337

doctrine, ethical discernment in the formation of conscience, the reality of sin, the urgent need to proclaim the events of the Passover of Christ.

Our experience teaches us that the choice of a field of work becomes a kind of crucible where former ecclesial aspects become fused and prepared for use; it appears as the concrete and indispensable expression for the Church's maternal function in respect of the christian development of mankind.

The reflections we have made, which do not claim to be exhaustive, on the aspects we have considered and which were already known to some extent (charism, consecration, profession, sacramental nature, and choice of field of work), we may consider as a profitable result of our postconciliar experience; with them we have entered the Pentecostal orbit of the Council. They can shed valid light also on the whole process of the renewal of consecrated life. It is a question, in fact, of intensifying with the presence and power of the Spirit, the unfathomable mystery of Christ in time; of making vivid and relevant to the present day the charisms of Founders and Foundresses; of appearing on the threshold of the third millennium with the invigorating energies of the resurrection.

The great open horizons

The Synod will certainly direct its attention also to the several serious problems that remain open in the renewal process.

It must be said that in the whole of christian life, and hence also in consecrated life, incompleteness is inherent in our very condition as 'pilgrims'.

Awareness of this condition should not provoke discouragement, but rather help us to a clear understanding of the goals to be attained, albeit gradually and with sacrifice supported by hope. And so when looking at the discrepancy which still exists between the ideal described in renewal documents and daily life, we must be able to single out the more significant and strategic points on which to concentrate with unambiguous and constant fidelity. These are objectives to be realized, and we have already started on the way; they need to be continually studied at greater depth, revised and re-planned at opportune moments.

In the "Lineamenta" are listed various problems that have remained open; in our case we prefer to speak of them as goals not yet reached. We mention below some of the more important ones, not to hurl recriminations against deviations or shortcomings (which unfortunately exist) but to motivate our commitment to preparation for the Synod, as I said earlier.

We refer more directly to our salesian situation, so as to translate our eventual contributions to the Synod's work not only into reflections to be put forward, but also and more particularly into living witness. Continuing with trust and constancy along the road we have begun, we intend to commit ourselves forthwith to a more authentic renewal, keeping in mind certain guiding principles that seem to us more urgent. A consideration of them will serve us as an examination of conscience.

— "*Life in the Spirit*". The renewal of consecrated life is intimately linked with an intensely lived "life in the Spirit"; because it is the Spirit who gives life and growth to a vocation. In our experience since the Council, the ecclesial elements mentioned

earlier have fostered an appropriate formative pedagogy (for the initial stages and ongoing formation), and have contributed to the marked improvement in our personal and community life. But we are speaking of a very demanding process that will never be completed and which unfortunately is hindered by the secularized climate in the environment in which we live.

Our own "life in the Spirit" is of an active kind, the fruit of an apostolic consecration which constitutes the source of all our sanctification. Its central driving force is "pastoral charity", the bearer of the "grace of unity" which makes possible the vital synthesis between contemplation and action.

This salesian spirit has been lived in an eminent manner by several confreres in the short history of the Congregation: our Family can already boast among its members 3 Saints, 5 Beati, and more than 19 Servants of God, of whom 7 have already been declared 'Venerable', without including the many Spanish martyrs. They are a sure indication to us that our plan of sanctification is animated by the "new and undying enthusiasm" which is the first condition for all evangelization.

The clarity of their testimony reminds us too that among young people we are not simply educators but also consecrated persons, i.e. men of God, sent to educate and hence carry out a work destined to be the typical expression of a strong adherence to Him who sends us; this is the soul of the preventive system, and it has consequences which are many and very decisive for both personal and community life.

The Pope has asked us to avoid the dangers of both intimism and activism. We have undertaken to foster our own kind of prayer²³ and to permeate

²³ cf. AGC 338

²⁴ cf. SGC and AGC 334

our apostolic work for the young with salesian spirit.²⁴ In these we can always increase our efforts, aware as we are that some of us move too slowly. We must consider life in the Spirit as the first open goal ahead of us. In this sense we await from the 94-Synod enlightenment and encouragement which will provide sufficient space also for the particular aspects of active consecrated life, which has perhaps been forgotten to some extent or not dealt with at sufficient depth in official guidelines. For this reason we want to be able to imitate the Founder to a greater degree and to acquire a better knowledge of the spiritual doctrine of St Francis de Sales, so as to offer a characteristic apostolic testimony to the life and holiness of the Church.

John Paul II, when he spoke to us during his unforgettable visit to the GC23, reminded us in forthright terms: "First of all I want to emphasize as a fundamental point the strength of a unifying synthesis that stems from pastoral charity. It is the fruit of the power of the Holy Spirit which ensures the vital inseparability between union with God and dedication to one's neighbour, between depth of interior evangelical meditation and apostolic activity, between a praying heart and busy hands. Those two great Saints, Francis de Sales and John Bosco, have borne witness to this wonderful 'grace of unity'. The hidden riches that accompany it provide clear confirmation, as amply demonstrated by the lives of these two Saints, that union with God is the true source of the practical love of one's neighbour".²⁵

²⁵ GC23 332

We are also grateful to the Holy Father for the Apostolic Exhortation "Pastores dabo vobis", in which (as I said at the beginning) we find pastoral charity presented precisely with these characterist-

ics of unifying potency. The grace of unity, the fruit of pastoral charity in salesian life, is contained in that "thirst for souls" with which Don Rinaldi commented on the spirit of Don Bosco.²⁶

²⁶ cf. AGC 332

There is however one spiritual aspect among us which has certain defects: it is that of our *ascetical commitment*. There is no true life in the Spirit without concrete asceticism. Certainly the latter must be in harmony with the particular characteristics of our charism,²⁷ but it must be there, every day and in abundance. This, maybe, is the weak point in our spiritual revival. And yet every form of consecrated life has always been an ascetical exercise. Let us call to mind once again what St Ignatius of Loyola said: "greater mortification of self-love than abstention from meat; and more mortification of the passions than prayer; for a person who keeps his passions mortified a quarter of an hour should be sufficient for an encounter with God".²⁸

²⁷ cf. AGC 326

²⁸ cf. AGC 338

Our "da mihi animas" must always be accompanied by the mystery of the cross ("cetera tolle") which renders our activity fruitful.

— "A *living sense of ecclesial communion*". Another open horizon, which often meets with particular difficulties, is that of our concrete presence in the local Churches.

The 85-Synod, twenty years after the Council, reminded us that "the ecclesiology of communion is the central and fundamental idea running through the Council documents". Our consecrated life will need to manifest in a better way the incorporation of salesian works and foundations within the organic communion of the Church, characterized simultaneously by the diversity and complementary nature of vocations.

For us the mystery of communion must enlighten both the doctrine concerning the universal Church and that regarding the local Church. Let us recall what the Holy Father recommended to Superiors General some years ago (1978): "By your vocation you are with the universal Church, through your mission you are in a particular local Church. Therefore your vocation for the universal Church is realized within the structures of the local Church. You must do all you can to bring about the development of consecrated life in the individual local Churches, so that it can contribute to their spiritual construction and become their particular strength. Unity with the universal Church, through the local Church: that is the path you must follow!".²⁹

²⁹ Oss. Rom., 27.11.78

A practical problem in this connection can be relations with those responsible at the local level for pastoral work. The document "Mutuae relationes" had looked forward in hope to an easier and more fraternal communion, which in certain circumstances was not always realized. Let us hope that the 94-Synod will give special attention to this point.

It is important that all the Bishops should have a concept of the gift of the consecrated life more in harmony with the ecclesiology of the Council, and be able to appreciate, foster and coordinate its richness. "Mutuae relationes" had already clearly stated: "The Holy Spirit is the *soul* of the ecclesial Body. No member of the People of God, whatever his ministry may be, can personally possess in himself the totality of all the gifts, offices and duties: he must enter into communion with the other members. Differences in the People of God, whether of gifts or functions, converge and mutually comple-

ment one another for a single communion and mission".³⁰

³⁰ MR 9b

For our part we are called to collaborate with more flexibility and understanding, prompting a fraternal dialogue which does not succumb before difficulties and constantly endeavours to overcome problems. In this connection, in addition to a more complete and specific doctrinal formation, attention will have to be given to individual persons with their particular mentality and temperament; and so dialogue will need the help of intelligent pedagogy, fraternal cohabitation, salesian kindness and a lot of patience.

Our works (oratories, youth centres, schools, parishes etc.) are of a pastoral kind (our mission is to the "young and the poor") at the service of a locality; each one should have its own particular characteristics (or at least this is what we are aiming at) to enable it to be incorporated and harmonized with the projects of the local Church to enrich the latter's possibility of service. Experience has shown that if we agree in laying down the necessary conditions a satisfactory situation can be realized without disagreements.

It is clear that, on our side, we shall have to improve our fidelity to the magisterium and pastoral guidelines of Peter's Successor,³¹ as well as our knowledge and adherence to the ministry that belongs to the Episcopate, to the role of the various pastoral organisms (and in particular those of the presbyteral and pastoral councils) and to collaboration with the laity.

³¹ cf. AGC 315

There is no doubt that at the present day every pastoral initiative has urgent need of greater ecclesial communion and, for us, a communion built on kindness.

