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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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### AN ECCLESIAL MESSAGE OF NEW EVANGELIZATION

Introduction - We were there at Santo Domingo. - How to understand the New Evangelization from a pastoral standpoint. - The various aspects of newness. - The role of the educative method. - The assigning of priorities. - An organic system of youth pastoral work. - The involvement of the lay faithful. - Insistence on a renewed spirituality. - Mary, the Star of the New Evangelization.

Rome, 12 December 1992  
Feast of Our Lady of Guadalupe

My dear confreres,

In recent months I have been able to make visits to various provinces in Latin America, Europe and India, and in the present plenary session of the General Council we are at present examining the reports of the many provincial chapters so far received. As a result it can certainly be said that serious work is being done in the applications of the GC23 and the realization of its concrete educational indications.

"The dawn of a *new evangelization*", we read in the Chapter Documents, "is a call to take up the building of a more human society, and asks us above all to renew in fresh contexts our faith in the Good News brought to man by Jesus Christ".<sup>1</sup> The challenges we studied in the Chapter "are not mere passing difficulties, but indications of a 'change of

<sup>1</sup> GC23 90

epoch' that we must learn to assess in the light of faith".<sup>2</sup>

<sup>2</sup> cf. *ibid.* 91

"The individual and society," the Chapter recalls, "become transformed by a 'new culture', attentive not only to the demands of individual morality, but also to the human being's every need".<sup>3</sup> For this reason the task of educating the young to the faith in the context of the new evangelization leads the community to rethink and renew itself in the light of the Gospel and of our Rule of life" as a community which is not only a "sign of faith" but also a "school of faith" and a "centre of communion and participation". (4) The GC23 has clearly launched us into the orbit of "new evangelization" in the light of the emerging culture.

<sup>3</sup> *ibid.* 4

<sup>4</sup> *ibid.* 215-218

From October 12 to 28 last, at Santo Domingo in the Antilles, the Latin-American Bishops considered the theme of the new evangelization from a specifically pastoral point of view. Evidently they had in mind the contexts of that continent, but I think that the ecclesial nature of the event means that it can suggest valid elements to other Churches too, and particularly to our own Congregation in different parts of the world. And so I think it opportune to invite you to reflect on some of the pastoral indications of the event which bring light and strength to our own post-Chapter commitments. Our reflections will not amount to a study of the Santo Domingo Document, so rich in suggestions and pastoral proposals, but merely a general approach which can shed light on our efforts and give them added stimulation. They are more the expression of a lived experience than the results of the analysis of a text.

## **We were there at Santo Domingo**

The Bishops' Assembly of Santo Domingo was convoked by the Holy Father John Paul II, who took part in it personally during the opening days, especially with his inaugural address indicating the programme to be followed, and his practical guidelines for various groups.

Those taking part numbered 350. The Salesians among them included Cardinal Miguel Obando Bravo, eleven Bishops, the Rector Major, three priests and two FMAs; external to the assembly I also found four or five confreres who were there in the role of journalists.

On 29 October, after the solemn closing of the event on the previous day in the ancient and monumental cathedral of the city, the Rector Major, with two of our salesian Bishops and a confrere who had also been a member of the Assembly as a theologian, left for Colombia where, in the retreat house of the FMA at Fusagasuga (near Bogota), they took part in three days of study of the Santo Domingo Document, with all the Provincials of Latin America and the USA who had been gathered together by the Regional Councillors Frs Guillermo Garcia and Carlos Techera.

We were able to reflect on those pastoral projections of the Assembly that were of direct interest to our own provinces. The content and objectives of our own GC23 gave us the feeling that we were in substantial harmony with the conclusions of the Bishops.

We were pleased by the appeal made by the Pope and the Bishops to adolescents and young adults to be courageous leaders in the new evangel-

ization, and we were particularly interested in the concern of the Pope and the Bishops for the "street-children"; this was the first time that reference had been made at the level of the highest pastoral responsibility to this phenomenon, and it was consoling to note that in our provinces, starting from the city of Santo Domingo itself, Salesians and also Daughters of Mary Help of Christians are already generously involved in various kinds of service to this needy group.

Obviously the Salesian Family was not present in the great epic of the first evangelization; but today it is decisive in taking up the tasks of the new evangelization; and the Family is numerous indeed: counting only the SDBs and FMAs, there are more than 10,300 of them in the continent (4,709 SDBs in 547 foundations, and 5,624 FMAs in 500 foundations). It is urgently necessary that for all our Family in Latin-America, we ensure an increase in pastoral quality.

Some of the more characteristic aspects of this 4th Assembly of Latin-American Bishops (the 1st took place at Rio de Janeiro in 1955, the 2nd at Medellin in 1968, and the 3rd at Puebla in 1979) can shed light also on the obligations of new evangelization for our Congregation in the world. And so let us try to single out the main ones.

### **How to understand the New Evangelization from a pastoral standpoint**

The original title of the theme to be considered at Santo Domingo was: "A new evangelization for a new culture". It seemed the clearest and most suc-

cinct formulation for indicating the direction the Assembly would follow in its work.

In the process of preparation under the guidance of CELAM (the Bishops Council of Latin America), after three successive consultation documents, the Pope himself wanted the title to be changed; the suggested formulation, which subsequently became definitive, was: *New Evangelization - Human advancement - Christian culture: Jesus Christ, yesterday, today and the same for ever (Heb 13,8)*". It was not the intention that the Assembly should become a celebration of an historical and cultural nature: between the "discovery" of America, its "occupation" or "conquest", and its "first evangelization", only this last aspect was considered. Neither was it the intention that the Assembly should become a forum for the discussion of contrasting theological positions, but that it should be truly a global apostolic relaunching of a practical and dynamic kind; not specifically a "re-evangelization", nor a critical evaluation of the first evangelization and still less a cultural watering down of the Gospel, but a renewed Pentecostal attitude of the People of God for the courageous proclamation of the ineffable presence of the living Christ, the Lord of history, "the first and greatest evangelizer" (John Paul II), who is able to respond to the present gigantic challenges of the continent.

Since Puebla the world has seen the fall of material socialism in Eastern Europe: it brought with it the overthrow of insidious ideological attitudes and, in fact, presented an invitation to put no further trust in any ideology of a materialist mould. The Bishops gave attentive discernment to the market economy, but put no trust in neoliberalism; they wanted the total liberation of man, not only

from personal sin but also from every hankering after power that may generate egotism and structures of injustice.<sup>5</sup> After this fact of history, the 4th Assembly of Latin-American Bishops appears as the most solemn magisterial proposal for a new era of pastoral work centred on the new evangelization. And it has presented with pastoral originality a clear vision of the approach and guidelines to be followed.

<sup>5</sup> cf. Final doc. (SD) 200-203

At first sight it might be thought that the theme's change of title makes it more complex, because it would seem to present three different levels (Gospel, Advancement, Culture) as though to be considered in autonomous form. Such an interpretation of supposed triple autonomy was in fact excluded by the Assembly's reflections. That expression from the Letter to the Hebrews included in the title itself - "*Jesus Christ, yesterday, today and the same for ever (Heb 13,8)*" - is the golden thread that unites everything in an organic pastoral perspective. This has led to the presentation of the new evangelization with a unified perception that is both practical and realistic. Indispensable to this end, it is true, is an explanation of the paschal mystery of Christ and a firm adherence to his mystery of salvation in history which maintains inseparable in apostolic activity the various aspects indicated in the title: a new evangelization that at one and the same time *catechizes, promotes, and fosters inculturation*.

The road of Christ (and of the Church) is through man, not in an anonymous and abstract sense but through man living at a specific time, with all the current problems associated with the prevailing culture and the particular place where he lives. If the new evangelization did not reach out



in the name of Christ to human advancement and to inculturation, it would not be authentic and could not bring about a maturing of faith as the energy of history. There is in all this an original perspective which, as the saying goes, brings pastoral work out of the sacristy, but at the same time detaches it from the ramifications of ideologies and politics.

Hence the new evangelization was presented at Santo Domingo not so much as a development of doctrinal reflections (which certainly have their importance), but rather as an ensemble of conditions and means capable of leading to the discovery and the application of the mystery of Christ in life's situations. This has introduced some innovations both in grasping the reality and as regards the pastoral priorities to be adopted as propositions for pastoral activity.

This organic but complex perspective of the new evangelization was the central idea permeating all the work of the Assembly. The many topics dealt with were all to be considered in the light of this central theme. To declare therefore, as I have heard done by some people, that the best way to read the Document would be to start from human advancement, would be to distort it from its true nature.

The various matters dealing with the temporal order, as also those referring to the evangelizers (ordained ministries, consecrated life, ecclesial community), and those too dealing with indigenous cultures, social communication, etc., were not in the mind of the Bishops to be developed as arguments in themselves, but were deliberately linked with the global theme of the new evangelization, in the light of the mystery of Christ in history; to read

them as so many separate sectors would be to lose the organic sense of the text. Their particular significance can be clearly perceived from the headings given to the three parts of the final document:

Part I: *"Jesus Christ, Gospel of the Father";*

Part II: *"Jesus Christ, living evangelizer in his Church";*

Part III: *"Jesus Christ, life and hope of Latin America".*

To get a grasp of the situations and problems is indispensable, but not by beginning immediately and solely from an independent analysis of them; that could give rise (and indeed has already done so) to ill-formed ideas with ideological overtones which could then have an influence on apostolic activity itself. To ensure from the outset the paschal perspective, on the other hand, is a help to "seeing, judging and acting" in a genuine pastoral perspective.

Hence the new evangelization proposed at Santo Domingo certainly concentrated the attention of the Bishops on the concrete reality of man in his practical situation, but it does so starting from the liberating light of the very rich mystery of Christ, presented as the great innovation and the finest news of the present day: everything from Christ, with Christ and through Christ, so as to "see, judge and act" as a consequence.

This fundamental option has the great merit of being able to present the new evangelization as absolutely inseparable from human advancement and inculturation, without on this account falling into the temptation of dangerous reductionisms.

## The various aspects of newness

The new evangelization is so called because of the objective appearance of pressing innovations challenging the Church. It will be useful for everyone, and particularly for us to see how Santo Domingo singled them out.

Reflecting on the discussions and steps taken in the Assembly on both the structure and content of the final document, we can find these innovations at two complementary levels:

- *innovations as regards content*, both in the Gospel and in our present times;
- *innovations as regards subjects*, i.e. in the leaders of the new evangelization.

### (a) *In the first place, new presentations of the Gospel.*

It is evidently not a question of presenting a *different* Gospel, but of setting about the presentation of Christ, the "New man", as the first and greatest innovation of the present day. He is alive and present, as the Lord of history; as true God and true man he is the Gospel of the Father creator; without him was made nothing that exists; the whole temporal order finds its meaning in him so that the true nature of its lay character can only be grasped in the light of Christ.

In face of the disasters caused by sin Christ is the Redeemer, the only true liberator through love and not by violence. Ascended into heaven, with the Father he sends the Holy Spirit and in this way builds up in history the Church which is his Body, the sacrament of salvation with its various characteristic mediations for the establishing of the King-

dom, the Kingdom initially identified with the man Jesus, which is present in embryo as the cause of dynamism in the Church's mission.

The goal of the Kingdom is man in his concrete existence; faith evangelizes his advancement and gives leaven to his culture. Christ is the beginning and the end; he will come again, but even now he gives an eschatological dimension to the present time. All this needs deeper examination as the great light enabling us to interpret history.

It is no exaggeration to say that the Bishops at Santo Domingo "celebrated Jesus Christ", following the exhortation made to them by the Holy Father John Paul II.

This new manner of presentation invites us to rethink, for the new evangelization, the *Christology, ecclesiology and anthropology* which combine to form that pastoral perspective in which real situations are considered and through which we try to identify the most pressing challenges to which they give rise. In this sense we will find it useful to read again personally the circular letter on the new evangelization of 8 September 1989.<sup>6</sup>

<sup>6</sup> AGC 331

In it I said precisely that Jesus Christ is the supreme and unsurpassable "novelty". "It is not enough", I wrote, "to recognize the exceptional nature of this event in an abstract way; it must be presented as the most important 'news' for the present day, something which amazes and renews, which has a response for the most distressing questions, which opens the life of every individual and of all human history to the transcendent: it is a matter of the mysterious eschatological dimension (i.e. of the final end, already in some sense present) which has its incidence on human cultures, enlightens them, judges and purifies them, discerns them and can

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

"To 'evangelize' means in the first place to be able to proclaim the happy and pleasing news of Christ's Easter victory, which upsets and disperses the fleeting attraction of evolving novelties... It is urgently necessary therefore that we become updated communicators of the great 'News' with its tremendous historical values".<sup>7</sup>

<sup>7</sup> AGC 331, pp.11-13

(b) *Secondly, the new concerns of our times.*

Here there are two aspects strictly connected with each other:

- The innovations associated with "signs of the times". They bring forth new anthropological values (the emerging culture referred to by the Pope) in a planetary cultural movement observable especially in the big cities (like secularization, socialization, women's lib. etc.);
- and also the social and cultural innovations found in the contexts of the present day. Here a distinction is made between the situation to be described and the challenges which the evangelizer has to discern. Innovation is to be detected especially in those challenges which belong to

the area of human advancement. The Santo Domingo document deals with no less than ten of these: *human rights, ecology, the earth as God's gift, impoverishment and solidarity, work, human mobility, the democratic order, a new economic order, Latin-American integration, the family and life*; to this last item the Assembly gave more ample development.<sup>8</sup>

<sup>8</sup> cf. SD 210-227

In the process of discernment it is not easy to pass from the description of *situations* to the identification of the more urgent *challenges*. But that is precisely what we ourselves did in the GC23.