— “*Significance*”. This is an aspect linked with the concept of “sign” proper to the consecrated life, considered in general as a sharing in the sacramental nature of the Church: but every charism shares in it in its own specific manner – a manner that is called to become a concrete project in its works and foundations; the latter should clearly manifest in the neighbourhood the particular charism concerned. Now, in a time of great cultural transformation, of pastoral renewal in the Church, of involvement with the lay faithful, of previously unknown challenges and new forms of poverty, together with a drop in the number of personnel in many regions, it becomes vital and even indispensable to rethink the significance of our presences, with due consideration to the fundamental aspects of our own postconciliar renewal. Of this the Vicar General, Fr Juan E. Vecchi, has already written in the AGC, with reference to the “person of the Salesian”, the “community”, “pastoral quality”, the “ability to recruit other workers”, and the “relationship with the locality”.³²

³² cf. AGC 340

All this forms a target that is open and in urgent need of attainment. Attempts have been made at times to achieve it with partial solutions, but without very positive results; a reshaping of the works is not sufficient by itself, neither are certain forms of insertion among the poor, nor the inventing of other kinds of community life, and still less the giving up of the works themselves. It is not simply a problem of structures, of individual fantasy, of criteria inspired by positions that are sometimes rather ideological, but of putting into practice the evangelical project of the Founder.

Our apostolic works will be truly significant if they respond, among other things, to two require-

ments: the first is the manifestation of all aspects of their charismatic renewal and not just some partial facet; and the second is the ability to respond to the more urgent requests of those to whom our mission is addressed in the areas and cultures where the work is sited. Certainly this will mean that we must keep in mind our strength in personnel; it is a dangerous temptation for significance to want to meet every necessity. It is a case of giving "signs" of response to the challenges with the authenticity of our own charism, of living it here and now in new forms (and if necessary also in fewer works) but in genuine fidelity to the common project.

Significance must always be conjoined for us with the "educative option", because that is the field in which we are sent to work. That is where we commit ourselves by our profession and that is where our prophetic dimension is realized.

— *"Missionary mentality and outlook"*. The present social and cultural situation has opened up very many new equivalents of the Areopagus in the Church's mission.³³ It is now necessary to adopt a missionary criterion almost everywhere. — In particular, if the renewal implies for us an adequate "re-founding of the Oratory",³⁴ as realized by the Founder and suggested by the Constitutions,³⁵ we immediately have an urgent objective to achieve — that of converting ourselves (as the Pope told us) into true "missionaries of youth", not only in the case of those sent 'ad gentes' but in all our works, as is evident. This attitude implies special initiatives in communal living and dialogue for evangelization purposes, the ability for adaptation, an apostolic creativity based on the permanent criteria of the preventive system and applied in the various works in the most suitable way.

³³ cf. *Red. miss.* especially 37b, c; 69-70; and AGC 336

³⁴ GC23 345

³⁵ C 40

We must cultivate a spirit of initiative, which is not satisfied with remaining on the defensive, so to speak, but which seeks to attack or, in other words, to seek the opportune moment for indicating a lifestyle and proclaiming the Gospel. We need to think of the first great missionaries, the Apostles, who were never silent about the mission they carried within them wherever they went. What I mean to say is that being called “missionaries of the young” is not just having a fine name (and at the present time a very relevant one), but a commitment to conversion in view of a new kind of evangelizing presence.

The GC23 has given an ample description of what we have to do; the difficulty lies in knowing how to put it all into practice. It is indeed therefore a case of another open horizon, to the attaining of which we have been dedicating our best efforts for a number of years.

— “*Inculturation*”. Finally there is the goal of inculturation, not only in the missions properly so called but everywhere. As has been said more than once, we are living in an era of cultural transformation which, through the signs of the times, is provoking the growth of a planetary culture which in turn is necessarily giving a new dynamism to the various local cultures. Although in itself culture is not something absolute, it nevertheless conditions the life of everyone: language, manner of life, ways of appreciating values, a system of thought and judgement – these are all realities which constitute the atmosphere breathed by every individual. Now the Word of God has been proclaimed to be contemporaneous with every human generation in every part of the world. We must therefore be able to make it contemporary with local culture.

For this purpose a correct inculturation becomes essential. This demands, primarily and on the one hand, clarity and integrity about what we have to inculturate; and on the other hand, competence in the local language, discernment regarding ways of life, awareness of changes as regards the appraisal of values, the knowledge and ability to evaluate systems of thought and judgement. It is not an easy task nor one that will have an end, because we are witnessing the dawning of a new historical era. It is a task to be realized in an ecclesial manner.

The acceleration of such dynamic forces can lead more than one person to relativism, and even to discouragement. But the fact that we can count on a truth of salvation as regards man and his history, revealed to us by God himself, points out to us the road of inculturation as an indispensable choice for the realization of our vocation.

In particular, as far as our consecration is concerned, inculturation allows for a healthy pluriformity of manner of life, provided that the latter be rooted with clarity and integrity of content in the one common vocation, following the evangelical project set out in the Rule of life. The gradual work of inculturation demands an authentic consecrated life faithful to the characteristics of the Founder's charism, and a careful critical ability in discerning the cultural values to be assumed and integrated.

And there you have another great horizon which is always open; at the present day it touches the whole Church and demands a continual analysis of relations between unity and pluriformity, always respecting the primacy of the Word of God and the charism of the Founder in the development of cultural values.

For the Gospel or a charism to be inculturated it is absolutely necessary that the elements of its specific identity be preserved. It can be seen at once, therefore, that the work to be carried out is a complex one; attention, sensitivity and study are necessary as regards both novelty and tradition; the *progressives* in fact run the risk of distorting the origins, while the *traditionalists* risk misunderstanding the contemporary element and what the Lord is saying to us through the signs of the times; neither are able to discern the true nature of God's gifts with their unique transcendence – essentially ordered to embodiment, and the historical modality (which is in fact transitory) of cultural schemes, though yesterday they were precious cocoons of God's gifts.

The right discernment of the steps to be taken in so delicate a field, is not a task to be left to the arbitrary decision of individuals, but must be taken up by the community at its various levels, under the guidance of the designated leaders.

Demands of the New Evangelization

Today the Church gives special attention to the new evangelization and hopes that consecrated life also will give to it its generous support. We may ask therefore what are the principal demands that emerge from this task. The response would be lengthy, and here it will be sufficient to indicate two complementary lines of approach: one concerns the subjects called to evangelize; and the other the *particular cultural content* which must be kept in mind.

On the part of the *subjects* one may recall the programme expressed by John Paul II concerning evangelization: "new in enthusiasm, new in methods, new in expression". The renewal of consecrated life must be courageously compared with the demands of the new evangelization; they call for a kind of conversion by individuals and communities. There must be a 'new enthusiasm' in the witness of one's own charism with a life in the Spirit which renews deep communion with the mystery of Christ; a 'newness of method' in the apostolic enterprise which expresses the charismatic fervour of the particular characteristics; and a "newness of expression" (with a spirit of initiative) to translate the new methods into activities and works, in sincere ecclesial communion. The new evangelization requires, therefore, the fullness of the testimony of the pastoral charity of the particular charism, so as to irradiate the light and warmth of the Gospel with life itself.

The GC23 has prompted us in this very sense;³⁶ in particular it insisted that each community be a true "sign of faith", i.e. made up of members who are "spiritual men"; that it be a "school of faith", i.e. truly missionary among young people, making of evangelization its reason for existing and functioning; and, finally, that it become a "centre of communion and participation", able to unite and incite other collaborators, in harmony with projects of the local Churches.

As regards *cultural content*, there is an urgent need to give attention to values that have matured in the emerging culture: they proclaim true innovations. It is true that discernment is needed within their innate ambivalence, but they certainly embody innovations that need to be baptized and in

* cf. GC23 4, 90-91, 215-220

which Christ's Gospel and the particular charism can be incarnated. One need only think of the emergence of the temporal order and the proper evaluation of the values of the laity; of the progress made in the concept of social life and the new frontiers that have opened before the social dimension of the faith; of the development of relationships of reciprocity between men and women, and what follows from these for the renewal of society and the Church; of delicate challenges in the areas of life, justice, peace, solidarity and ecology, with so many questions to be resolved from an ethical point of view.

In particular, the field of special interest to us is that of youth (open to several groups of consecrated life): this is where we are called to offer our best efforts to re-establish dialogue with the young and educate them to the faith. The educative option points to a far from simple path that must be followed in the light of the new evangelization.

We await from the Synod a renewed presence in the world of the mystery of Christ

What can we expect from the 94-Synod? Many results, certainly; but there is no point in drawing up a hypothetical list.

The Synod will tackle the theme of consecrated life, looking in global fashion at its mission and nature in the Church. The successors of the Apostles, called as they are to foster the renewal of the entire People of God, will be concerned to translate the great principles and guidelines of the Council into renewed pastoral forms. Certainly from the Synod will come guidelines for renewal: from the primacy

of "life in the Spirit" to the consideration of relationships of communion with both the Bishops (a relaunching of "Mutuae Relationes") and the lay faithful, to a common vision of the doctrine of the local Church, to the appraisal of the charismatic pluriformity in the process of renewal, to some practical problems concerning especially the 'religious life', etc.

We could say, however, that we expect as a global fruit not so much a solution to specific problems of this or that group, but rather a strong relaunching of consecrated life in its essential and vital aspects. Consecrated life, in fact, through the fruitful action of the Holy Spirit in the Founders and Foundresses through the centuries, is called to manifest the richness of the mystery of Christ which makes to shine out in the Church (his Body in history) the multiform grace of Christ its Head.

Consecrated life also evokes and preserves a special communion with the Church in heaven, through so many eminent holy men and women who have borne witness to the Church and embellished it by their experiences: "from the God-given seed of the counsels a wonderful and wide-spreading tree has grown up in the field of the Lord, branching out into various forms of religious life in solitude or in community; different religious families have come into existence in which spiritual resources are multiplied for the progress in holiness of their members and for the good of the entire Body of Christ".³⁷ This charismatic fertility which has matured through history is still alive and influential, with bonds of communion and grace in the heavenly Jerusalem.

³⁷ LG 43

Disciples are called today to manifest the mystery of Christ by rendering Founders and Foun-

dressess still vitally present; their renewed life will appear as a spiritual exegesis or a vast existential comment on the inexhaustible patrimony of the Gospel. Consecrated persons at the present day, instead of getting involved in the demythologizing of their particular origins, must be able to demonstrate this ineffable communion of saints. This is the most authentic way in which Founders and Foundresses feel that they too are committed from heaven to collaborate in the new evangelization.

Conclusion:

Mary, Model and Helper of the consecrated life

From the abode of the Saints the first to intervene in guiding the Synod and rendering it fertile will be the Virgin Mary, the model and helper of consecrated life. In a motherly way she has always accompanied the work of the Holy Spirit, the distributor of charisms: witnesses to this are the Founders and Foundresses and the Marian dimension of their Institutes. Mary is the Helper of the Church in difficult times, she is the Star of the new evangelization and the Guide of the Bishops. Full of grace from the first moment of her conception, all her life has been an experience of the Holy Spirit; after Jesus, she is certainly the highest model of consecrated life: of complete self-donation to God, of the motherly mission towards Christ, of an intense journey of faith, of the unequalled example of a first disciple in following the Lord, of being the sign and bearer of the richness of his mystery to all men, of an ineffable love for the Church of which she is by her very existence both prophet and mother.

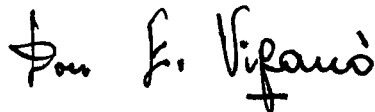
Mary invites us to pray for this Synod and to prepare it, to the extent that lies in our power, with a lively care and hope. It is an event that will enable consecrated life to take on, through her maternal intervention, a particularly decisive role in the new times.

One aspect of our preparation will be that of studying more deeply the salesian vocation from the synodal aspect of a living charism for the Church of today, as we have tried to suggest in these reflections. Mary will help us to perceive more clearly from an ecclesial standpoint the significance and importance of Don Bosco, and to live with renewed commitment his gospel project according to the needs of the new evangelization. She has already helped us to this end through the great Chapters that have followed Vatican II; she is guiding us now as we implement the deliberations of the GC23, and she will urge us on in an ever more pressing manner through the new Synod towards those ever open horizons and goals which will help us to be authentic and more credible "missionaries of the young", i.e. to be protagonists with them of a new era of the presence of faith in society.

May Don Bosco prosper the work!

Cordial greetings as we take up our common task of moving towards the objectives that will render ever more efficacious in the Church the patrimony of consecrated life left us by our Founder.

Affectionately in the Lord,

A handwritten signature in black ink, reading "Don F. Viganò". The signature is written in a cursive, slightly stylized script. The "Don" is written in a smaller, more compact style, while "F. Viganò" is larger and more prominent. The "V" is particularly large and has a long, sweeping tail that extends downwards and to the right.

2. GUIDELINES AND POLICIES

2.1 LARGE-SCALE YOUTH GATHERINGS: AN EXPRESSION OF S.Y.M.

Fr Luc VAN LOOY

Councillor for Youth Pastoral Work

The young people who gathered at the *Confronto* '92 from 9 to 15 August have borne witness once again to the vivacious nature of the Salesian Youth Movement in Europe. 1,300 young persons from 17 countries of Europe came together to spend a full week reflecting on the theme: *Solidarity, the way of education to the faith for a new Europe*. It was without any doubt a manifestation of faith, of responsibility, and of love for Don Bosco and Mother Mazzarello; moreover these young people had lived the European reality at first hand.

The event provides us with an opportunity for considering the phenomenon of large-scale youth gatherings.

1. Youth meetings

National frontiers or cultural and racial barriers cut no ice with the young: they have a rooted practical desire to meet with their peers and hear what they have to say. They want to breathe a less restricted air and live in a more open style. The sense of belonging to the worldwide community of many different cultures and religious beliefs makes them want to meet people of other countries so as to share and exchange ideas with them, to learn from them and give in return. In such meetings the youngsters are particularly sensitive to anything that would seem to impede or limit people and nations from expressing themselves freely and of tending towards the realization of human dignity. For this reason their attention

quickly homes in on those parts of humanity suffering from war, famine or injustice.

— *The young* try to manage these meetings with great openness to dialogue, and allow ample time for the sharing of experiences, highlighting and trying to understand the differences that exist. The gathering does not remain at a merely friendly level or one of superficial interest; it goes further, becoming eventually an encounter with the Holy Spirit, a getting together with God. It is manifestly clear that the participants want to meet God in the periods of silence, in the search for spirituality, in the expression of the sacred through signs, symbols, spiritual dialogue etc.

The spiritual aspect of the youth encounter is what constitutes the interior linkage which gives strength and cohesion to the whole enterprise. The Salesian Youth Movement is founded on this spirituality which unites and becomes a point of reference. At the centre of the spirituality the youngsters want to find people who can radiate enthusiasm; they relate to Christ, to Don Bosco and to the leader of the group or movement.

The main meetings are characterized by the fact that they are managed in practice by the young people themselves with the help of adults. Youthful leadership is guaranteed by a great availability for any task, with a sense of responsibility and tireless dedication. The watchful eye of the adult inspires confidence, especially as regards the coordination of the whole event. A network of young people who share responsibility ensures the active participation of many of the same age group.

2. Preparation

The greater the number of the participants the more necessary is a long and detailed preparation, involving many people. It is important to note that those taking part in a large gathering are doing so as representatives of a region, a province, or a local work, and

that in consequence all the youngsters from every environment should be sensitized in this regard. The secret of success of a big youth gathering lies precisely in a sensitization and reflection made at a fundamental level so as to allow the youthful participants to speak in the name of those they represent in their own environment.

— *The theme considered* is of the greatest importance; it is chosen by young people themselves, prepared as regards its content and presented in a suitable manner, indicating the process and deadlines for its study in local groups. The theme undergoes a study process in concentric circles (local, provincial and national groups) until the moment of the final gathering. It is essential that the theme be one that involves the young people in a practical way, and reflects their concrete daily life. The experience of the *Confronto '92* with its solidarity theme was a happy one in this sense. The theme, finally, is not finished after the main gathering; it then goes back to the local areas for the launching of an application process among the members of the local group.

— *The local group* is the point of departure of the movement one wants to create through large-scale gatherings. The young members discuss the theme and prepare to discuss it further, through a representative, with groups from other areas, so as to come back to their own group enriched by the experiences of others. This is where the youth movement is born, based on the interchange and linkage with other groups of the same fundamental inspiration. The specification "Salesian" of the youth movement stems precisely from this common inspiration drawn from the figure and charism of Don Bosco.

— *The organization* of the gathering is related to the theme chosen and the number of participants. This involves the Salesians and the Daughters of Mary Help of Christians, in addition to the youngsters themselves. Behind the scenes attention must be given to every detail of the programme and logistical arrangements, so that nothing escapes attention. Groups preparing in their own areas

keep in contact with the secretary's office so as to follow the various steps in the organizational process and pass on information about what they are doing as regards study of the theme proposed. This leads to a gradual system of growth which will culminate in the final big gathering.

3. The final gathering

— *The place* of the meeting is of primary importance because it represents a sense of a common spiritual basis or reference to the youth movement. In the *Confronto* '92 the fact of meeting at the Becchi, on the 'Hill of the Beatitudes', and at Mornese was significant. In the last analysis all these young people are seeking Christ, following the example and guidance of Don Bosco and Mother Mazzarello, and they want to single him out. Just as the boys of the original Valdocco Oratory sought out Don Bosco, so today the young people in these big gatherings want to find Don Bosco during the days of the meeting.

This calls for two things:

- that there be people who reflect Don Bosco and Mother Mazzarello;
- that the atmosphere created clearly respect the salesian environment.

— *The leading part played by the youngsters* gives a tone of responsibility to the meeting and expresses the youthful spirituality through the interventions in the working groups, in the general meetings and in the liturgies. The youthful expression leads from the festivity to serious reflection, from individual initiative to the patient attention to the experiences of others.

It is not only at the level of activity and organization that young people take the lead; they also suggest deep paths in reflection and prayer. The periods of silence and of personal and communal prayer are felt as opportunities for the interior assimilation of the reflections being made on the theme, which in turn will enable the

participants to find applications in their own lives of what they are studying. In this way study leads to sharing with others and, through prayer and contact with God, to application in life.