(c) *Consideration must be given also to making persons new*

Santo Domingo gave special importance to this aspect which refers to the evangelizers. The concluding document makes a strong and unambiguous appeal for "sanctity" as a condition for living a "new enthusiasm".

This is something that necessarily involves both individuals and also ecclesial communities at their various levels: they must become living and dynamic. Insistence was laid on the role of the various ministries and charisms, and in particular on ordained ministries and the consecrated life so as to rekindle the gospel flame of their identity. A special appeal was addressed to young adults and adolescents. The pressing need for a renewed pastoral work for vocations was highlighted, "closely linked with pastoral work for the young and for the family. We must speedily prepare workers and find resources for this dimension of pastoral work and support the commitment of the laity in the fostering of vocations to the consecrated life".<sup>9</sup>

<sup>9</sup> SD 80

Another innovation indicated concerned mission frontiers, i.e. the more distant ones that have to be approached; it was emphasized that for Latin-American believers the hour has struck for missions "ad gentes". The mission ad gentes, as is pointed out in the encyclical "Redemptoris missio", leads to the discovery of the first meaning and source of enthusiasm for all evangelization; unless one shares the fervour of the apostles and missionaries, it is difficult to be genuine and generous in the work of evangelization.

Particular concern was shown for the so-called invasion of the sects; this growing phenomenon reveals a pastoral lacuna caused by a lack of formation in the faith and insufficient attention to popular devotion which must be given greater care in the new evangelization: "Let the Church develop ever more its communal and sharing aspects, made up of ecclesial communities, family groups and Bible circles, ecclesial movements and associations, which make the parish a community of communities".<sup>10</sup>

<sup>10</sup> SD 142

(d) *Finally the particular urgency of new efforts of inculturation.*

It is in this area of dialogue with cultures that there is a pressing need for a "new method" and "new expressions". Culture is born with man; it is his work, not something absolute. Christ, in becoming man, entered culture with a double gift: that of bringing it to its fullness and at the same time of purifying it. He is the meeting of the story of a people with the story of God's incarnation. The Gospel has always been concerned about inculturation, not so much as regards the exaltation of cul-

tures but rather with their leavening through the light of the three great mysteries: that of Christmas (cultural incarnation), that of Easter (integral purification), and that of Pentecost (pluralistic universalization).

Christian faith is born through the permeation of cultures through "believing" persons and communities in a patient process of inculturation. In Latin America, alongside the emerging culture which is growing rapidly in town areas, there exist various native cultures of Afro-American and hybrid types. The distinguishing mark of the Gospel is a simple teaching of doctrine; it bears within itself an energy of new creation that it inserts in concrete human history.

Between *inculturation of the Gospel* and the *evangelization of cultures* there is without any doubt a big difference in meaning: a "Christmas" that leads to the "cross". Nevertheless the document declares that the new evangelization must be realized precisely through inculturation of the faith. This presupposes clarity in the Gospel itself, and a critical capacity for the discernment necessary for various purposes: for being able to baptize and incorporate new values, for revealing and fostering gospel values already present and purifying them from defective methods of presentation, and for overcoming the present modern anthropocentric culture and directing it towards a post-modern age, opening up new space for what is transcendent.

To such an end it will be necessary to create a new methodology together with the creative capacity for new expressions.

For this reason the importance was emphasized of Catholic Universities and educational centres



and the special validity of vocations dedicated to education. Most urgent too is the problem of the formation of consciences.

### **The role of the educative method**

If there is one thing that is quite clear in this presentation of the new evangelization, it is that it is not sufficient to present the Gospel by itself. "Human advancement", says the concluding document, "is a special dimension of the new evangelization":<sup>11</sup> "the lack of consistency between professed faith and daily life is one of the various causes that generate poverty in our countries, because christians have not been able to find in the faith the force needed to penetrate the criteria and decisions of the sectors responsible for the spiritual guidance and organization of the social, economic and political life of our people".<sup>12</sup> Then, going on to speak of culture, the document asserts that "through our radical adherence to Christ in baptism we are obliged to see to it that the faith is fully proclaimed, thought out and lived, to the extent that it becomes part of culture".<sup>13</sup>

An integral reading of the text shows beyond all doubt that the line followed by the Bishops, as we have already emphasized, is that of commitment to "evangelization through promotion and inculturation". Now, in the commission on education to which I found myself assigned, together with Card. Obando and three other confreres, we concluded that the practical way to achieve such an aim is that of christian education as a "methodological mediation for the evangelization of culture".<sup>14</sup>

And in the commission education was discussed

<sup>11</sup> SD ch.II, part I, title

<sup>12</sup> SD 161

<sup>13</sup> SD 229

<sup>14</sup> cf. SD 271

also in connection with human advancement, because when you speak of education you have in mind not only the formation of children and young adults but also the continual updating of adults in the face of the many innovations we have referred to.

Now, all of this makes us realize the extraordinary role of educational activity in the formation to the faith of both youngsters and adults, even though it be in different ways.

It was frequently recalled that the Church's magisterium has provided two valuable aides for this complex work of christian education: the development of the "Social Doctrine of the Church" and recently the "Catechism of the Catholic Church". To these must be added a knowledge of the disciplines proper to education and the ability to apply them.

It is not enough to be preachers and catechists; one must be so in a pedagogical manner. For the practical formation of others to the faith and to contribute to the renewal of society, one must also know and give further study to the values and challenges emerging at the present day from real life situations and the diverse demands of cultures. And that means precisely looking upon educational activity as one of the main means for the facilitation of the new evangelization: we are called upon to promote human advancement and inculturate the Gospel *by educating!*

In this sense Santo Domingo gives a particular reminder to all, but more directly to those who have received in the People of God the charisma of the mission of education, so as to realize through their own specific vocation the maternal function of the Church.

This is why in the concluding document, with reference to certain hasty desertions in recent years, we find the following particularly significant appeal: "The charisms of Religious Orders and Congregations, placed at the service of Catholic education in the various particular Churches of our continent, are of the greatest help to us in fulfilling the mandate received from the Lord to go and teach all nations (Mt 28,18-20), especially in the evangelization of culture. We exhort men and women religious who have abandoned this very important field of Catholic education to return to the task, remembering that the preferential option for the poor includes a like option for the means which help people out of their distress, and that one of the best means to this end is Catholic education".<sup>15</sup>

<sup>15</sup> SD 275

The innovation in education itself is also emphasized: "in the *new education*", says the text, "it is a matter of bringing about in the individual a process of growth and maturing according to the demands of the new values".<sup>16</sup> On this theme too we have already reflected in the Congregation.<sup>17</sup> Santo Domingo asks us to harmonize it with the new evangelization.

<sup>16</sup> SD 266

<sup>17</sup> cf. AGC 337

### **The assigning of priorities**

The Latin-American Bishops at Santo Domingo followed the line taken in the pastoral guidelines of Medellin and Puebla. Years have passed of course between those events and the present day, and some of the terminology then in use was susceptible of reductive interpretations that were not genuine. The term 'option', for instance, used to be ac-

accompanied by the qualification 'preferential' or 'neither exclusive nor excluding', to preserve its authentic meaning.

This time the terminology 'priority lines of pastoral action' has been preferred to 'options', thus tying inseparably to the development of the theme – as we have seen – a deeply Christological preamble which ensures a true pastoral tone even in the reading of reality and in the inculturation of the faith. Nevertheless, within the text itself, especially in references to Puebla, the term 'options' continues to be used to ensure continuity of commitment.

*The priorities chosen at Santo Domingo* are fundamentally three in number:

1. a new evangelization through ongoing formation, especially through catechesis and the liturgy (*evangelizing by catechizing*);
2. an evangelization projected into the integral advancement of people, starting from the poor and for the poor, at the service of life and the family (*evangelizing by promoting*);
3. an evangelization concentrating on the penetration of urban cultural environments, and native, Afro-American, and mixed cultures (*evangelizing by inculturizing*).

And all this through the methodical mediation of a "new education".

As well as these three pastoral priorities, each particular section of the document concludes by indicating other specific priorities which apply the three above-mentioned ones and are to be adopted in line with the many differences between one territory and another. This highlights the necessity of a further local discernment (just as our own GC23 asked of us) for an adequate application of the general guidelines.

The Holy Father, in the letter of 10 November last authorizing the publication of the concluding document, tells the Bishops precisely to make in this connection an opportune and necessary local discernment to establish what will be most useful and urgent in the particular situation of their own diocese or territory.

The enormous problems created by the signs of the times, the continuing impoverishment, the invasion of the sects, the pluralism of cultures, the complexity of the big urban centres, the urgent pastoral needs of one's own country, corroborate the real field for the new evangelization.

Rightly too did the Pope emphasize the urgent need for a "Latin-American integration" which would make of the continent the "great overall homeland" of all its inhabitants.

This is the first time that an entire episcopate has dealt pastorally with the *new evangelization* in a realistic form of practical activity, offering in this way to the universal Church a message of prophetic relevance which can be seen as a model to be adapted in suitable form to the historical conditions of the individual peoples.

### **An organic system of youth pastoral work**

One of the sectors to be given priority in respect of formation and the participation of leaders of the new evangelization (and which is of particular interest to us) is that which refers to adolescents and young adults. It is dealt with in part II of the document ("Jesus Christ, living evangelizer in his Church"), when it presents the diversity of ministries, charisms and services with which one can

collaborate in the realization of the common evangelizing action under the unifying animating influence of the Holy Spirit and through the guidance of the Bishops: a single mission rich in agents of different kinds.

Among the various options scattered through the text and all referring to the implementation of the *three fundamental lines of pastoral priority* there is that of an organic system of youth pastoral work.

It is a choice in full continuity with Puebla, and precisely with the second of its "options",<sup>18</sup> which tends to be forgotten because of the emphasis on the first one concerning the poor.

<sup>18</sup> cf. Puebla 1166-1205

Santo Domingo insists on the vital importance of the pastoral involvement of adolescents and young adults: "their mission", says the text, "consists in preparing themselves to be men and women of the future, responsibly active in social, economic, cultural, political and ecclesial structures, so that being sustained by the Spirit of Christ and by their intuition in finding original solutions, they may contribute to the promoting of an ever more human and more christian development".<sup>19</sup>

<sup>19</sup> cf. SD 111; cf. Oss. Rom. (Eng.edtn) 21.10.92, p. 2

I think it will be opportune to read together here the description of the pastoral commitments of the Bishops in this connection.

"We intend", they write, "to carry out the following pastoral activity:

— To reaffirm the 'preferential option' for the young proclaimed at Puebla, not only in an affective but in a truly effective manner; this must signify a concrete option for an organic system of youth pastoral work, accompanied and supported in realistic fashion by a reciprocal dialogue between youth, pastors and the community. The ef-

fective option for the young requires greater personal and material resources on the part of parishes and dioceses. This youth pastoral work must always have a vocational dimension".<sup>20</sup>

To carry this out, we propose a pastoral action:

— Which will respond to the need for affective maturing and the necessity to follow up adolescents and young adults throughout the process of human formation and growth of faith. Particular importance will have to be given to the sacrament of Confirmation, so that its celebration may lead young people to an apostolic commitment and to be evangelizers of their peers.