— *The animators* of a large-scale gathering have a crucial part to play. As in every work of organization, the cohesion between participants and directive personnel, with a clear indication of the roles of each one, is decisive.

The young animators coming from the various regions represented at the gathering will have to come together to form a team and get an accurate knowledge of the content and method of work. It is not sufficient that they be “informed” about what has to be done; they must be well and truly “formed” together if they are to accomplish well what needs to be done: this presupposes a material preparation (including study) and a spiritual one as well. In this formation stage young animators and adult coordinators will find a way of entering into the fullest harmony so as to be able to guide at every level those who will participate in the gathering, as well as agreeing on how the meeting will be organized.

The task of this compact group of animators and coordinators should not finish with the closing of the gathering; they should constitute a central nucleus, able to form a regional or continental consulting body for the Salesian Youth Movement.

— *Joy, serious commitment and responsibility* could well be the best words to sum up the atmosphere created with the young people taking part in the event. Joy is expressed by finding oneself among friends having the same ideals and expectations, with the same dreams; it stems also from the festive exuberance of the whole group, prompted by musical and artistic expressions and those of folklore which depict the various cultures in a youthful manner. Dedication to one's own particular task and the willingness to make oneself available for reasonable requests from others brings about in all the participants a great sense of common responsibility.

4. The follow-up

A meeting of this nature cannot remain just a flash in the pan. It is at one and the same time the culmination of a journey made together in local groups and the starting point for a bigger movement. Its function is to fuel the fire that already exists in the groups and movements at local or provincial level, and to provide leaven and animation for the future.

— *At organizational level* it is important to make an in-depth verification of every aspect of the event, opening up perspectives for a future meeting.

— *At provincial or local level* the young people who have represented local groups will try to continue the reflection and bring it to a practical realization in their own environment. It is important that the overall group which has represented the province at the big gathering should recognize its role, and be recognized by others in the province, as promoters with others of the Salesian Youth Movement. Ways should be sought for the group to be involved in the spreading of youthful spirituality and of the salesian youth movement. For example, a representative group of two provinces (FMA+SDB) of one European country represented at the Confronto '92 intends to promote a "Marian Day" for the whole Salesian Family in 1993, to provide a witness of faith and consolidate the great salesian movement.

— *On returning to their own groups* the participants will endeavour to pass on the rich values they acquired at the main gathering, and will take care to sensitize the other members with particular attention to those likely to develop qualities of animation and responsibility. The secret of the solid foundation of the S.Y.M. in a province and at local level remains the serious and ongoing formation of present and future animators.

Conclusion

Young people committed to the Salesian Youth Movement call themselves “Salesians” and are conscious of the fact that they form part of a great movement begun by Don Bosco. Perhaps the key to the phenomenon lies in animation, by encouraging more and more young people to take part in the mission entrusted by God to Don Bosco and Mary Domenica Mazzarello. During the *Confronto* '92 a great enthusiasm for these two Saints was very noticeable.

Large-scale meetings at provincial, interprovincial and international level are moments of an intense family experience and of participation in a charisma in the Church. They are occasions for spiritual renewal and for a linkage which is indispensable for the growth of the Salesian Youth Movement with which the youngsters want to be identified.

In the various regions of the Congregation these big gatherings give rise to a vocational awareness of both a lay and religious kind in the heart of very many individuals who are looking for their own identification with the salesian reality.

2.2 PROVINCIAL ORGANIZATION OF THE SALESIAN FAMILY OF DON BOSCO

Fr Antonio MARTINELLI

*Councillor for the Salesian Family and Social Communication*¹.

1. A topic on which something more can always be said

Prompted by two experiences with the Salesian Family in June and July last I return to a topic which needs to be completed in order to correspond fully to the premises.

1.1 *The facts are as follows.*

(a) In the first place there was the *meeting of central leaders representing all the groups* of the Salesian Family (one or two were not able to be present) concerning the "*common charter*". This was an attempt to adopt as Don Bosco's Family some points of reference accepted by all which could form the basis of interpersonal and/or institutional relationships: guidelines, intuitive perceptions, spiritual sensitivities and educational abilities to be upheld among the different groups, and practical pastoral interventions made in common (cf. AGC 341, p. 43, in which initiatives of the Department are described).

This work began in fact many years ago and was taken up again last June, because the time seemed ripe for the definition and organization of communion within the whole Family.

It was in fact a matter of seeking a common nucleus that in its elements of spirituality would provide a sure and common basis for all those who look to Don Bosco as their father and teacher.

(b) Secondly, there was the *Ongoing formation course for provincial delegates for the Salesian Family*, which took place at the

Generalate during the entire month of June 1992.

A large number of confreres took part, with the majority of the salesian provinces of the world being represented. Confreres deeply interested in the theme of the comprehensive Family produced a month of interesting and rich activities boding well for the future.

The fundamental perspective of the whole month's work was to discover how and by what means the Salesian Family could be realized in each province.

The course ended with an indication of starting points and practical suggestions that should prove useful for the preparation of a *Manual for the provincial delegate for the Salesian Family*. The Department has undertaken the task of producing such a manual as soon as possible.

From both of these events I have observed that on the part of all the groups there is a sincere desire for unity and sharing, and that a series of non-fulfilment of practical decisions have resulted in more than one case in poorer communion.

The overcoming of past difficulties will ensure to the Family a development and consistency at provincial and local levels. And this is a task which we very much want to bring about.

1.2 *The postulates are many and interesting.*

I will indicate where they are to be found without going into details about each one, but I ask Provincials and Rectors to read carefully the pages concerning the Salesian Family in their respective manuals and those found in the appendices to the GC21.

(a) *L'Ispettore Salesiano, un ministero per l'animazione e il governo della comunità ispettoriale*, part 3, chap. 9, 'Animazione e governo dell'Ispettorìa', comunità aperta e in comunione, §2 La comunione con la Famiglia Salesiana. (Translator's note: this is not available in English).

(b) *The Salesian Rector, a ministry for the animation and governing of the local community*, chap. 4, 'Animation and govern-

ment of a community of Salesian Apostles', 73 pastoral co-responsibility and coordination.

- (c) The following appendices to the Documents of the GC21:
- Appendix 12: Reply of GC21 to message of FMA.
 - Appendix 13: Reply of GC21 to message of Cooperators.
 - Appendix 14: Reply of GC21 to message of Don Bosco Volunteers.
 - Appendix 15: Reply of GC21 to message of Past-Pupils.

2. The realization of a planned future

2.1 Those with primary responsibility: the Provincial and delegates.

The practical realization of the postulates recalled in the preceding paragraph has so far called for the direct commitment of at least the Provincial and his delegates for the Cooperators and the Past-Pupils.

2.2 The service of the Provincial to the Salesian Family.

There is no doubt that the Provincial remains the *primary and most efficacious animator of the Family*; he is the confrere from whom most is asked in this context, because of his characteristic role and function as educator and pastor in combined initiatives. If his driving force is lacking it becomes very difficult to create the climate of communion and of spiritual and apostolic sharing.

To him is entrusted not only the responsibility linked with art. 5 of the Constitutions, directed to all Salesians faithful to Don Bosco's charism, but also that deriving from his own mandate: *Each province is headed by a provincial. In union with the Rector Major and with love and pastoral zeal he carries out his service of building up a fraternal provincial community* (C. 161); within the fraternal apostolic community of the Salesians his concern must be for the 'comprehensive' salesian vocation.

(a) The attention of the Provincial will be directed in practice, according to our Regulations, to sensitizing the communities so *that they may discharge their duties in the Salesian Family* (R.36), i.e. to help confreres and communities to change their mentality and hence their way of working: they have to think, organize, work at a Family level, so as to provide an adequate response to the complexity of the present-day youth situation and the typical demands of the salesian charism left to us by Don Bosco.

The simultaneous geographical presence, in areas well defined from both an ecclesiastical and civil standpoint, of 'various apostolic projects' (cf. C. 1), all begun or inspired by Don Bosco, cannot fail to require shared spiritual and apostolic responsibility.

(b) Occasions are not wanting for the Provincial to speak of the comprehensive Family, to organize interventions which support and manifest its extensive nature, and to express fatherliness in the style of Don Bosco, who wanted to gather around himself all who were interested in the same mission to the young and the poor.

In my contribution to AGC 336 (cf. p. 54 ff) I had indicated a series of possibilities for the realization of the 'comprehensive' aspect. Here I will recall just two circumstances that can serve to sensitize the community.

(c) In the first place, the *provincial visitation of the community* becomes a very valuable moment for the manifestation and building up of the local Salesian Family. The Provincial should try to bring it about that during the time of his stay in the community there should be what amounts to a local 'Salesian Family Day' duly prepared by the local confreres. This could well be a sign and starting point of a change of mentality.

(d) In addition the Provincial should urge the community to make use of the weekly or fortnightly *community day*, asked for by the GC23 and frequently referred to in the AGC, to reflect more deeply on the theme and charismatic reality of the Salesian Family and make practical decisions with respect to it.

(e) A final aspect that I would like to entrust to Provincials

through these pages of the AGC is the institution of some groups that form a living part of the Salesian Family and for whose existence is indispensable an explicit and direct intervention of the community that takes responsibility for them.

Some provinces, for example, have no Don Bosco Volunteers in their territory. Nevertheless the prevailing secularized cultural context could do with the leaven of 'consecrated secularity'. If the community does not take the lead, and the Provincial fails to draw the attention of the confreres also to this salesian vocation as one to promote in the apostolic work they carry out in youth groups and parishes, the generational turnover of the Volunteers will experience the same problems as those of the SDB and FMA religious vocations.

Again, many provinces have not created the necessary climate for founding the Association of Mary Help of Christians. If a few confreres, with the support and stimulus of provincial authority, took the initiative of giving life to this group, all who belong to the Salesian Family would receive the benefits of a renewed devotion to Mary.

2.3 The service of the provincial delegates.

Art. 137 of the Constitutions, which describes the figure and role of the Councillor General for the Salesian Family, says that he also directs the organization of the work in the provinces; the latter may have delegates or special assistants for Cooperators, Past-Pupils and Don Bosco Volunteers.

The presence and service alongside the Provincial of *provincial delegates for the Cooperators and Past-Pupils* is essential. On their wise choice depends the success of work with the Salesian Family.

In some provinces a single confrere is delegate for both groups, a situation that is often dictated by scarcity of personnel. In such a case the identity of the two groups needs to be safeguarded against possible confusion, so that tasks and initiatives which are not the common competence of both groups be not asked of them. Consideration needs to be given to the different identity of the members

of the two groups, of formative and organizational aspects, of practical guidelines, of ecclesial witness and presence in educational and civil situations, even when there is pastoral convergence. To overlook such diversity is to fail in rendering a proper service to the different needs in the perspective of the fulfilment of the salesian charism of Don Bosco.

(a) The provincial delegates, the assistants of the DBV and any other animators (to use a term sufficiently comprehensive to cover different situations) of groups, should refer back to three indications for an orderly development of the Family in the province:

- to the *institutional charter of the group*, so as to know its identity and purpose. It would be useful indeed if all the provincial delegates, assistants and animators of any group were also aware of the statutes and regulations of the other groups, so as to have a global vision of the life of the Family and be able to coordinate forces more effectively;
- to *articles contained in the basic texts of the group which make reference to the Salesian Family*. Often there will be found descriptions characteristic of the salesian spirit, particulars concerning relationship with the Salesian Congregation, extent and manner of educational and pastoral work, etc.;
- to *the document conferring membership* of the Salesian Family. The letter of the Rector Major recalls the elements of the salesian spirit present in the group, the originality of their reading of Don Bosco's charism, and the 'giving and receiving' which should characterize the internal and external relationships in the same Family.

(b) Delegates, assistants and animators should study carefully the few articles of the regulations (R.36-40) that concern service to the Salesian Family. References will be found there which define the different animating presences, and will indicate the minimum required for taking further steps to bring about growth in communion and solidarity with all the others.

It should be noted in the meantime how the General Regulations reflect the requests made to the GC21, thus institutionalizing a

real need expressed by the Salesian Family.

Noteworthy too is the insistence laid on always involving those responsible for the various groups in options and proposals, as a sign that their autonomy is properly recognized.

Finally, it should be noted also that practical discussions about the Salesian Family should be communicated continually to the community concerned. Delegates, assistants and provincial animators should work to make the community aware of its role as the 'animating nucleus' of other apostolic forces.

(c) A task common to delegates, assistants and animators is the formation of lay people.

It will be well to read again art. 47 of the Constitutions and apply it to the contexts in which we live and work: "*We realize in our works the educative and pastoral community which involves young people and adults, parents and educators, in a family atmosphere, so that it can become a living experience of the Church and an indication of God's plan for us. In this community lay people associated with our work make a contribution all their own, as they bring to bear their experience and the example of their own lives. We welcome and encourage their collaboration, and we give them the opportunity to get a deeper knowledge of the salesian spirit and the practice of the preventive system. We foster the spiritual growth of each individual, and to those who may be so inclined we suggest a closer sharing of our mission in the Salesian Family.*"

This is an expression of the wide field of animation open to all provincial delegates.

2.4 A rapid survey of the provinces would show how much has already been realized, but also how much still remains to be done for the Salesian Family to become a significant hard-working group in the neighbourhood and in the Church. In this connection the work of the provincial delegates, assistants and animators is crucial.

It seems necessary to give new life to a function of linkage, coordination and animation within the comprehensive Salesian Family. I draw attention therefore to this aspect.

3. The provincial delegate for the Salesian Family

The figure and role of the *provincial delegate for the Salesian Family* need more detailed definition.

Before listing a series of possible activities and interventions that can be entrusted to him, it must be stated quite clearly that it is not an innovation that we are suggesting in these reflections. The reference in Reg. 147 is clear: “*BY MEANS OF opportune contacts with the various groups of the Salesian Family and THROUGH HIS DELEGATE for this sector, the provincial will seek to promote the sense of belonging to a common vocation and a deeper understanding of what this means*”.

The capital letters are not in the constitutional text. They have been added to emphasize how and why his activity will be carried out.

Two consequences follow at once.

3.1 *He is a delegate of the Provincial.*

Reg. 147 clearly endorses this fact by the use of the term “his delegate” and the phrase “through his delegate”. This specification defines his relationship with the Provincial.

The animation and government of the provinces, in all its sectors and aspects, remains always entrusted to the Provincial and his Council in accordance with C. 161, which recognizes and recalls the authority and obligation of the organs of provincial government with respect to the Salesian Family. Interventions as regards the various groups will be programmed in the provincial council.

On the other hand it must be recognized that the Salesian Family is not only the object but also the “subject” of education and evangelization in the style and spirit of Don Bosco. It is an apostolic resource of particular significance for the Congregation.

The provincial delegate for the comprehensive Family carries out a work of enlightenment for the benefit of the provincial council, presenting the charismatic possibilities of the different groups and their missionary involvement, so that a salesian response can

be given, specifically adapted to the problems of the young and the poorer classes in a given area.

With expert attention to the participation and shared responsibility of lay people in a pastoral and educational project, the delegate for the Salesian Family will present to the Provincial and his council the fundamental lines for the efficacious insertion of the laity in the educative communities of the neighbourhoods where we are working.

3.2 *He is one amongst other provincial delegates for different sectors.*

Here an aspect is recalled which is very important for the overall animation of a province. The service of the delegate for the Salesian Family forms part of an operative structure that is broader and already organized in harmony with the Constitutions. One cannot therefore abstract from the life and history of each province.

In some cases it is a matter of organized structures with provincial delegates and groups of experts and collaborators; in other circumstances we find ourselves facing functions entrusted to confreres officially placed in charge of specific services; and finally, *in certain particular situations*, especially where there is a shortage of salesian personnel, only some of the various sectors have someone specifically responsible for the activities of the sector concerned.

These are the practical contexts in which the delegate for the Family has to function, keeping in mind both the salesian (SDB) organization of the province, and the overall picture of the different groups which constitute in the province the Family of Don Bosco.

In consequence he will make a particular contribution to the coordination of the pastoral sectors in the SDB organization, and will have as a primary obligation the coordination of the different groups of the Salesian Family.

3.3 Mutual understanding among the many delegates in a province is a fundamental requirement for pastoral work and the develop-

ment of individuals. Convergence will be achieved by facing up to the problems and challenges that crop up in the world of youth in continual evolution, and in searching for a sense of living and acting.

Trying to work together will ensure fidelity to Don Bosco.

3.4 *He is a delegate with specific tasks to carry out.*

I do not go into details about the various tasks, but point out some perspectives which indicate the work possible for the delegate for the Salesian Family.

The tasks of coordination at a provincial level not only of practical activity but also in connection with doctrinal, spiritual and apostolic aspects, are included in his service.

(a) *From a doctrinal point of view* he will attend to:

- days of reflection and deeper study of the charismatic nature of the Salesian Family, in its totality and in the individual groups;
- meetings open to everyone and specialized seminars on salesian spirituality, for the further discovery of the unique nature of the project born of the Don Bosco's religious experience;
- the development of a mentality, especially in those responsible for the various groups, as regards the importance of normally placing the category of being a member of the Salesian Family before other operative options.

(b) *From a spiritual point of view* he will be particularly concerned about:

- fostering experiences of combined activity (fraternal meetings for prayer, celebration of feasts, apostolic commitments) in which the family spirit typical of Don Bosco can be lived to the full;
- considering the function of the 'ordained priest' in the Salesian Family for the evangelical growth of the individual members (through the upgrading of the sacraments of Reconciliation and the Eucharist), and in order to exploit the riches of the pastoral charity which all the groups are called to live;

- promoting the production of suitable aids on individual aspects of salesian spirituality, in collaboration with the other delegates, assistants and group animators.

As regards practical activity, there will be three sides to his work:

- that of the harmonious growth of the Salesian Family in the province. He will therefore help the weaker and more fragile groups, or those which as yet do not exist, because they have a right of citizenship in the province;
- the second is the preservation of unity of the projects with which the different groups of the Family enter into the overall pastoral activity of the local Church or collaborate with civil institutions;
- the third, finally, is the work of formation. The provincial delegate will be a stimulus and support in the formative structures of the groups existing in the province, so that the dimension of Salesian Family is properly understood and accepted by both formation guides and those being formed.