— Which enables youngsters to know and respond in a critical fashion to the cultural and social provocations they meet, and help them to commit themselves in the pastoral work of the Church and in the transformations needed in society".<sup>21</sup>

— "Which can give dynamism to a spirituality of the *sequela Christi*, which may realize a meeting between faith and life, promote justice and solidarity, and encourage a project able to instil hope and generate a new culture of life".<sup>22</sup>

— "Which takes up the new forms for celebrating the faith proper to youth culture, and foster the creativity and pedagogy of the signs, always with due respect to the essential elements of the liturgy".<sup>23</sup>

— "Which will proclaim, in the commitments made and in daily life, that the God of life loves the young and wants a different kind of future for them, without frustrations and emargination, where a full life will be acceptable to all".<sup>24</sup>

— "Which will leave space for adolescents and young adults to participate in the same Church. That the educative process be realized through a

<sup>20</sup> SD 114

<sup>21</sup> SD 115

<sup>22</sup> SD 116

<sup>23</sup> SD 117

<sup>24</sup> SD 118

pedagogy linked with experience and participation and capable of transformation. That it may foster the assuming of responsibility through the process of seeing, judging, acting, revising and celebrating. Such a pedagogy must integrate growth of faith into the process of human growth, due account being taken of diverse elements like sport, festivity, music and the theatre.

This pastoral activity must keep in mind and reinforce all the valid organic processes amply analyzed by the Church from Puebla to the present day. In a particular way it will see to it that importance is given to pastoral work for youth in specific environments where adolescents and young adults live their lives: peasants, natives, Afro-Americans, workers, students, those living in city outskirts, social outcasts, the military and young people in critical situations.

The Church through her word and witness must first of all present Jesus Christ to young people in an attractive and motivating form, in such a way that he becomes for them the way, the truth and the life responding to their desires for personal realization and their need to give sense to life itself".<sup>25</sup>

<sup>25</sup> SD 119

— "To respond to the present cultural reality, youth pastoral work will have to present the ideals of the Gospel to the young in a forceful and attractive manner accessible to their own lives. It must foster the creation and animation of vigorous evangelical youth groups and communities, which will ensure the continuity and endurance of educative processes among young people and sensitize and induce them to the challenges of human advancement, solidarity and the building of the civilization of love".<sup>26</sup>

<sup>26</sup> SD 120

These concrete suggestions of the Bishops stim-



ulate us by emphasizing the contribution our own charism is called to give to the new evangelization. For us the educational and pastoral commitment for the benefit of adolescents and young adults is not simply a “first choice” or a “preferred option”, but constitutes the very substance of our mission in every time and place. The fact that the Bishops recognize the urgent need for it at the present day in view of the disturbing social and cultural situations, confirms the particular relevance of our charism which, as someone once said, if it did not exist already would have to be invented. The GC23 has invited us specifically to renew the methodology of our educational and pastoral activity.

There comes to mind the growing vitality attaching in these years to the commitment to the formation and involvement of *young animators* and the impulse given to the *Youth Movement*. It is not a matter of forming an elite which would obscure our missionary characteristic among those most in need, but rather of inserting a *leaven* to ferment the mass and render our activities in our various works truly educative and evangelizing.

### **The involvement of the lay faithful**

The pastoral presentation of the new evangelization, with its purpose of making a concrete linkage between the proclamation of the Gospel and human advancement and culture, reveals the indispensability of the vocation and mission proper to the lay faithful and their role as front-line leaders. The text says as much explicitly: “The importance of the presence of lay people in the task of the new evangelization, which leads to human advance-

ment and even gives shape to the whole cultural environment with the force of the Risen Christ, allows us to declare that a priority of our pastoral work, the fruit of this 4th Conference, must be that of a Church in which the lay christian faithful are leaders. A mature and committed laity, well constituted through ongoing formation, is the mark of particular Churches which have taken very seriously the obligation of the new evangelization".<sup>27</sup>

<sup>27</sup> SD 103

The frontiers on which the new challenges to the Gospel are met are listed in the Apostolic Exhortation *Christifideles laici*;<sup>28</sup> there it is specifically stated that the hour has come to undertake a new evangelization. The faith has been uprooted from the most significant elements of existence; the christian texture of human society is in urgent need of repair. We recall the impassioned call of John Paul II at the beginning of his pontificate: "Do not be afraid! Open, throw wide, the doors to Christ! Open up to his saving power the confines of states, economic and political systems, the vast fields of culture, civilization and development. Have no fear! Christ knows the human interior. He alone knows it! Today man is unaware of what he carries within him, in his heart, in the depths of his soul. Often he is uncertain about the sense of his life on this earth. He is beset by doubts which lead to desperation. Let him then – I beg and implore you with trust and humility – let Christ speak to man. He alone has the words of life, yes! of life everlasting".<sup>29</sup>

<sup>28</sup> cf. CL ch.3, especially 37-44

<sup>29</sup> Homily 22 Oct. '78

It can be said that just as at Medellin the Bishops drew their inspiration from the conciliar constitution *Gaudium et spes*, and at Puebla from the Apostolic Exhortation of Paul VI *Evangelii nuntiandi*, so at Santo Domingo they followed, in fact,

the guidelines of *Christifideles laici* to take the Gospel to the fields of human rights, the family, the world of work, politics and economy, and even Latin-American integration.

Unfortunately the majority of the baptized feel themselves christians in a general way, but not committed members of the Church: "few there are who take up christian values as an element of their particular cultural identity, and so feel a need for an ecclesial or evangelizing commitment. The result is that the worlds of work, of politics and economy, of science and art, of literature and the means of social communication, are not guided by evangelical criteria".<sup>30</sup>

<sup>30</sup> SD 96

Here is found a great challenge for the formation and involvement of the lay faithful. There will be need therefore to foster their maturing in the faith, to follow them up and give importance to their movements and associations.

But this applies not only to the formation of a group of believers to act as leaven in the mass, an absolutely indispensable objective that must certainly be attained, but also to the leavening of the mass itself. Hence the emphasis given to the particular challenge of the *popular dimension* of evangelization, which becomes still more pressing in the light of the phenomenon of the sects, notably among town-dwellers. "The problem of the sects", says the text, "has assumed dramatic proportions and has become truly disturbing, especially because of their growing proselytizing activities".<sup>31</sup>

<sup>31</sup> SD 139

Rightly the Bishops have reaffirmed the intention to provide an ever better follow-up in the ways of understanding and expressing the mystery of God and of Christ by the ordinary people: "popular devotion", declares the text, "is one of the best ex-

pressions of inculturation of the faith. It is not only a matter of religious expressions, but of values, criteria, behaviour and attitudes which stem from Catholic doctrine and constitute the wisdom of our people by forming its cultural template".<sup>32</sup>

<sup>32</sup> SD 36

In this most important field of the new evangelization, the GC23 has prompted us to elaborate a "lay project" destined to become a living part of our renewal in the Church. On the other hand the "popular" aspect of our mission must be considered with greater commitment, particularly with reference to religious associations for the people in general (like ADMA, the Devotees of Mary Help of Christians), and to our initiatives in the field of social communications.

### **Insistence on a renewed spirituality**

At the foundation of the whole commitment to evangelization Santo Domingo regards a *new enthusiasm* on the part of all the leaders as indispensable, i.e. their spiritual conversion, the enlightenment of their mentality, and a clear awareness of their vocation to holiness. They must feel themselves called to be witnesses to Christ in a meaningful way, methodically renewing their commitment to educate to the faith: "the new evangelization demands the pastoral conversion of the Church";<sup>33</sup> "the witness of christian life is the first and most indispensable form of evangelization".<sup>34</sup>

<sup>33</sup> SD 30

<sup>34</sup> SD 33

At the beginning of part II, the document speaks of the "Church called to holiness".<sup>35</sup> The first pastoral priority suggested in this connection reads as follows: "the new evangelization demands a renewed spirituality which, enlightened by the

<sup>35</sup> SD 31-53

faith which is proclaimed, gives life with divine wisdom to authentic human advancement and is the leaven of a christian culture. We think that it is necessary to continue to stress the doctrinal and spiritual formation of the christian faithful, and in the first place the clergy, men and women religious, catechists and pastoral workers, clearly emphasizing the primacy of God's grace which saves through Jesus Christ in the Church by means of lived charity and the efficacy of the sacraments".<sup>36</sup>

\* SD 45

It goes on to insist on the courage with which the Word of God must be proclaimed in all freedom in the face of any earthly power;<sup>37</sup> and on the ongoing formation of a faith which relies on the living presence of Christ in the celebration of the sacraments, in the active participation in the liturgical seasons, and in the proper value given to prayer. Vatican II had already declared that "the liturgy is the summit towards which the activity of the Church is directed, and is also the fount from which all her power flows".<sup>38</sup>

\* cf. SD 50

\* SC 10

Santo Domingo highlights especially the incisiveness that is proper to the liturgy: it embodies an essential evangelizing force; the Eucharist and every sacrament carry within them a very rich educative patrimony, because they release and send forth the renewing force of the paschal mystery. "The language of the signs of the times", says the text, "is the best vehicle for causing Christ's message 'to penetrate into the consciences of individuals and from there reach the ethos of a people in its vital attitudes, its institutions, and in all its structures' (John Paul II). For this reason the forms of liturgical celebration should be suitable for expressing the mystery being celebrated, and be both clear and intelligible to men and women".<sup>39</sup>

\* SD 35

In giving due importance to the liturgy, anything that is banal or improvised and any manipulating should be avoided; the sense of mystery should be emphasized and a proper creativity sought for in harmony with the Church's dispositions and the concrete needs in the lives of the participants, in the conviction that the celebrations, if well prepared, can penetrate into the very heart of both individuals and cultures.

These indications take our thoughts back to the experience of the preventive system practised by Don Bosco; he used to say that the Eucharist and Penance are the two columns for an efficacious education to the faith. We must get back the ability to give an educative power to liturgical celebrations in our pastoral activities.

We recall that our GC23 too stressed the need for a particular spirituality to reach the life of the young.<sup>40</sup> We reflected on the pastoral relevance of the salesian spirituality of Don Bosco, born specifically for the purpose of evangelization and renewed at the present day in wonderful harmony with the Council's leap forward.<sup>41</sup>

In a brief presentation then of the need for new enthusiasm specifically on the part of those living a *consecrated life*, the Latin-American Bishops state that since this is a matter of "a gift of the Holy Spirit to his Church bearing in itself a profound paschal dimension", it belongs (as had been said already by Vatican II) to the interior vitality and holiness of the Church, and must therefore be manifested by a daily witness emphasizing "the purpose and spirit of each Institute".<sup>42</sup>

Further, we are invited at the present day to go more deeply into this theme in preparation for the Synod of '94. In an ecclesiology of communion,

<sup>40</sup> cf. GC23 part II, ch. 3

<sup>41</sup> cf. AGC 334: *Salesian spirituality for the new evangelization*

<sup>42</sup> SD 85

consecrated life is called upon to proclaim existentially to everyone and "in a splendid and outstanding manner that the world cannot be transfigured and offered to God without the spirit of the beatitudes".<sup>43</sup>

<sup>43</sup> LG 31

It is clear that if Santo Domingo has placed at the centre of the whole setting up of the new evangelization the mystery of Christ, priority and great importance attaches to the fostering of holiness through a concrete commitment to the renewal of spirituality.

This too is an appeal which confirms all our insistence on an ongoing formation which results in confreres and communities being leavened with the pastoral charity which is central to the spirit of our charism.

In conclusion, we can see that the Assembly of Santo Domingo offers us Salesians an efficacious reminder of the priority of our charisma by incentives that are valid in every continent.

"Current trends in the world", recalled our GC23, "emphasize the centrality of the individual in all the problems that mark human events. 'We are witnessing the birth of a new humanism', declared *Gaudium et spes* at n. 55, 'where man is defined before all else by his responsibility to his brothers and at the court of history'".<sup>44</sup>

<sup>44</sup> GC23 2

In this context the focal point and common parameter of everything is the New Man: *Jesus Christ, yesterday today and the same for ever.*

### **Mary, the Star of the New Evangelization**

The Holy Father ended his inaugural address to

the Assembly by invoking Mary and placing in her hands the hopes of all, their pastoral problems and the themes they had to study.<sup>45</sup>

<sup>45</sup> cf. address at n. 31

On the same day in the shrine of Our Lady of Altagracia, the oldest Marian shrine in the Americas, the Pope made the following solemn Act of Entrustment to the Madonna: "On this day, 12 October 1992, before your image I recall the completion of five hundred years since the Gospel of Christ came to the peoples of America on a ship which bore your name and image: the 'Santa Maria'.... I invoke you in the language of all its inhabitants... these blessed lands are yours, for to say 'America' is to say 'Mary'... O Virgin of Hope and Star of Evangelization, make everyone zealous for the proclamation of the Good News so that Jesus Christ may always be known, loved and served - the blessed fruit of your womb, the Revelation of the Father and the One who bears the Spirit, 'the same yesterday, today and forever'. Amen!"