4. Conclusion

The provincial delegate is a Salesian who is able to create a close and deep rapport with all their groups and their respective leaders. He continually develops fresh relationships so that all may come to understand the advantages of working as a comprehensive family in the field of education and evangelization.

Don Bosco's Family is not just a theoretical idea. It is the salesian response to the challenge of the new education and the new evangelization needed at the present day.

4. ACTIVITIES OF THE GENERAL COUNCIL

4.1 Chronicle of the Rector Major

In the month of July, while the plenary session of the General Council was still in progress, the Rector Major had two meetings with those taking part in the Congress on the Salesian Family.

On July 20 he was invited to address the General Chapter of the Marianist Sisters on the theme of young people.

On the 25th he took part in the opening of the provincial chapter of the Roman province, and a few days later met with the group of Slovene and Italian confreres about to leave for Albania to begin salesian work in that country.

Still in July, on the 23rd and 30th, he was present at a Congress of Salesians responsible for schools in Italy.

After the plenary session of the Council came to an end, on 9 and 10 August the Rector Major inaugurated at Colle Don Bosco the *Confronto-92* with 1,300 young people representing the whole of Europe.

About the middle of the month he was informed by the Holy See that he was to attend the 5th Assembly of the Latin-American Bishops Con-

ference, and received the working-document for its preparation.

On 30 August he took part in the provincial chapter of the Milan province.

From 1 to 6 September he was at Seville in Spain at the invitation of the Provincial and confreres of that province to visit "Expo-92".

On 8 September, at the Basilica of the Sacred Heart in Rome, he received the first professions of the novices of Lanuvio. On the 9th and 20th of the same month he celebrated the feast of Don Bosco at Pescasseroli (L'Aquila) and Buscate (Milan) respectively. From 26 to 30 September he visited the confreres in Slovenia.

4.2 Chronicle of the General Council

The summer plenary session of the General Council began on 2 June 1992. Introducing the agenda, the Rector Major thanked the members for their tiring work during the preceding months of travelling and making visits for the animation of confreres and communities, and then went on to emphasize the la-

bours that lay ahead of the Council in the light of recent salesian incidents and of some significant ecclesial events.

The agenda for the session (which included 32 sittings in addition to work carried out in groups and commissions) was lengthy; as always it included numerous items of ordinary government (appointment of provincial councillors, rectors and directors of novices; the opening and canonical erection of houses; items regarding individual confreres; economic and administrative items); these were accompanied by the study of general themes concerning the animation and government of the Society.

The following is a summary of some of the major items dealt with:

1. *Appointment of Provincials.* There were only three Provinces requiring the appointment of new Provincials during this session by the Rector Major with his Council: those of Pila and Breslau in Poland, and of Lima in Peru. The usual procedure was followed: the results of the provincial consultations were carefully examined, and were followed by a work of discernment leading to the appointment of the new Superiors (cf. 5.4 of the present issue of the AGC).

2. *Extraordinary visitations.* Much attention was given to an examination of the reports on the

extraordinary visitations that had been made by the various Visitors (the Vicar General, Economer General and Regional Councillors). Visitations had been made to the following provinces or vice-provinces (in alphabetical order): Brazil-Porto Alegre, Colombia-Medellin, Croatia, East Africa, France-Paris, India Dimapur, Italy-Adriatic, Italy-Milan, Italy-Verona, Korea, Mexico-Guadalajara, Poland-Pila, Spain-Barcelona, and Spain-Valencia. Also presented were reports on visits made to the provincial delegations of Indonesia-Timor and Papua New Guinea.

3. *Provincial Chapters.* Several provinces had already celebrated their provincial chapters in the first half of 1992. The General Council examined the documents, approving the deliberations in accordance with Const. 170. The documents of the following provinces were dealt with: Austria, Belgium-North, Bolivia, Canada-East, Germany-Cologne, Great Britain, Hong Kong, Spain-Barcelona, Spain-Bilbao, Spain-León, Spain-Madrid, Spain-Seville, Spain-Valencia, and Vietnam.

4. *Economic and administrative report.* In accordance with the General Regulations, the Council examined and approved the annual administrative report of the Generalate for 1991, with the budget for 1992; it was presented by the Economer General.

5. *New juridical circumscriptions.* In connection with the government and animation of the Society, the General Council made two important decisions:

5.1 *Special circumscription for Piedmont*". Following on the study already begun in the preceding session concerning the reorganization of salesian work in Piedmont, after a careful examination of the results of the consultation carried out among the confreres concerned, and keeping in mind the opinions of the provincial councils involved, the General Council decided to begin the actuation of a "special circumscription" (cf. C 156) in salesian Piedmont. It decided on the main lines of the physiognomy of such a circumscription (form of government, representation in the General Chapter, special care of the salesian holy places) and fixed a date for its beginning (1 September 1993 if possible, but not later than 1 September 1994). It gave to the three provincial councils concerned the task of defining some concrete aspects which, after approval by the General Council, will be included in the decree of canonical erection.

5.2 *Special circumscription of Madagascar.* As part of the plan for the coordination of salesian work in Africa, the General Council, which had already some years earlier approved the appointment of a 'Deleg-

ate of the Rector Major' for Madagascar, decided to erect the salesian works in Madagascar into a "special circumscription", in accordance with Const. 156. The decree of canonical erection will be found at 5.3 of the present issue of the AGC.

6. *Salesian information agency.* In the previous plenary session the Council had already approved an overall framework of reference on the 'informational policy of the Congregation', and had launched a practical study with a view to the realization of a 'News Agency' at a professional level (cf. AGC 341, n.4.2, p. 45). After a careful examination of the results of that study (made in consultation with a *professional agency*), the Council approved the project for a Salesian Information Agency, and decided on its manner of functioning (in relationship with the Department for Social Communication and with the General Council), its staffing and financial budget.

7. *Other themes concerning animation and government* discussed during the session included the following:

7.1 *The common charter of the Salesian Family.* The General Council made its own suggestions regarding the draft of a "common charter" proposed by the Department for the Salesian Family; it is designed to

gather together some elements common to the different groups of the Salesian Family, and to promote closer collaboration in spirit and mission. The draft was later examined in a meeting of members responsible for the various groups, and will be taken up again by the Council at a future date.

7.2 Membership in the Salesian Family of the Sister Catechists of Mary, the Immaculate Help of Christians. The Council studied the request of the Institute and voted in favour of granting official recognition as a member of the Salesian Family. The Institute was founded at Krishnagar by the Salesian Bishop, Mgr. Louis Laravoire Morrow (cf. at n. 5.1, the letter of the Rector Major).

7.3 Statute of the Don Bosco Mission Procure at Turin. The Council examined the draft of the proposed statute, with the collaboration of the Councillor for the Missions and the Regional Councillor concerned, in accordance with Reg. 24, and gave indications for a suitable realization of this Procure, which is of particular importance because of its

linkage with the 'Valdocco Project' and hence with the Congregation.

7.4 The Salesian Historical Institute. This Institute, asked for by the GC21 and instituted by the Rector Major and his Council in 1981, has now reached ten years of life, and the General Council dedicated a period of reflection to appraise the work that has been carried out, and especially to study with shared responsibility the best way for the efficient continuation of the Institute.

The plenary session was characterized also by moments of prayer and relaxation. Of particular importance was the week dedicated to a retreat at the 'Villa Tuscolana', Frascati, where the Council were the guests of the Roman province. The retreat was preached and animated by Fr Antonio Sicari, Provincial of the Venetian Province of the Discalced Carmelites, who developed some interesting themes of spiritual life.

The session came to an end on 30 July, after a celebration of the Rector Major's birthday on the 26th.

5.1 Recognition of the Institute of the Sister Catechists of Mary, the Immaculate Help of Christians, as a member of the Salesian Family

We print the letter of the Rector Major to the Mother General of the Sisters of Mary, the Immaculate Help of Christians, of Krishnagar, communicating the official recognition of the Institute as a member of the Salesian Family.

Prot. N. 92/1470

Rev. Mother Pieta Manavalan, SMI
Sisters of Mary Immaculate
Krishnagar 741101A, India

Reverend Mother,

It is with joy and satisfaction that I write to tell you that in the plenary session of the General Council of the Salesians of Don Bosco on 10 June 1992, the request of your Institute to be officially recognized as a member of the Salesian Family was considered and met with a favourable response.

The request was first made on 24 July 1982, following a unanimous vote of your General Chapter that ended in June 1981, but became

suspended because of the death of Fr Giovanni Raineri, Councillor General for the Salesian Family.

In correspondence during 1991 between the Mother General and the Rector Major (Fr Egidio Viganò) and the Councillor for the Salesian Family (Fr Antonio Martinelli), the request was presented once again "in conformity with the decision of the General Chapter of 1987 and of your Council in its meeting of 14 December 1990".

We admire your perseverance over a period of ten years in pursuing your request for official recognition of your membership of the Salesian Family.

The founder, Bishop Louis Lavaire Morrow, was a great Salesian, a man of culture, widely recognized as a catechist, an ardent missionary, and a member of the Second Ecumenical Council of the Vatican.

The spiritual direction entrusted originally to the "delegate of the Founder", Fr Luigi Gobetti, and continued by other Salesians rich in the spirit of Don Bosco, has ensured for the Institute a deep linkage with the Salesian Family.

We have found in the Acts of your last General Chapter (1 October – 2 November 1987) and in your

Constitutions and Regulations (approved definitively by the Holy See on 29 June 1990 and promulgated on 8 December of the same year) many elements which are based on the material and charismatic make-up of the Constitutions of the Salesians of Don Bosco.

It is evident from your Constitutions that you share the salesian spirit. This is in fact explicitly stated in detail in the second Chapter. I quote the headings of the individual articles:

9. Our way of life (i.e. our spirit).
10. The Christ of the Gospel, source of our spirit.
11. Our union with God.
12. The living sense of Church.
13. Family spirit.
14. Marian demeanour.
15. Apostolate with a smile.
16. Characteristics of our active life (zeal, asceticism, creativity, etc.).
17. The "Little Way" of St Teresa of Lisieux.
18. The preventive system of Don Bosco (pastoral charity, educative presence, etc.).

You take your place in the Salesian Family with a specific gift and a particular contribution. Your unique nature lies in the fact that from the Founder you received at one and the same time:

- the spirituality of the "little way" of St Teresa of Lisieux (and hence an acute sense of the fatherhood of God with the simplicity and

trust of children, the sense of the Kingdom, etc.);

- and the spirit of "da mihi animas" and the preventive system of Don Bosco (and hence pastoral zeal, enterprise, optimism, sense of Church, the asceticism of work, loving kindness, family spirit, etc.).

The learning in life and reflection of the convergence between Don Bosco (the Salesian) and St Teresa (the Carmelite) can become a benefit for the whole of Don Bosco's Family. Here lies a task for your Institute to fulfil for the advantage of all. To specify in what way and to what extent the salesian charism becomes enriched by the values of the "little way" will be to offer all groups of the Family a further occasion for thanking God for the inestimable gift to the Church represented by the spiritual experience of Don Bosco.

May the statements contained in the first and second declarations of your last General Chapter reach a happy fulfilment: "In this spirit of humility we foster contacts with the other members of the Salesian Family, so as to collaborate with them in the apostolate and deepen our understanding of the preventive system".

The explicit recognition by the Rector Major as "successor of Don Bosco, the Father and centre of unity of the Salesian Family", will help

the entire Institute to feel the need for communion with all the groups which make themselves "signs and bearers of God's love for the young", and to express in the different dimensions of your way of life as "Sister Catechists of Mary, the Immaculate Help of Christians" the fertility of the preventive system in its methodology, spirituality and pastoral commitment.

Let us pray that the Lord, through the intercession of Mary the Immaculate Help of Christians, will enable you to grow in both numbers and quality.

We share your joy at receiving this formal recognition.

To you, Reverend Mother, to your Council and to all the Sisters I send a cordial greeting and the assurance of a particular remembrance in the Eucharist.

Rome, 10 June 1992.

Fr Egidio Viganò
Rector Major

5.2 New juridical circumscription of MADAGASCAR

The following is the decree of the canonical erection of a new 'special circumscription' in Madagascar, approved by the Rector Major with the consent of the General Council, in accordance with Const.

156, in connection with the coordination of 'Project Africa'.

Prot.N. 255/92

THE RECTOR MAJOR of the Salesian Society of Don Bosco

- after carefully considering the situation of salesian work in the Republic of Madagascar;
- after hearing the favourable opinion expressed in consultations by the present Delegate, the Provincials concerned, and the confreres now working in Madagascar;
- and in the light of art. 156 of our Constitutions, after obtaining the consent of the General Council at its ordinary meeting of 9 July 1992, in accordance with articles 132 and 156 of the Constitutions,

DECREES AS FOLLOWS

1. The CIRCUMSCRIPTION of "MARY IMMACULATE" WITH A SPECIAL STATUTE is hereby erected in MADAGASCAR, with headquarters at IVATO "St John Bosco" (Maison Don Bosco), and is made up of the following houses:
 - ANKILILOAKA, "St John Bosco"
 - BEMANEVIKY, "St John Bosco"
 - BETAFO, "St John Bosco"
 - IJELY, "St John Bosco"
 - IVATO, "Our Lady of Clairvaux"

- (Notre Dame Centre)
- IVATO, "St John Bosco" (Maison Don Bosco)
 - MAHAJANGA, "St John Bosco"
 - TULEAR, "Mary Help of Christians"
2. To this Circumscription of "Mary Immaculate" with its special Statute belong the confreres at present assigned to the above-mentioned houses.
 3. The Superior of the Circumscription has ad instar the faculties of a Major Superior. He will be helped in his government and animation by a Council made up of a Vicar, Economist, and three Councillors, proposed after an opportune consultation and appointed by the Rector Major with his Council.
 4. In accordance with art. 156 of the Constitutions and art. 114 of the General Regulations, in the General Chapter a Delegate will participate, elected by the confreres meeting in the Chapter of the Circumscription. The Chapter of the Circumscription is made up of the Superior, who presides, the members of the Council of the Circumscription, the Rectors, a Delegate of each canonically erected community, and Delegates of the confreres, elected in the proportion of one for every twenty-five confreres, in the sense of Reg. 165.
 5. Relations between the Circum-

scription and the Provinces of origin of the present works is defined in an Agreement drawn up between the Superior of the new Circumscription with his Council and the Provincials concerned, and approved by the Rector Major.

6. The present decree will come into force on 31 January 1993.

Rome, 9 July 1992.

Fr Egidio VIGANO
Rector Major

Fr Francesco MARACCANI
Secretary General

5.3 Appointment of a new Postulator General

The Rector Major has appointed Fr Pasquale Liberatore as the new Postulator General of our Congregation. His service extends also to the Institute of the Daughters of Mary Help of Christians. Special thanks have been expressed by the Rector Major and his Council to Fr Luigi Fiora for the valuable and competent service he has given for so many years.

The following is the Rescript appointing Fr Liberatore.

Prot. N. 92/2316

Fr EGIDIO VIGANO

Rector Major

of the Salesian Society

to Fr PASQUALE LIBERATORE

professed member of the same Society

By this present document I, the undersigned Fr Egidio Viganò, Rector Major of the Salesian Society of St John Bosco («Societas Sancti Francisci Salesii»), with the object of giving glory to God and serving the Church through the manifestation of holiness, after obtaining the consent of the General Council do choose and constitute you, Very Rev. Fr Pasquale Liberatore, as Postulator General of our Society, so that you may act lawfully in the name of the Salesian Congregation in dealings with all diocesan curial offices and with the Congregation for the Causes of Saints. Your task will be to promote and follow the Causes for canonization already introduced, or that will be introduced in future, of all confreres who have died in the odour of sanctity and by their exemplary life can be considered worthy of the honours of the altars, and so be an incentive for the Salesian Family and all the faithful.

To this end, in addition to the faculties granted to a Postulator General by the Church's common law and by our Constitutions, I grant to you, Very Rev. Fr Pasquale

Liberatore, all the necessary and opportune faculties for the carrying out of the work entrusted to you, including that of appointing one or more Vice-Postulators. to help you in the preparation of the Causes.

Given in Rome, 24 September 1992.

Fr Egidio VIGANO

Rector Major

Fr Francesco MARACCANI

Secretary General

5.4 New Provincials

We give below some biographical details of the three new Provincials appointed by the Rector Major with his Council during the plenary session of summer 1992.

1. Fr Wladyslaw KOLYSZKO, in the Province of PIŁA, Poland.

Fr Wladyslaw KOLYSZKO, the new Provincial of the Province of Piła, was born at Kulpy near Lida in the province of Vilnius on 10 April 1942. Attracted by the salesian vocation, he made his novitiate at Czerwinsk, where he made also his first profession on 2 August 1961. After practical training and the study of theology at the salesian studentate of Lad, he was ordained priest on 3 June 1969. After priestly ordination he continued his studies at the Catholic University of Lublin and

obtained the Doctorate in Dogmatic Theology.

He was then assigned to the studentate of Lad as a teacher of theology, and in 1979 became Rector of the same studentate and a provincial councillor. In 1986 he was appointed Vice-Provincial, an office he continued to hold until his appointment as Provincial. From 1988 he had also been Rector of the Provincial House at Piła.

2. *Fr Stanisław SEMIK, in the Province of BRESLAU, Poland.*

As successor to Mgr. Adam Smigielski, recently appointed as Bishop of the diocese of Sosnowiec, has been appointed Fr Stanisław SEMIK, who had been Vice-Provincial.

He was born at Sucha Beskidzka, in the province of Cracow, on 5 May 1944, made his novitiate at Kopicz and his first profession in the same house on 16 July 1961. After the study of philosophy and the period of practical training, he followed the theological course in the studentate of Cracow, where he was ordained priest on 14 June 1970.

He subsequently completed his ecclesiastical studies by obtaining the Doctorate in Pastoral Theology at the Catholic University of Lublin.

He was then assigned to the Cracow studentate and for many years taught pastoral theology, both there

and in other institutes.