The majestic image of Our Lady of Guadalupe, which dominated the great Assembly Hall, and the memory of her appearance to the native Blessed Juan Diego, combined to present the Mother of God as the living image, with her half-caste face, as the one who had given motherly guidance throughout five centuries to the inculturation of the Gospel. Mary had provided an original and incomparable model of "perfectly inculturized evangelization" and continues to be the constant companion of the Latin-American peoples who have dedicated famous sanctuaries to her in every country. "With joy and gratitude", says the text, "we welcome the immense gift of her motherhood, of her tenderness and protection, and we want to love her in the same way that Jesus loved her. And so we invoke



her as the Star of the First and of the New Evangelization".<sup>46</sup>

<sup>46</sup> SD 15

We can say that the Bishops were united in a new cenacle around Mary to celebrate Jesus Christ, as though hearing from her lips the famous expression of Cana: "Do whatever he tells you".<sup>47</sup> He will give you the light, energy and wisdom to stir up a new enthusiasm and to find new means and fresh expressions in view of the immense task of the new evangelization; from him comes forth the power of the Holy Spirit who makes everything new and fills all hearts with benevolent generosity.

<sup>47</sup> Jn 2,5

At Cana Mary was there with her motherly presence at the beginning when water became wine. She has brought and will continue to bring the People of God to grow in the faith and defend it; to make of the new evangelization a "practical and dynamic reality, a call to conversion and hope, a new orbit of life, a new Pentecost in which the welcoming of the Holy Spirit will give rise to a renewed people made up of free men and women conscious of their own dignity, and able to forge a truly human history; a new evangelization that will be an ensemble of means, actions and attitudes that can bring the Gospel into active dialogue with the modern and post-modern world, to challenge it and be challenged by it in return; it is also the force to insert the Gospel in the present cultural setup."<sup>48</sup>

<sup>48</sup> cf. SD 24

Mary has been invoked with filial affection that she may be in truth the One who will bring believers to the living Christ, the Lord of history, the New Man of yesterday, today and always, so that he may be the pastoral way, the truth and the life of the great relaunching of faith towards the third millennium. She is the new Eve who accompanies evangelizers as Mother of the Church and

the solicitous Helper of the People of God in this historical stage of new evangelization.

Let us ask her to make us feel throughout the Congregation the powerful message which from Santo Domingo resounds all round the Church.

And let us in turn treasure these precious incentives and indications.

With renewed salesian ardour and enthusiasm,

*Don F. Viganò*

## 2. GUIDELINES AND POLICIES

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### 2.1 COOPERATION IN MISSIONARY ACTIVITY (persons and means)

Fr Luciano ODORICO

*Councillor General for the Missions*

#### Introduction

In this communication concerning Missionary Cooperation I want to refer to some points concerned especially with collaboration at the level of missionary personnel and of the material needs needed for development plans.

The matter was recently studied at some depth in the international meeting of Salesian Mission Procurators held at New Rochelle (USA) from 21 to 30 September 1992.

The phenomenon of the rapid expansion of the Congregation is due in large part to the generous missionary collaboration on a par with what has happened in the Church as a whole. Synthetically we might say that missionary cooperation has extended the Congregation to the whole of America (1st generation), to Asia and Australasia (2nd generation), and to Africa (3rd generation).

From Europe alone more than 10,000 Salesians and 2,500 Daughters of Mary Help of Christians have set out for the missions. At the present day this missionary collaboration is involving the young Provinces of the Congregation: in a sign of reciprocity they too are opening themselves to missionary generosity (especially those of India, the Philippines and Latin America).

From the standpoint of financial cooperation, the Salesian Congregation, especially through the Missionary Procures, is today making an abundant contribution to the needs of our missions in

the Third World. Every year are distributed tens of millions of dollars, coming from the Generalate, the fundraising Procures, the Planning Offices, and contributions made by individual Provinces to their own mission territories. In this way, through the combination of financial help and generosity in Providing personnel, the Congregation is able to realize its work of evangelization and human advancement.

## **1. Ecclesiological foundation**

The recent encyclical: *Redemptoris Missio* (77-78) well summarizes this dimension of ecclesial missionary cooperation between the Churches. It starts from the reality of the Mystical Body of Christ and goes on to deduce the rights and duties of all the baptized to commit themselves to the expansion of God's Kingdom (cf. RM 77). It adds that this involvement is demanded by the ecclesial christian identity itself (cf. RM 36), and then indicates the main forms of missionary activity.

### **1.1 *Spiritual Cooperation* (cf. RM 78)**

The encyclical emphasizes that whether the message is fruitful depends substantially on the grace of God: hence the need for prayer as an attitude and expression of faith. Hence also the emphasis on the value of sacrifice and suffering as association with the sufferings of Christ (cf. Col 1,24); and hence finally the witness of the life of the missionaries themselves as the heart of the first proclamation.

### **1.2 *Cooperation at the level of Personnel* (cf. RM 79-80)**

The bearer of the message, i.e. the apostle, as the person who is called and sent, represents the heart of missionary collaboration. The missionary in fact is the uniting agent of the bodies and communities of local churches into the Church itself.

The missionary too is the mediator between the churches that give and those that receive, the embodiment of reciprocal missionary action. In line with this personal donation in obedience to a special vocation, the missionary should accept a self-donation which is total and life-long: it is in fact a matter of a spiritual choice with a radical evangelical foundation.

### 1.3 *Financial cooperation* (cf. RM 81)

Financial cooperation is to be understood as an integral part of the idea of the Church as communion: it is a consequence of being and feeling a single body of churches, of believing that the centre of revelation and the source of the mission criterion is charity (cf. RM 60).

The encyclical notes that there is more joy in giving than in receiving, because in giving there is always a sharing of gifts with the receiver.

From all this it follows that the efforts made by so many Christians and people of good will (through governmental institutions, procures, NGO's) are expressions of an ecclesial and missionary event. In this context the encyclical attaches particular importance to the World Mission Day, as an important occasion in the life of the Church in which the gift becomes shared with the component groups.

### 1.4 *New forms of cooperation and reciprocity* (cf. RM 82)

The present day is certainly witnessing new forms of collaboration at the level of society and the Church, due both to changes in society and to conciliar and postconciliar theology. Forms like intelligent international tourism, the generous welcoming of immigrants and forms of international cooperation in political economy and culture, are opening up new ways for collaboration.

The encyclical and missionary pastoral work at the present day lay particular emphasis on the commitment of the *Lay Volunteer Missionary Movement*, which can indeed be an excellent epitome of cooperation, whether lay or ecclesial.

Summing up in the light of ecclesiology, it follows that the different forms of collaboration in missionary activity are expressions of a living and mature faith.

### 3. The practice of the Founder Don Bosco

Don Bosco, under divine inspiration, decided to undertake a missionary project on a worldwide scale, and this was to involve personnel and both spiritual and financial cooperation.

As far as persons were concerned, Don Bosco began initially with the unpredictable collaboration of priests, friends, young students and workers still in training. Little by little as his plans gathered strength he founded the Salesians, the Daughters of Mary Help of Christians and the Salesian Cooperators.

In these three groups was found the nucleus of co-involvement in his pastoral educational plan. From a material standpoint no less than a spiritual one he felt the need to look for particular collaborators or benefactors. The latter began to play an integral part in the development of his works.

But what were Don Bosco's fundamental ideas in this matter of financial cooperation, or 'economic charity'? Francesco Motto (cf. *Giovanni Bosco, Epistolario, a cura di Francesco Motto, Vol. I [1835-1863], dall' 1 al 726 lettere*, LAS, ROMA 1991), sums them up as follows:

— Don Bosco was not afraid to ask and to keep on asking. Three quarters of his letters are requests for financial help and expression of thanks for offerings received.

— Don Bosco considered benefactors an instrument for the support of the Salesians and of their work for the young: "We live on the charity of our benefactors" (*Don Bosco's spiritual testament*).

— In seeking financial assistance Don Bosco's objective was not merely to meet some emergency but rather to come to the aid of a whole social class, that of poor youth, so as to bring about its

human and religious advancement: "It is not a question of helping a particular individual, but of offering bread to youngsters whose hunger threatens to lead to the loss of their morality and religion" (cf. *Letter 178, in the Epistolario*, p. 212). "The sole purpose of it all is to gain souls for Jesus Christ, especially in these times when the devil is making such great efforts to lead them to perdition" (*Letter 281, ibid.* p. 265).

— Don Bosco never thought money to be everything, but declared quite openly that without it the work to help needy youth could not go on.

— Don Bosco accepted the fact that financial help could stem from various motives on the part of the donor, but he himself always understood it in a christian sense, i.e. that of charity. He wrote to the Marchioness Maria Fassati: "You mentioned on occasion that you were going to give me some help. I shall be passing by this evening and you may call it an allowance or donation; for us it will always be a charitable gift received with gratitude to pay for food for our poor youngsters" (*Letter 721, ibid.* p. 625).

— Don Bosco always and immediately assured his benefactors of prayers, and was always grateful to them: "May every heavenly blessing come down on you and on all those who in a special way lend a helping hand to preserve the moral good of young people" (*Letter 626, ibid.* p. 547).

— Don Bosco kept a list of his benefactors so that he could invite them to feasts and celebrations at the Oratory of Valdocco, and so that he could appeal to them again when necessary.

— Don Bosco wanted the Salesian Bulletin to carry a profile of the more generous benefactors who died. He kept the names of all of them and saw to it that suffrages were offered for the repose of their souls.

— When need arose Don Bosco in turn helped certain benefactors who found themselves in financial difficulty. For others he was instrumental in obtaining civil and pontifical decorations, and he did not fail to intervene to solve problems that arose between married couples and their parents or children.

— Don Bosco was frank and inclined to be unrelenting in

pressing his requests. He always declared that God is never outdone in generosity.

— Don Bosco sometimes urged his benefactors to free themselves from attachment to earthly goods which pass away, and to keep their gaze fixed instead on eternal treasures.

— Don Bosco included among the first duties of a newly elected Rector Major the following: "He will write another letter to our benefactors and cooperators, thanking them in my name for all they did for us while I was alive, and begging them to continue their help in support of salesian works... From heaven I shall pray constantly for them" (*Don Bosco's spiritual testament*).

### **3. Traditional missionary practice in the Congregation**

As already stated, the Salesian Congregation, in its hundred years of history and tradition, has sent *thousands of missionaries 'ad gentes'* to implant the Church and the salesian charism. This cooperation in personnel has been carried out especially from the centre by means of aspirantates with a missionary trend.

In these postconciliar times and in the context of an ecclesiology of communion, the Rector Major wanted and continues to want all Provinces to be dedicated to the respective mission territories assigned to them. This implies an ongoing generous involvement of new salesian missionaries, of lay missionary volunteers, and of the utilization of all the living forces in the various Provinces.

It is a matter of a significant reawakening, of a *collaboration in spiritual means*, of the offering of *missionary agents and of financial help*, which has been of benefit to the whole Congregation. All of this has been seen in an explicit manner in the birth and maturing of Project Africa.



## Conclusion

In the light of the reflections made in this communication, it is our hope that missionary cooperation in the Salesian Congregation will continue to grow ever more through:

- the generous exchange and circulation of *salesian missionaries* between Provinces;
- the provision of ceaseless, *intelligent and cultured economic help* for projects of promotion and development, and especially of evangelization and the formation of catechists.
- a deep *bond of spiritual communion* through prayer, harmony of ideals, sacrifices and missionary animation activities of various kinds.

In this way cooperation in missionary activity becomes a genuine manifestation of ecclesial and salesian communion.

## 4. ACTIVITIES OF THE GENERAL COUNCIL

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### 4.1 Chronicle of the Rector Major

From 2 to 4 October the Rector Major took part in the solemn centenary celebrations of the house of Treviglio. Then in the afternoon of the 4th he presided at Turin at the presentation of missionary crucifixes to the departing missionaries. Two days later he gave a conference to the Italian salesian parish priests meeting in Rome.

On 9 October he left for Santo Domingo, after being invited by the Pope to take part in the 4th General Conference of the Latin-American Bishops, which continued until 28 October. During this period he was able to visit also some of our foundations in the Dominican Republic and in Puerto Rico.

With the great ecclesial event of the Bishops' Assembly at an end, on the 29th Fr Vigano went to Colombia where the Provincials of Latin America were awaiting him, together with the Provincial of San Francisco and a representative of the Provincial of New Rochelle in the USA. At Fusagasuga, near Bogota, in the retreat house of the FMA, the group spent three days of hard work studying how to put into practice the guidelines and indications

of the final document of Santo Domingo. Here too he was able to make visits to various houses of the Salesians, Daughters of Mary Help of Christians and Daughters of the Sacred Hearts of Jesus and Mary (the Sisters of Don Variara).

The Rector Major returned to Rome on 4 November, but left again on the 9th for India, where he attended the closing celebrations for the Silver Jubilee of the "Kristu Jyoti College" for theological studies. He was also able to visit, in addition to the Province of Bangalore, those also of Bombay, Madras, and the new Province of Hyderabad in Andhra Pradesh, in all of which he had meetings with Provincial Councils, Rectors and confreres.

In the morning of 20 November he returned to India, and later on the same day flew to Vienna, where the annual feastday of the Rector Major was celebrated for the first time in a country outside Italy, with the participation of representatives of neighbouring Provinces: Prague, Bratislava, Budapest, Ljubljana, Cologne, Munich and East-Venice. Special mention must be made of the cordial audience given to Fr Vigano by the President of the Austrian Republic, who is a past-pupil

of our Oratory. The Rector Major then took part in a celebration of homage by the Salesian Family, and in an enthusiastic and well prepared meeting with 500 young people from various Provinces on the theme: "Your faith changes the world".

From 25 to 27 November he attended the Annual General Meeting of the Union of Superiors General, which took place at Ariccia, on the theme of religious life in the organic communion of the Church. On the 28th he went to Loreto for the Golden Jubilee of the Adriatic Province, and immediately afterwards to Faenza for the commemoration of Mgr. Cimatti.

From 1st December he presided over the plenary session of the General Council, but was able to spend December 7-8 at Savona for the festivities to mark the centenary of salesian work in that city.

As is now traditional he closed the year with a commentary on the *Strenna* for 1993 in the FMA Generalate, and the Good Night on the same argument to the community of our own Generalate in Rome.

## 4.2 Activities of the Councillors

### The Vicar General

In August Fr Juan E. Vecchi opened the Provincial Chapter of the Milan Province with a conference

on the significance of salesian presence. Later he developed the same theme for the provincial assembly of the East Venice Province gathered at Auronzo di Cadore.

He next took part in some days of reflection with animators of the Salesian Youth Movement on the formation of a moral conscience and on processes of prayer for committed youngsters.

Still in Italy, in the month of October he presided at the combined opening of the Provincial Chapters of the three Provinces of Piedmont, gathered at Valdocco, to hear the reports on the present state of the Provinces presented by the respective Provincials, and to launch the work of the Chapters.

In September he went to Peru to take part in the pedagogical seminar organized by that Province to conclude its centenary year; the theme was 'An educational project to meet the challenges of the present day'. After an exchange of views with the Provincial Council he went on to visit the work at Arequipa.

In Spain in October he was present at a meeting of preachers and animators of retreats from the eight Provinces of the Iberian Region, engaged in a deep study of the objectives, characteristics and conditions required for our annual retreats to be efficacious in meeting the expectations and needs of the confreres. He then preached a retreat to the

Rectors of the Provinces of Cordoba and Seville at Sanlucar la Mayor.

From 12 to 21 October he was in Poland. With the Rectors of the four Provinces of that country he first spent two days reflecting on the application of the three fundamental deliberations of the GC23: making the local community a place for ongoing formation; developing a better quality of pastoral work; and realization of the Lay Project. He then made a rapid visit to some of the formation communities and to some new youth works that are being opened in response to the present situation in the country.

In November he went to Mexico, where he gave the key address on fundamental elements of salesian pedagogy to open a symposium on *'The preventive system and its relationship to current psycho-pedagogical trends'*. The symposium was the first item in the celebration of salesian work in Mexico and was attended by some 400 persons between SDBs, FMAs and especially lay collaborators.

Subsequently Fr Vecchi met with the Provincial Councils of each of the two Mexican Provinces for a rapid evaluation of the present situations. He visited the new work at Ciudad Juarez where the Guadalupe Province, through a multiple oratorian presence carried on by three Salesians and some young full-time volunteers, is tackling the

problems of unemployment, emargination and youth formation in a frontier situation.

The remainder of the time was dedicated by the Vicar General to the ordinary administration of the Congregation and the work of the Generalate, in line with the tasks outlined in art.134 of the Constitutions.

### **The Councillor for Formation**

During these four months the time of Fr Giuseppe Nicolussi was taken up almost entirely in contacts with the Provinces. In each Province the visits followed the same general plan: visits to the communities for initial formation, meetings with the Provincial formation team, and with the Provincial Council.

He spent August and September in visiting the seven Provinces of India, with particular attention to the six novitiates, the four post-novitiates, the two studentates of theology and the National Centre for Ongoing Formation. He also visited the formation communities of *Australia*.

In October, after two weeks spent at the Generalate, he visited the salesian works in *Sri Lanka*, and then returned to India to make contact with the Provincials gathered in the Provincial Conference and with the Directors of Novices, and to

take part in the third national congress on the salesian brother. Emphasis must be given to this last initiative which brought together at Madras, for five days of reflection on pastoral work for vocations and on the formation of the salesian brother, 90 perpetually professed salesian brothers from the seven Provinces of India, together with the Provincials, the Directors of Novices, and those in charge of the work of pre-novitiates, vocational pastoral work, the National Centre for Ongoing Formation, and the post-novitiate for brothers.

In November it was the turn of the four Provinces of *Poland*, where the initial formation phase is at present at a high level of vitality and commitment, because of the number of vocations and the possibilities and challenges of the new situation. Among those in formation in various Polish communities are some young people and confreres coming from the countries of Eastern Europe. The visit to Poland too was concluded with a meeting with the Provincial Conference.

A journey to the *United States* in the second half of November had as its primary objective a meeting with the Provincials, formation personnel and those in charge of pastoral work for vocations, from the two USA Provinces and from the Vice-province of Eastern Canada.

### The Councillor for Youth Pastoral Work

After more than a year's preparation, with the commitment of youth groups in all the Provinces of Europe, the '*Confronto '92*' was celebrated in the month of August on the theme: '*Solidarity by way of education to the faith for a new Europe*'. From the 3rd to the 9th at Colle Don Bosco the immediate preparations were made with a group of 40 conscientious objectors from the Piedmontese Provinces. At the same time 48 animators from ten different countries were settling the final details for the guidance of the 1,300 youngsters who thronged the Colle from 9 to 15 August. During the week a full day was spent by the whole group at Mornese, and the concluding event took place in the Basilica of Mary Help of Christians in Turin.

Fr Van Looy then went to Spain to preach a retreat from 22 to 29 August on the theme of vocation. Immediately afterwards he was present at a day's assembly of the Province of Novara at Muzzano.

From 1 to 5 September he took part in a meeting of young Syrians and Lebanese at Kafroun, for a reflection on the role of young Christians in Moslem territory. The rest of the month of September was taken up by meetings with provincial delegates for youth pastoral work: a week at Dimapur with re-

representatives of the seven Provinces of India on the topic of the refounding of the Oratory; a week in Korea with representatives of the Far East on the theme of collaboration with and formation of the laity, and on vocational pastoral work; a week in Brazil (in the Province of Recife), on the theme on the importance of salesian presence in the educational process for the young.

From 30 September to 7 October, still in Brazil, Fr Van Looy presided at two meetings with local coordinators of youth pastoral work: one in the Province of Sao Paulo and the other in that of Porto Alegre. He then returned to Rome to take part in the meetings organized for the directors of Oratories in Italy.

From 22 to 25 October he was at Seville (Spain) for a meeting with the FMA Coordinators of Europe on the theme of the formation of young animators; immediately afterwards he was present with Mother Georgina McPake at the European meeting of the National Centres for youth pastoral work; this was attended also by a number of delegates and coordinators for the same sector. In his last meeting in Seville he led a discussion on *'The Salesian Youth Movement as an expression of Salesian Youth Spirituality'*, emphasizing the fact that the youth movement is fulfilling a strong function of animation in the Provinces and is promoting

the development of the spirituality of many young people. It is proving to be an original manner of being present in the Church and society, gathering together youngsters from salesian environments (SDB and FMA).

From 26 to 28 October he presided at a study session at Czestochowa (Poland) in which 300 SDBs and FMAs, all teachers of religion in state schools, discussed the sense of salesian presence in that particular setting. The discussion was rich in the communication of new experiences, and a yardstick for the assessment of salesian educational spirituality.

At Strasbourg from 30 October to 1 November he was at a meeting organized by the FMA on the theme of the school in Europe; an effort was made to define the identity of the salesian school and its contribution to European unification.

This was followed at Munich with a study with the SDB and FMA Provincials, Delegates and Coordinators of pastoral work, and with young people from German-speaking countries on *'Prayer in salesian youth spirituality'*

From 5 to 9 November he was once again at a meeting with a similar group, this time from the Provinces of North America (Canada, Mexico and the USA), to reflect on pastoral animation in the Province and on the formation of young ani-

mators. This meeting also considered details concerning the international youth day at Denver, Colorado, in August 1993. This will be a festive encounter of witness involving youngsters from salesian environments all over the world and will provide a strong sense of membership of the Salesian Family.

After a brief period spent at Rome, Fr Van Looy went next to Vienna for the Feast of the Rector Major, and immediately afterwards (23-25 November) took part in the periodical meeting of the Provinces of Czechoslovakia, Slovenia, Croatia and Hungary. With them he studied the formation process for young animators.

From Ljubljana he then went on to Germany, to Benediktbeuern, to be present at the general assembly of all organisms in Germany dedicated to the social formation of youth. At the same time means were being sought for consolidating the European aspect to be given to educational work.

Looking back over the period concerned, it can be said that the Councillor gave a great deal of attention to the formation of young animators, often through initiatives programmed jointly with the FMA, thus seeking to prompt the young generations to participate in Don Bosco's mission.

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

### **SALESIAN FAMILY**

#### *1. Meetings in Africa*

The Departments of the Missions and the Salesian Family jointly organized two meetings of considerable significance: the first at Abidjan in Ivory Coast, and the second at *Johannesburg in South Africa*. From 21 to 24 August the Salesians working in French-speaking Africa met together, and from 14 to 17 September those from English-speaking Africa. Representatives of the FMA were also present at both meetings and altogether some 90 SDBs and FMAs from 16 African countries took part.

At Abidjan the Regional Councillor for Spain and Portugal, Fr Antonio Rodriguez Tallon, was present throughout the meeting; at Johannesburg the Councillor General for the Missions, Fr Luciano Odorico, was able to assist at the first part.

The fundamental purpose of both encounters was to study the *possibilities and manner of organizing the Salesian Family in Africa*.

#### *2. Visits to the Far East*

The *Asian-Australian Congress of the Don Bosco Past Pupils* took place at Macau from 9 to 13 October, when numerous past-pupils

from Australia and the Asian Region came together to discuss the theme: 'The Preventive system and past-pupils of different religions'.

Present at the Congress were the members of the Confederal Presidency, the World Delegate, the Regional Councillor and numerous Provincials of the Region. Excellent organizational and welcoming facilities were provided by the host Province of Hong Kong with the collaboration of the various Federations concerned.

The Congress furnished the Councillor General with an occasion for visiting the Provinces of the Far East: he was in *Japan*, 26-30 September; the new Province of the *Southern Philippines*, Cebu, 30 September - 3 October; the *North-ern Philippines*, Manila, 3-8 October; *China - Hong Kong*, 8-17 October; *Thailand*, 17-22 October; and *Vietnam*, 16-25 November. Fr Martinelli was able to make contact with the people involved and gain first-hand knowledge of the realities of the Salesian Family in the area.

The following points come to mind, but they by no means exhaust nor even fully reflect the vitality of the various groups.

The Councillor's concern was always to meet at least those responsible for the different groups of the Family, to make their acquaintance and for reasons of communication and animation. It is impossible even

to list all the people he met.

Particularly interesting and constructive, with respect to the Salesian Family, were the meetings with the SDB and FMA Provincial Councils at Manila; the meetings with Rectors in the North Philippines Province and in Thailand, and with the members of the Provincial Chapter in Cebu; meetings with some other groups already officially recognized as members of the Salesian Family or on the way to such recognition, as for instance in Japan with the new General Council of the Sisters of Miyazaky; in Hong Kong with the Sister Announcers of the Lord; and in Thailand with the Sister Handmaids of the Immaculate Heart of Mary.

Special mention is due to meetings with the commissions, consulting groups or councils of the Salesian Family, which came into existence during the visit in the Philippines and Thailand, as a result of the month of ongoing formation that took place at the Pisana during July on the theme of the comprehensive Salesian Family.

Special interest attaches to the meeting with the confreres and the groups of the Family in Vietnam. In situations beset with many practical difficulties, Don Bosco's charism finds a great response because confreres, who are themselves convinced of the gift they have received, look for all possible ways in which



they can insert the presence of Don Bosco into their local environment.

### 3. *Animation in Latin America*

From 25 October to 3 November the Councillor for the Salesian Family made a tour of animation in the *Province of Medellin*, holding meetings with those responsible for the different groups, and many others besides, in various areas of the north, centre and south of the country.