In 1986 he was appointed a member of the provincial council and in 1988 became Vice-Provincial. Even after this last appointment he continued to collaborate in the theologate as a teacher.

3. *Fr Juan VERA, in the Province of LIMA (Peru).*

Fr Juan VERA, the new Provincial of the Province of Lima, Peru, was born at Trujillo (Peru) on 24 June 1939. He entered the salesian college of Magdalena del Mar, and in the same house made his novitiate and first profession on 31 January 1959.

After the study of philosophy and the period of practical training, he was sent to the Salesian Atheneum in Rome for theological studies. There he obtained the Licentiate in Theology and was ordained priest on 21 December 1968.

On his return to Peru in 1973, he was given the important task of Director of Novices. In 1979 he became Rector at Piura (St John Bosco) where he remained until 1985. From 1988 to 1990 he was Rector of the aspirantate of Chosica, and from 1990 Rector and Parish Priest in the house of Lima "Auxiliadora".

5.5 New Salesian Bishops

1. *Mgr Alejandro BUCCOLINI, Bishop of RIO GALLEGOS (Argentina).*

On 11 July 1992 the news was published of the appointment of Fr Alejandro BUCCOLINI, Provincial of Rosario, as Bishop of the Diocese of Rio Gallegos, in succession to the former Bishop Miguel Angel Aleman, who died recently.

Born on 18 January 1930 at Ferré in the province of Buenos Ayres in Argentina, Alejandro Buccolini got to know the Salesians when a pupil at the salesian college at La Trinidad and, wishing to follow that vocation, made his novitiate at Los Condores and his first profession on 31 January 1948.

After his first experiences of salesian life, he studied theology at the studentate of Córdoba, where he was ordained priest on 24 November 1957.

He gained the qualifications of "maestro normal nacional" and the licentiate in classical literature, and spent some years as a teacher and educator. In 1975 he became Rector of the aspirantate at Funés and a member of the provincial council. Three years later, in 1978, he was called to guide the Province of Rosario as Provincial.

At the end of his mandate as Provincial he continued to work in the field of animation and in 1985 be-

came Rector of the postnovitiate at Funés and Vice-Provincial. In 1990 he was appointed for a second time as Provincial.

2. *Mgr Armando BORTOLASO, Vicar Apostolic of ALEPPO (Syria).*

On 18 July 1992 the Osservatore Romano carried the news that the Holy Father had appointed Fr Armando BORTOLASO SDB as Vicar Apostolic of Aleppo of the Latins, creating him at the same time Titular Bishop of Rafanea.

He was born on 17 August 1926 at Villaganzerla di Castagnero in the province of Vicenza, Italy, and in 1936 entered the Salesian Institute of Castelnuovo Don Bosco as an aspirant. He was subsequently admitted to the novitiate at Villa Moglia, Chieri, where he made his first profession on 16 August 1943.

While still a young Salesian in practical training he left for the Middle East, where his first experience was at Istanbul in Turkey; later he went on to Tantur in the Holy Land where he followed the course in theology and was ordained priest in Jerusalem on 5 July 1953.

After ordination he was assigned first to the house of Bethlehem (1953-56), and then to the studentate of Cremisan as spiritual animator. From 1959 to 1965 he was Rector of the community and professional school at Aleppo.

From 1965 to 1969 Fr Armando was able to complete his intellectual formation at the Catholic University of Louvain in Belgium, where he gained the Licentiate in Sociological Sciences.

On returning to his province he was assigned to Nazareth, where he

remained until 1986 as spiritual animator of the community and pupils. In 1986 he returned once again to Aleppo as Rector of the salesian community and work, and it was here that he received the news of his appointment as Vicar Apostolic.

5.6 Our dead confreres (1992 – 3rd list)

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

NAME	PLACE	DATE	AGE	PROV.
E APARICIO QUINTANILLA P. Arnoldo <i>Fu per 46 anni Vescovo, di cui 37 nella Diocesi di San Vicente</i>	S. Domingo (El Salvador)	07-09-92	84	—
P BAIO Carlo Filippo	Forlì	07-05-92	81	IAD
L BERNAERT Hector	Heverlee	01-09-92	91	BEN
P BERTOLINO Mario	Montevideo	03-07-92	81	URU
P BICEGO Vittorio	Genova	13-07-92	68	ILT
P BICKER Bernardo	Recife	26-07-92	78	BRE
P BONIFACIO Enrico	Torino	17-09-92	80	ICE
P CAGLIO Giovanni	Santiago	27-07-92	77	CIL
P CAMBIER Jules-Marie	Woluwe-Saint-Lambert	15-08-92	76	BES
P CARVALHO Assis Sebastião	Rio de Janeiro	08-07-92	64	BMA
L CASTELLI Carlo	Arese	22-09-92	81	ILE
P CASTELLINO Giorgio	Roma	24-08-92	89	IRO
P CAVASIN Vittorio	Borgomanero	21-07-92	90	INE
P CELLE Paul	La Tour en Jarez	15-09-92	68	FLY
P COGLIANDRO Alfredo <i>Fu Ispettore per 18 anni</i>	Canlubang	11-09-92	81	FIL
L COMBAS Naim	El Housoun	26-07-92	95	MOR
P CONSONNI Antonio	Arese	13-07-92	89	ILE
P CONTI Calogero <i>Fu Ispettore per 6 anni</i>	Messina	22-07-92	78	ISI
P CORANTE Oscar	Callao	26-07-92	64	PER
P CREAC'H Jean-Yves	Caen	10-07-92	75	FPA
P CRISTOFORI Luigi	Grauno Val Cembra	07-09-92	81	IVO
P CROSTA Aldo	Trento	29-07-92	70	IVO
P CURRAO Antonino	Bronte	01-09-92	70	ISI
P DAINOTTO Giuseppe	Palermo	29-08-92	67	ISI
P DE LUCA Pasquale	Randazzo	19-07-92	81	ISI
L DE REGGI Giovanni	Tolmezzo	11-08-92	77	IVE
P DI DOMENICO Pasquale	Vibo Valentia	15-09-92	70	IME
P FEUERLEIN Richard <i>Fu Ispettore per 6 anni</i>	Planegg-München	28-07-92	75	GEM
P FRANCHETTO Sergio	Venezia-Mestre	12-09-92	39	IVE

NAME	PLACE	DATE	AGE	PROV.
P FRANZOSO Cosimo	Castellammare di Stabia	05-08-92	76	IME
P GARCIA Fabián	Caracas	08-07-92	76	VEN
P GAZZERA Antonio	Torino	29-08-92	70	ISU
L GIUNTA Arcangelo	San Cataldo	31-07-92	81	ISI
P GRECO Alejandro	Rawson	06-08-92	78	ABB
P HEBERLE Reinhard	Bichl	06-08-92	51	GEM
P IBAÑEZ GARCIA Santiago	Madrid	26-08-92	69	SMA
<i>Fu Ispettore per 6 anni</i>				
P IBLER Rudolf	Ensdorf (Germania)	23-08-92	83	CAM
P IZQUIERDO GONZALO Angel	Madrid	10-07-92	56	AFM
P KIRBY John Joseph	Cape Town	09-08-92	76	AFM
P LAZZARO Vincenzo	Calcutta	22-07-92	90	INC
P MAIO Antonino	Randazzo	03-08-92	74	ISI
P MANGUETTE Joseph	Liège	18-09-92	89	BES
S MARIN AVILA Federico	México	04-08-92	23	MEM
P MENEZ Jean	Bar-le-Duc	20-09-92	59	FPA
P MOISO Lorenzo	Vercelli	10-09-92	84	INE
P MONGAY MARTIMPÉ Ramón	Barcelona	31-08-92	79	SBA
P MONTEVERDE Juan	Ensenada	05-07-92	73	ALP
E MOURE PIÑEIRO Argimiro Daniel	Comodoro Rivadavia	08-09-92	71	—
<i>Fu per 3 anni Ispettore e per 17 Vescovo di Comodoro Rivadavia</i>				
P MÜLLER Michael	Memmingen	19-08-92	88	GEM
P OZMEC Ignacio	Santo Domingo	03-09-92	81	ANT
P PANFILO Luciano	Modena	10-08-92	54	IRO
P PARDILLO PADILLA José Manuel	Valencia	15-07-92	82	SVA
L PIOTROWSKI Witold	Czerwińsk	13-07-92	83	PLE
L POZZEBON Candido	Civitanova Marche	30-07-92	86	IAD
P RESEN Antonio	Trieste	04-08-92	87	IVE
P ROMERO Gerardo	Quito	14-09-92	88	ECU
P ROSSIN Angelo	Ancona	10-07-92	68	IAD
P SAIZ ASTURIAS Fortunato	Barcelona	15-08-92	81	SBI
L SOARES Benedito	Araxá	07-06-92	98	BBH
P STERCK Joseph	Bonheiden (Belgio)	09-09-92	73	AFC
P UMANA Michele	Catanzaro	08-08-92	72	IME
P VISSER Antoon	Etterbeek	09-09-92	77	BEN
P VOLPE Antonio	Alvito (FR)	24-07-92	70	IRO
P VORANO Niceo	Udine	11-08-92	62	IVE
P ZAK Jan	Oświęcim	27-06-92	56	PLS