The organization of the visit, carefully planned down to the smallest details, involved primarily the Salesians and Daughters of Mary Help of Christians, through the mediation of the provincial delegate for the Salesian Family. Here too a Council of the Salesian Family was officially established.

From 3 to 8 November Fr Martelli visited the *Province of Ecuador*. Here the most significant items were the institution of a consulting group of the Salesian Family, the 2nd National Congress of Salesian Cooperators, and a study in depth with the Provincial Council of practical problems concerning the organization of the Salesian Family in Ecuador.

## SOCIAL COMMUNICATION

Ordinary administration at the Generalate has included the revision

of the information agency: preparations for the renewal of the service, the study of which Provinces to include as main correspondents, the organization of future courses for correspondents, and other items foreseen in the approved Project.

### 1. *The work of coordination*

A particular effort has been made to coordinate the "services of social communication" already present in some Provinces and regional areas, or in certain sectors where Salesians are working.

The Don Bosco *Publishing House of Buenos Aires* has been the centre of reflections and decisions agreed upon by the Provinces of Argentina with the collaboration of the Department. The meeting of the Councillor General with the Argentinian Provincials, planned for April 1992, did not take place because of unexpected circumstances and was replaced by a visit of the Central Delegate from 1 to 14 September and during the La Plata provincial chapter, to help in reaching agreed solutions to difficulties.

The salesian commitment being pursued by some Provinces of Latin America (and in particular *Chile, Bolivia and Paraguay*), and which are being developed through social communication, especially by radio with different local objectives, found a coordinating centre in 'Radio Chile' (based in Santiago) in

early August. This should prove to be a prelude to other initiatives for linkage and collaboration.

The Salesian Provinces of *Spain*, in conjunction with the Daughters of Mary Help of Christians are planning the organization of social communication on a national scale. The Central Delegate has been present at some phases of the realization of the project.

From 3 to 8 November the Province of *Ecuador* carried out an evaluation of the work of its many centres in the field of social communication. The scholastic publishing house of Cuenca and its subsidiaries throughout the country; the publications for young people, for families and for catechists produced in large quantities by the Don Bosco Press at Quito; the production of slides and audiovisual cassettes for use by parishes and youth groups; the 'Abya Ayala' Centre for native studies with its rich output in scientific research; the production of scholastic material for the national system of learning by radio: all these are rich and significant activities, but they need to be coordinated. The visit of the Councillor General helped in this regard by broadening the consideration to include also a possible coordination with neighbouring Provinces for the use of certain products (certain publications were spoken of) and for the better deployment of already exist-

ing and qualified salesian personnel.

The Province of *Hong Kong* has four publishing centres, three in Hong Kong itself and one in Taiwan. During meetings from 13 to 17 October consideration was given to the practical possibility of coordination, not only as regards contents but more especially with respect to business organization. Both personnel and possibilities already exist. The new Provincial Delegate for the sector will have to join the Provincial Economist in doing some bridge-building and linkage.

The *Northern Philippines* Province, after the immediate difficulties that followed the fire at the premises of the Don Bosco Publishers, has resumed its activities on a larger scale than before. During the Councillor's visit from 3 to 8 October a meeting was held with those in charge of social communication at provincial level, the director of the publishing house, those responsible for the printing, and some personally involved employees, to consider the possibility of greater internal coordination in the Province itself and a similar coordination with other Far Eastern countries which could use or request a service from the Don Bosco Publishers of Manila.

#### *Animation activities*

The Province of Japan is reorganizing the work of the Don Bosco

publishing House in Tokyo. The meetings from 26 to 30 September served to clarify the salesian presence among others operating in the communications sector, of whom there is no shortage in Japan. There is scope for significant and competent publishing activity: catechesis, youth pastoral work, and the animation of popular culture and free time are all in line with the salesian vocation. Two conditions must be met: qualified personnel and a provincial option for communication. The Provincial Council has been alerted in this sense.

The Province of *Medellin* has many initiatives of social communication among the young people in our works. A meeting with these young journalists in the period 1 to 3 November served to provide a knowledge of the present reality in the different communities, and a launching pad for a more specific trend towards a professional approach.

The present circumstances in *Vietnam* permit only of communication through personal meetings and a rapid summary prepared by the Superior of the Vice-province received by all the confreres. We have studied together new means for making better contact and creating a circuit of information.

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

During the past months Fr Luciano Odorico, Councillor General for the Missions, has made a variety of visits for different purposes: missionary animation, extraordinary visitations, international meetings, and various initiatives connected with the work of his Department.

#### *In Latin America*

In the first part of August he made the extraordinary visitation of the missionary residences in the Province of Manaus, Brazil, in conjunction with Fr Carlos Techera who was doing the same in respect of the other works of the same Province. He was able to observe at first-hand the missionary pastoral work done for the defence, advancement and evangelization of the natives, the generosity of the missionaries and also the need for new personnel.

In November he made a similar visitation of the missions of Venezuela along the border with those of Brazil. There too he observed the clear missionary and pastoral plan of the Vicariate of Puerto Ayacucho and the beginnings of the catechumenate among the Yanomamis in line with our presence among the Yanomamis of Brazil.

In Venezuela, in Brazil (at Manaus and Sao Paulo), at Curacao and

in the Dominican Republic he made various visits for missionary animation, especially in the houses of formation. In the Dominican Republic he also visited the Diocese of Barahona which has a Salesian, Mgr Rivas, as its Bishop.

### *In Africa*

In connection with the coordination of Project Africa, Fr Odorico made a visit in September to the salesian foundations in Ethiopia, especially those in the north of the country. He ended his visit with a meeting with all the Rectors in the missionary Procure at Addis Ababa, discussing with them various methods for the coordination of pastoral work and ongoing formation, with a view to the possible future integration of salesian work throughout the country.

He then made a brief visit to the Archdiocese of Harare in Zimbabwe, in the company of the Archbishop, to see the place and pastoral structures of a possible salesian foundation in that country. The Church in Harare is very interested in having the sons of Don Bosco working there.

In South Africa he was present with Fr Antonio Martinelli, Councilor for the Salesian Family, for the opening of the international seminar on the Salesian Family. He then made a brief visit to nearly all the salesian work in the Vice-province,

spending most time in the missionary localities of Lesotho and Swaziland. He discussed with the Superior and Council of the Vice-province the ramifications of Project Africa in this zone.

### *In Asia*

After the meeting at Bangalore in India, Fr Odorico went to Hong Kong, the first stop in a journey of nine days around mainland China. It was a visit to enable him to get to know the political, social and religious realities of the country, and also gave him an opportunity to meet with Salesians there. The journey was excellently organized by the Provincial and Council of Hong Kong.

In Korea he made a visit for missionary animation and discussed with the Superior and Council the possibility of entrusting a missionary territory 'ad gentes' to the Vice-province.

In Japan he visited the principal missionary stations in the southern part of the country, held a meeting with the missionaries, and discussed here too with the Provincial and his Council the possibility of assigning a missionary territory 'ad gentes' to the Province. There are several young Japanese Salesians ready to take part in such a project.

## Meetings

At New Rochelle from 21 to 27 September, Fr Odorico presided over the annual meeting of the Procurators of the Salesian Mission Offices; the theme this year was 'Fund raising'. The participants this time came not only from the traditional Procures of the first world, but included representatives also of Salesian Provinces of Latin America, Africa and Asia. The meeting was of a high technical level and very successful, thanks to the organization and hospitality provided by the Provincial of New Rochelle and Fr Edward Cappelletti.

Another meeting was that of the delegates for missionary animation in the Provinces of Asia and Australia, held at Don Bosco Yuva Prachodini, Bangalore, India. Fr Odorico presided over this first meeting, which had the purpose of fostering the organization of missionary animation throughout the Salesian East. The level of participation and content were both of a high level. The dossier of this seminar is at present being printed.

On 30 November the Councillor for the Missions returned to Rome for the plenary session of the General Council.

## The Economist General

The following are the important points in the chronicle of the Economist General (Fr Omero Paron) in the period August-November 1992.

### 1. *A meeting with the Provincial Economers of Piedmont.*

On 22 August at Turin and 22 September at Lugano the Economist General met with the three Provincial Economers of Piedmont for a review of the main economical and financial problems of the three Provinces in view of the coming amalgamation.

### 2. *Meeting with the Provincial Economers of Poland.*

This meeting took place at Warsaw on 5 September, on the theme: 'The Administrative Report'.

### 3. *Visit to the territories of the former Soviet Union.*

Accompanied by the Rector Major's Delegate for Poland, Fr Paron in the period 6-18 September visited our works in Lithuania, Byelorussia, Ukraine and Russia, to take stock of the present state of our properties that had been requisitioned by the preceding regime, and to see what prospects there are for recovering them and for the development of new foundations and future building commitments.

4. *Visit to the Asian Region: 5-29 October.*

Availing himself of the opportunity offered by the meeting of Provincial Economers of the Asian Region held at Jakarta, Indonesia, from 17 to 20 October on the theme: 'Poverty and administration of goods', Fr Paron visited the new Province of Hyderabad (Andhra Pradesh, India), where the initial enthusiasm has been followed by a large-scale expansion and building programme. He also made brief visits to the aspirantate of Lonavla in the Bombay Province, to Delhi, and to the aspirantate of Banpong (Bangkok, Thailand). He then went on to visit the salesian foundations in Taiwan and in Japan, where he met with members of the Provincial Council and viewed the work being done or in prospect at Kawasaki, Tokyo-Suginami and Nakatsu.

5. *At Vienna, on 21 and 22 November he took part in the celebration of the Rector Major's Feastday.*

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

After the conclusion of the plenary session of the General Council, Fr Carlos Techera left for Brazil on Saturday 10 August, and on the following day began the extraordinary

visitation of the 'St Dominic Savio' Province of Manaus. At the same time Fr Odorico, Councillor for the Missions, made contact with the missions of Rionegro and made the visitation there. At the end of the visitation of the missions sector the two Councillors had a joint meeting with the Provincial Council.

On 26 August, in the Basilica of Our Lady 'Aparicida' and at Guaratingueta, the Regional represented the Rector Major at events celebrating the centenary of the arrival of the first Daughters of Mary Help of Christians in Brazil: they were days that combined thanksgiving for the past with fresh commitment for the future.

When all the visits to the communities had been completed there was another meeting with the Provincial Council, followed by a meeting with all the Rectors. On the following day Fr Techera preached a day of retreat which launched the Provincial Chapter.

On Monday, 7 September, he went to Montevideo to preside over a meeting of the La Plata Provincial Conference which exchanged experiences concerning provincial chapters, and discussed (inter alia) methods for following up the redimensioning process in the individual provinces and the giving of greater significance to them.

After meeting with the Salesians frequenting the course of ongoing formation at Ramos Mejia in Argen-

tina, and meeting the novices of Argentina and Paraguay in their new house there, the Regional began the extraordinary visitation of the Rosario Province of Our Lady of the Rosary (with headquarters at Funes) with a meeting with the Provincial Council on 22 September.

At the end of that week he was present at the episcopal ordination of Mgr. Alejandro Buccolini, who had been Provincial of Rosario. It was a moment of great fervour and of prayer for the new Bishop of Rio Gallegos.

On Monday, 12 October, at Cachoeira do Campo Fr Techera took part in a meeting of the SDB and FMA Provincials of Brazil, and immediately afterwards presided at a meeting of the SDB Brazilian Provincial Conference. The latter studied, amongst other things, the difficult situation of the missions of the Rio Negro, with a view to drawing up a plan to help them, especially by sending more missionaries.

On 29 October at Fusagasuga, Colombia, he was at the FMA Retreat House for the meeting of all the Provincials of Latin America with the Rector Major, for a first presentation and reflection on the document of the IV General Assembly of the Latin-American Episcopate, which had just ended in Santo Domingo.

Returning once more to the Province of Recife the Regional finished

the visits to the individual communities, and concluded the visitation of the Province with meetings first with the Provincial Council and then with all the Rectors. Simultaneously with the visitation he made the consultation for the appointment of the new Provincial.

There are many motives for giving thanks to God and to Mary Help of Christians for all the good the Salesians are doing with such dedication and sacrifice in the two Provinces visited, and to ask for the gift of a growth in vocations, given the great disproportion that exists between the magnitude of the salesian mission field and the strength in means and personnel of the Provinces concerned.

At the end of November Fr Techera returned to the Generalate for the plenary session of the General Council.

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

Fr Guillermo Garcia was due to begin this round of work in the Vice-province of Haiti, where the Provincial Chapter had just ended, but this particular visit had to be suspended because of the death of his brother Juan at Guadalajara, Mexico.

### *In the Mexican Provinces*

As he passed through the Province of Guadalajara, the Regional was able to have a discussion with the Provincial, Fr Pascual Chavez, on the results of the extraordinary visitation the previous year and on some other matters of interest, such as the collaboration and coordination between the two Mexican Provinces as regards formation, social communication (through the CICS: interprovincial community for Social Communication), the missions, etc. He had a similar exchange of views with the other Provincial, Fr Francisco Javier Altamirano of Mexico.

This year Mexico celebrates the first centenary of salesian activity, and among the many events being planned throughout the country with the FMA and the Salesian Family (though the FMA centenary occurs really in 1994), is a large-scale mission for the young and the ordinary people.

### *In Central America*

In this part of his region Fr Garcia could spend only a short time, a single day in the capital of each of the six countries concerned. In his meetings with the confreres he launched the consultation for the appointment of a successor to Fr Luis Riccardo Chinchilla, who is approaching the end of his six-year mandate.

At San Salvador he was able to discuss with the Provincial the plan to open a house for the brothers of the Region who have just finished their practical training. Details were decided on, and the project was then presented for the consideration of the Provincials at Bogota. In the past three years the Region has seen the number of brothers grow by 25; they now number about 80.

### *In Colombia - Bogota*

In this Province Fr Garcia made the extraordinary visitation. It lasted from 22 August to 24 November. The period had to be interrupted for a week while the Regional was in Bolivia, and another week when he was in Peru.

In the remaining eleven weeks he visited all the houses of the Bogota Province, which is well known for the strength of its work for the poor, as for instance:

- the leper colonies at Agua de Dios and Contratacion;
- the programme of Bosconia and la Florida, the street-boys republic, which has inspired other works of a similar kind not only in Colombia but in other places in Latin America, and to some extent around the world;
- the sanctuary of the “Divine Infant” at Santafe di Bogota, where the divine mercy makes itself sensibly and continually felt by simple souls and by the poor;



– the technical schools which in time past were largely responsible for the industrial development of the country, etc.

It is very encouraging to see how the Salesians in Colombia are providing with enthusiasm and ability an efficacious, and in some places a heroic, response to the needs of the country's youth. The youngsters of Colombia are healthy, cheerful, high-minded and courageous, i.e. 'good' in every sense of the term. They are excellent material which has given rise to saints, like the young Mario Jose Oerjuela, a pupil of the Leo XIII College who died in 1947, and heroes like the past-pupil of Neiva, Rodrigo Lara, a well known politician, a martyr for justice and truth.

The visit of the Rector Major, Fr Egidio Vigano, to Bogota to pass on and discuss with the Provincials the results of the IV Episcopal Conference of Santo Domingo, was a moment of particular importance for both the Latin-American Regions and for each of the Provinces individually. Relationships of friendship were strengthened and it was a simple but significant way of celebrating the V Centenary of the introduction of the faith to the "Continent of hope".

#### *In Bolivia*

As already stated, Fr Garcia had to suspend the visitation for two

weeks for a rapid series of visits in Bolivia and Peru. In Bolivia, where he remained from 14 to 20 August, he had a threefold purpose:

– to finish the consultation begun earlier for the appointment of the new Provincial to succeed the dynamic Fr Carlo Longo who is finishing his term of office;

– to motivate the Salesians for the preparation of the centenary of their arrival in this country (February 1996) by spending the three years 1993-1996 as a period for revision and renewal at both individual and community levels;

– to animate the confreres in the application of the decisions of the GC23 and the Provincial Chapter of '92.

He profited by the occasion to meet with the Provincial Council to study some pressing problems and make appropriate decisions. Meetings with the confreres, members of the Salesian Family and with pupils were rich moments of sharing, dialogue and experience.

#### *In Peru*

The Regional arrived in Peru for the concluding ceremonies celebrating the first centenary of the SDBs and FMAs in the country. Together with Mother Ciri Hernandez of the FMA General Council he presided at the thanksgiving ceremony on 27 September in the imposing Basilica of Mary Help of Christians in Lima.

The task left by the Rector Major to the Salesians and Daughters of Mary Help of Christians for the coming century is a promising programme of evangelization, valid indeed for the whole Latin-American continent after Santo Domingo: "*Let us organize our hope*", which means "let us share the riches of the Gospel – *Christ yesterday, today and always* – the sure hope of a fruitful peace in justice."

While in Peru Fr Garcia took the opportunity to get to know at first hand the work of 'Operation Mato Grosso' in the area of the Huailas and Conchucos valleys.

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

In the period from August to November 1992 Fr Martin McPake carried out the extraordinary visitation of the Australian Province, a task that involved travelling from one extreme of the continent to the other, from Perth in the west to Sydney and Melbourne in the east, and from Tasmania in the south to Darwin in the north, and including also the missionary work in the Islands of Samoa, which lie on the other side of the international date-line.

After the visitation he returned to Rome via the USA to take part in

two meetings: the first with members of the three Provincial Councils of East and West United States and of Eastern Canada; and the second (with the Councillor for Formation) with the formation teams of the same Provinces.

In connection with the extraordinary visitation, it should be noted that the territorial extension of Australia is always surprising to one who meets it for the first time. During the journeys involved in visiting our schools, parishes, youth centres, etc. the Regional gained a degree of personal experience of the difficulties faced by the Provincial and confreres in making visits, attending meetings and retreats, and so on. And the further he got with the visitation the more he noted with satisfaction how the Province exploits the means of communication for facing and overcoming the tyranny of distance. In fact while the visitation was in progress the Provincial was studying the practicability of 'teleconferences' to facilitate more rapid consultations between him and his Councillors in connection with urgent matters.

More than once also, the Regional noted how in this great country which is also a continent, the Salesians, though modest in number, have a certain prominence in the local Church: they are esteemed for the quality of their schools, for certain youth centres of exceptional

stature and quality, and for their collaboration with the Bishops. If only there were more vocations!

An outstanding event that took place during the visitation was the congress of Cooperators in Sydney at the end of October. It had been prepared in local centres throughout the whole of the previous year by the study of 'Familiaris consortio', and was very successful. Starting from the quite remarkable witness of a married couple – the man a past-pupil and medical practitioner and the woman a teacher in an FMA school – the participants discussed with great profit the values that need to be cultivated in every family, including the Salesian Family. Present at the congress were representatives of the various groups of the Salesian Family in Australia.

Fr McPake spent the last week of the visitation in Western Samoa where, despite two cyclones in the space of a few years, our confreres are carrying on their work of education and evangelization in buildings that resisted the hurricane-force winds that buffeted the islands. Some members of the Samoan Parliament, impressed by this fact, declared in one of their meetings that the Don Bosco Technical School evidently enjoyed the special protection of Providence, since it was the only school that came through the cyclone unscathed. The linkage be-

tween Providence and the practical foresight of the Salesians was also recognized at a different level in the fact that they and their pupils were asked to supervise the repairing of the schools that had been damaged. This was a fine piece of propaganda for "Don Bosco", as also was the remark of a group of representatives of the 'Misereor' agency, who described our school as the best of its kind in the whole of the South Pacific.

These and similar discoveries rejoiced the heart of the Visitor.

#### **The Councillor for the Asian Region**

Fr Thomas Panakezham left Rome on 3 August for Bombay where, on the 8th of the same month, he began the extraordinary visitation that was to continue until 9 November. He found a young Province (the average age of the members is 36.6 years), enthusiastic, with a missionary mentality and an evident sensitivity for the poor. There is a constant inflow of vocations.

During the visitation the Regional also presided over a meeting of the Provincials of the Far East in Macau on 7-8 October. At this meeting, in addition to the usual exchange of ideas, it was decided to organize a course of ongoing formation for

young priests and brothers, to begin in 1994. Also discussed was the manner of preparation for the Team Visit of members of the General Council, and the putting into practice of the results of the Brothers Congress held at Hua Hin, Thailand, in 1991. The Regional also took part in the Congress of the Asian and Australian Past-Pupils that followed at Macau.

After the meeting of perpetually professed brothers from all the Indian Provinces held at Madras (20-24 October), Fr Panakezham presided over a meeting of the Indian Provincial Conference (25-26 October). At this meeting Fr Giuseppe Nicolussi, Councillor General for Formation, gave his impressions after visiting the Indian formation communities. Amongst other matters, the Provincials also studied how to give effect to the indications and guidelines that had emerged from the brothers' congress.

From 10 to 19 November the Regional accompanied the Rector Major in his visit to the Provinces of Bombay, Bangalore, Madras and Hyderabad.

From 21 November he made a rapid visit to the four salesian communities in Sri Lanka before returning to Rome on the 28th.

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

Anticipating the period of personal contacts with the confreres in the various Provinces of the Region, Fr Dominic Britschu used the long break at Pentecost to visit Liege, Farnieres and Brussels. With the Rector Major he took part with the Salesian Family, in the varieties of its Flemish and Walloon cultures, in their common celebration of the anniversary of the opening of salesian work in the first industrial city of Belgium, Liege.

During the two months stay in Rome also (June and July) he had the opportunity for many personal contacts with confreres. To name only a few of them: the meeting of the Provincials of Europe, gathered in Rome for their first meeting, from 12 to 16 June; various encounters with groups of Cooperators of the Region; and the meeting with German-speaking confreres during their course of ongoing formation.

After returning from the meeting of teachers at Benediktbeuern at the end of the academic year (27-30 June at Beromunster, Switzerland) the Regional began once again his journeys around the Provinces, beginning with Munich (where on 3 August he took part in the funeral rites for the ex-Provincial Fr Richard Feuerlein). Visits to Austria and Slovenia followed, and at Ljubljana-

Rakovnik he joined the "pilgrimage of the three ethnic groups": Italian, German and Slav.

A brief stay in Rome followed, after which Fr Britschu began the extraordinary visitation of the Province of Southern France on 14 September. The visitation had to be interrupted more than once to allow the Regional to be present at the solemn inauguration of the academic year of the new Faculty of Theology of Benediktbeuern; then the meeting of the Provincials of the German-speaking Provinces (Goort Bijgaarden, Belgium, 12-14 October); then the annual meeting of the Rectors of the Lyons Province, followed by that of the Provincial Councils of the three French-speaking Provinces at Banneux, Belgium, 7-9 November; and finally the meeting with the Salesian Family and the young people of the "post-Confronto '92" with the Rector Major at Vienna, 20-22 November.

He then concluded the extraordinary visitation which ended at Lyons on 27 November.

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

Fr Antonio Rodriguez Tallon, after spending a few days with his family at the beginning of the month, left on 18 August for Abidjan, Ivory Coast, where he took part

in the retreat for the SDBs and FMAs of West Africa, preached by our Bishop Pierre Pican. On 23 and 24 August he was at the meeting of the Salesian Family at which Fr Antonio Martinelli presided: two days of hard work and study, attended with great attention and interest by some 70 participants. In these days too was inaugurated the *Delegation of West Africa*, erected by a decree of the Rector Major of 24 May 1992. For this purpose some time was set aside for reflection on the significance and consequences of the institution of such a Delegation, and the Council of the Delegation began to function once the representatives of the respective Provinces had been appointed.

The Regional then went to Lome in Togo from 26 to 30 August to discuss plans and problems with the confreres. There was a meeting with those responsible for the formation community, with a view to the setting up of a Statute for the "Curatorium" of the house and the programming of the three years of post-novitiate recently decided on by the Spanish Provincial Conference; he also made further visits with a view to getting a clearer idea as to whether or not building should begin at once of the future novitiate, for which territory has already been given by the Archbishop.

On the 31st he left for Kara and Cinkasse and on 1 September began

the extraordinary visitation of the Province of Seville, beginning precisely with the Kara and Cinkasse community which belongs juridically to that Province. A week in each of the two foundations helped the Visitor to get to know the pastoral realities of the community, which works in two distinct groups 250 Km. apart.

On the 15th he returned to Europe via Brussels, and on the 17th was at Madrid for the programming of the meeting of the Governing Body of the Catechetical Centre, followed by a meeting of the Provincials to prepare for the coming Team Visit of the General Council to the Region.

On 18 September the Regional went to Seville to continue the extraordinary visitation; he began with a meeting with the Provincial Council and then followed the itinerary previously arranged in the Province. He interrupted the visit on 27 and 28 October to be present at the meeting of the Iberian Provincial Conference, held at Sanlucar la Mayor.

From the 29th he took up once again the visitation, which ended a month later with a meeting of the Provincial Council (27 November) and of the Rectors (28 November).

On 29 November there was a further meeting of the Governing Body of the Salesian Catechetical Centre, in which plans were made for a technical study with the help

of experts for the better organization and functioning of the Centre itself.

On 30 November he returned to Rome for the beginning of the plenary session of the General Council.

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

From 10 to 12 July at Varazze, Fr Giovanni Fedrigotti presided over a meeting of the Presidency of the Italian Provincial Conference, which decided on the three themes to be prepared in view of the Team Visit programmed for 1993:

- a. The ongoing formation of the Salesian in a community committed to the 'education of young people to the faith': assessment of the situation, results of experiences, practical proposals.
- b. The process of pastoral youth work in Italy for the education of young people to the faith, at national, provincial and local level.
- c. The building of the national salesian community: primary options for inter-provincial solidarity – problems and future prospects.

At the end of the same month Fr Fedrigotti was present also at two national updating courses for head-teachers, organized jointly by the Salesians and Daughters of Mary Help of Christians.

From 25 July to 5 August he

preached the retreat to the FMA novices at Castelgandolfo and presided at the ceremony of first professions in the Church of the Sacred Heart in Rome. On 8 August he had a meeting with the Provincial Council of Milan to close the extraordinary visitation, and on the 9th went to Colle Don Bosco for the opening of the "Confronto '92". From the 19th to the 24th he preached a retreat to the members of the Chapter of the Vice-province of Sardinia, and on the 24th at Alghero had a meeting with priests ordained during the past five years who were engaged in a week of ongoing formation.

On 8 September he received the professions of the Pinerolo novices in the Basilica of Mary Help of Christians at Turin, and on the same day installed the new Rector of the international studentate of the Crocetta, Fr Giovanni Asti.

On 9 and 10 September he had a meeting with teachers working in the SDB and FMA schools of Mestre, Mogliano Veneto and Pordenone, and developed with them the theme of the educational project of the salesian school. On the following day he had a meeting at Pacog-nano, Naples, with the Provincial Chapter of the Southern Province. On the 13th he presided at Verona at a meeting of young past-pupils; on the 14th he visited the novices at Lanuvio, and on the 16th had a meeting at Genoa-Quarto with

teachers in SDB and FMA schools, at which he spoke on the theme of "the passage from the national educational project to the same project at local level".

On 20 September Fr Fedrigotti began the extraordinary visitation of the Sicilian Province.

From 7 to 9 November he was at Rome with the Presidency of the Italian Provincial Conference to study the theme of missionary animation, with particular reference to the new Don Bosco Procure of Turin, whose Statute was examined. At the same meeting the document '*educating young people to the religious life*' was examined, integrated and approved for submission to the appropriate authorities as a contribution from Italian Salesians to the upcoming Bishops Synod of 1994. From the 10th to the 12th of the same month he was with the Italian Provincials at Collevaleza for a further reflection on the religious life by the Major Religious Superiors of Italy in preparation for the same Synod.

The Councillor then went back to Sicily to continue the visitation, which will be concluded at the end of February after the plenary session of the General Council.

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

The activities of Fr Augustyn

Dziędziel in the period August-November 1992 include the following.

In the month of August he made the extraordinary visitation of the missions in Zambia and Uganda; he also made a visit of animation to the formation community at Nairobi where young confreres from the above two countries are studying.

After a brief period in Rome he then accompanied the Economist General, first to a meeting with the Provincial Economers of Poland and subsequently, from 6 to 18 September, in a visit to the Salesian Family in Lithuania, Byelorussia, Ukraine and Russia.

In the remainder of September Fr Dziędziel went to Saratov in Russia, then to Aldan in Siberia, and finally to Georgia and Armenia.

From 12 to 20 October he took part with Fr Juan Vecchi in the national meeting at Lutomiersk of the Rectors from the four Polish Provinces, and then accompanied the Vicar General on his visit to some sig-

nificant works in Poland. At Lutomiersk he also presided at a meeting of the Polish Provincials.

From 26 to 28 October he was at Czestochowa for a national meeting of Salesians and Daughters of Mary Help of Christians involved in educational catechesis in state schools. This meeting was animated with conferences by Fr Luc Van Looy, Councillor General for Youth Pastoral Work.

In November (1-16) he accompanied Fr Giuseppe Nicolussi, Councillor for Formation, in his visit to the eleven formation communities and some other foundations in Poland.

Later the Delegate presided at a Conference of the Polish SDB and FMA Provinces, and also at a consultation carried out among the SDB Provinces regarding the programming and verification of various sectors at national level.

As always, Fr Dziędziel also took part in other significant moments in the life of the Polish Provinces.



## 5. DOCUMENTS AND NEWS ITEMS

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### 5.1 Appointment of Director of the Salesian Historical Institute

*The following is the decree of appointment of the new Director of the Salesian Historical Institute, Fr Francesco Motto, approved by the Rector Major and his Council in accordance with the Regulations of the Institute.*

*Fr Francesco Motto succeeds Fr Pietro Braido, who has carried out the responsible service of director during the first ten years of life of the Institute and has done a great deal to give to the Institute an ever clearer physiognomy. Fr Braido, to whom the Rector Major and Council have expressed the Congregation's gratitude, will continue to benefit the Institute by his highly qualified collaboration.*

Prot. 92/2888

THE RECTOR MAJOR  
OF THE SOCIETY  
OF SAINT FRANCIS DE SALES

- in accordance with the Statute of the Salesian Historical Institute (AGC 304, p. 79 ff) and with the Regulations of the same Institute (AGC 306, p. 44 ff);
- after hearing the opinion of the General Council, in a meeting of 1 December 1992, in accordance

with art.31 of the same Regulations:  
appoints

**Father Francesco MOTTO**  
**Director**  
**of the Salesian Historical Institute**

with all the powers and duties indicated by the Statute (art. 5) and Regulations (art. 30-33) of the Institute.

I wish the new Director success in the work and service of the Society and the Salesian Family, together with the other members of the Historical Institute, with a view to the attainment of an ever deeper knowledge of the historical and spiritual patrimony left to us by Don Bosco.

Rome, 5 December 1992.

Fr Egidio Viganò  
Rector Major

Fr Francesco Maraccani  
Secretary General

### 5.2 New Salesian Bishop

*Mgr. Jean-Pierre TAFUNGA, Bishop of Kilwa-Kasenga, Zaire*

On 4 November 1992, the Osservatore Romano published the news

that the Holy Father had appointed as Bishop of the Diocese of Kilwa-Kasenga in Zaire, *Fr Jean-Pierre TAFUNGA*, SDB, who at the time was Provincial of our Province of Lubumbashi.

Born in the province of Katanga, Zaire, Jean-Pierre Tafunga entered the Salesian Congregation, making his novitiate at Kansebula and his first profession on 28 August 1965; after practical training and the study of theology he was ordained priest on 16 September 1972.

He specialized in electro-technology at Liege in Belgium, and was appointed Rector of the technical school of Goma in 1981. Subsequently he went to the Salesian Pontifical University in Rome for higher studies in theology and obtained the Licentiate in Spirituality. In 1989 he was called to guide the

formation community of Kansebula.

In 1990 he took part in the GC23 as Delegate of his Province, and shortly afterwards (10 May 1990) was appointed Provincial of the Central African Province, which includes Zaire, Rwanda and Burundi. He had been guiding the Province for only two years when he was appointed Bishop.

3 Our dead confreres (1992 – 4th list)

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

### 5.3 Our dead confreres (1992 – 4th list)

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

NAME	PLACE	DATE	AGE	PROV.
<b>P ACOSTA Mario</b>	Varazze	13-12-92	76	ILT
<b>P ANLERO Edoardo</b>	Torino	12-11-92	70	ISU
<b>P BOHEZ Alphonse</b>	Tournai	07-11-92	87	BES
<b>P BOSIO Guido</b>	Torino	01-12-92	90	ISU
<b>P CAMPBELL Peter</b>	Limerick	15-12-92	70	IRL
<b>P CAPRIOLI Carlo</b>	Torino	28-10-92	66	ISU
<b>P CASIRAGHI Luigi</b>	Quito	02-11-92	86	ECU
<b>P CONTE Luigi</b>	Roma	05-11-92	83	IRO
<b>P CORRALES Emilio</b> <i>Fu Ispettore per 18 anni</i>	Cambados	12-12-92	91	SLE
<b>P DANSE Hubert</b>	Lubumbashi	09-08-92	80	AFC
<b>P DI NATALE Ernesto</b>	Palermo	20-10-92	79	ISI
<b>P FEYLES Gabriel</b>	Córdoba	21-11-92	87	ACO
<b>P GARAIS José</b>	La Plata	07-08-92	77	ALP
<b>P GARCIA de OLIVEIRA Luiz</b>	São Paulo	02-10-92	93	BSP
<b>P HUBER Franz</b>	Penzberg	11-10-92	83	GEM
<b>P HUCHET Paul</b>	Caen	24-11-92	81	FPA
<b>P JABLECKI Cezław</b>	Kraków	21-11-92	59	PLS
<b>P JACOBUCCI Dante</b>	Pordenone	04-11-92	68	IVE
<b>P KOZAKIEWICZ Piotr</b>	Czerwińsk	15-09-92	35	PLE
<b>P LIBRALATO Igino</b>	Mogliano Veneto	26-10-92	76	IVE
<b>P LOI Francesco</b>	Cagliari	26-12-92	60	ISA
<b>P MACEK Mihael</b>	Izola	05-09-92	85	SLO
<b>L MCCARTHY Joseph</b>	London	28-10-92	85	GBR
<b>P MELLINO Fiorenzo</b>	Varazze	14-11-92	92	ICE
<b>L MENICHELLI Elio</b>	Roma	04-12-92	73	IRO
<b>L MICHELINO Humberto</b>	Luena (Angola)	25-11-92	58	ACO
<b>P MONCALVO Giuseppe</b>	Muzzano Biellese	12-10-92	82	INE
<b>P MORRA Michelangelo</b>	Gerusalemme	13-12-92	79	MOR
<b>P NAREA Belisario</b>	Cuenca	29-09-92	82	ECU
<b>P NASSETTI Fernando</b>	Bologna	28-10-92	76	ILE
<b>L NESPOLI José Bento</b>	Silvania	26-10-92	73	BBH
<b>P NOWAK Ludwik</b>	Warszawa	05-11-92	63	PLE
<b>P OLIVARES FIGUEROA Ernesto</b>	San José del Valle	16-10-92	89	SSE

NAME	PLACE	DATE	AGE	PROV.
<b>P ORTIZ ARREOLA José</b>	Santurce (Porto Rico)	01-10-92	81	ANT
<b>P PAÁL László</b>	Nyiregyháza	08-10-92	80	UNG
<b>P PANE Danilo</b>	Torino	04-12-92	60	ICE
<b>P PANEPINTO Paolo</b>	Messina	26-11-92	80	ISI
<b>L PODLESNIK Luis</b>	Sevilla	31-10-92	74	SSE
<b>P RECZEK Mieczysław</b>	Poznan	25-11-92	79	PLO
<b>L RESSIA Giovanni Alberto</b>	Castellamare di Stabia	28-11-92	83	IME
<b>P REY MARTINEZ Victorino</b>	Ezeiza-Uribelarrea	26-09-92	92	ALP
<b>P ROCCO Andrea</b>	Caserta	03-10-92	76	IME
<b>P ROSINA Carlo</b>	Ferrara	21-12-92	73	ILE
<b>P SALAS Guillermo</b>	Lima	24-09-92	82	PER
<b>P SANCHEZ SALCEDO Cayetano</b>	Dosquebradas	24-04-92	83	COM
<b>P SANTAEULARIA GUITART Joan</b>	Barcelona	21-09-92	64	SBA
<b>L SCHNEIDER Franz</b>	Bendorf	14-10-92	93	GEK
<b>P SEBELA Giovanni</b>	Rimini	20-11-92	85	IAD
<b>L SERRA Domenico</b>	Manaus	04-11-92	83	BMA
<b>P SERRANO ALBORS Manuel</b>	Valencia (Spagna)	30-09-92	78	ANT
<b>P SOKOL Anthony</b>	West Haverstraw	21-10-92	80	SUE
<b>P SOSA Jorge</b>	Lima	06-12-92	66	PER
<i>Fu Ispettore per 6 anni</i>				
<b>P STEFANOWICZ Wacław</b>	Vilnius (Lituania)	19-12-92	70	PLE
<b>P TOFFOLO Antonio</b>	Varazze	30-09-92	75	INE
<b>P ULLA Luigi</b>	Genova-Quarto	07-12-92	90	ILT
<b>P VAN EWIJK Leo</b>	Helchteren	19-10-92	76	BEN
<b>L VISOCNIK Franc</b>	Sibenik	02-10-92	79	CRO
<b>P VITRANO Andrea</b>	Bangkok	11-10-92	90	THA
<b>L ZARPELLON Luigi</b>	Pinerolo	25-09-92	77	ICE