



# acts

**of the general council**

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**year LXXVI july-september 1995**

**N. 353**

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

**Roma  
Direzione Generale  
Opere Don Bosco**



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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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## 1. LETTER OF THE RECTOR MAJOR

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### 1.1 IN MEMORY OF Fr EGIDIO VIGANO: A MESSAGE OF HOPE

Rome, 1 July 1995

On 23rd June last our Rector Major Fr Egidio Viganò, 7th successor of Don Bosco, went home to God. He passed away at the Generalate, assisted by his brothers Frs Angelo and Francesco, strengthened by the prayer and affection of confreres and sisters, and surrounded by marks of esteem on the part of many friends. The Holy Father had telephoned him personally on the previous day with words of comfort and his blessing.

The funeral ceremonies highlighted the gratitude of confreres and members of the Salesian Family to Fr Viganò for his tireless service of guidance and animation. They showed very clearly the esteem he had enjoyed in both civil and ecclesial environments for his theological preparation and his willingness to give his collaboration.

They bore witness especially to the communion the Congregation has been able to create in the world through its communities and works. Fax messages, telegrams and letters of condolence and comments on the personality and work of Fr Viganò poured in from all over the world, from both lofty personalities and simple people of low estate.

I take this opportunity to send my sincere thanks to provincials, salesian communities and individual confreres who have sent messages of adherence and participation.

There have been commemorative functions in numerous places where the Salesians are working, with both ecclesial and local authorities present and large numbers of the faithful. Of particular significance was the one on 30 June at Sondrio, where Fr Viganò

was born. At this the Vicar General was present with several members of the General Council.

The legacy left to us, in continuity with those of former Rector Majors and General Chapters, constitutes an invaluable family treasure. Speakers and writers have followed one another in emphasizing its most outstanding aspects. Friends and the Press have recalled his contribution to the pastoral reflection that has followed Vatican II and the educative enterprises which inspired it. It would be premature at this stage to make a more exhaustive assessment, even for meditation purposes. That will be done in the obituary letter now in preparation. And it will also be of use to us for the report on the State of the Congregation to be submitted to the coming General Chapter.

It would seem more appropriate at the present moment to let you know the content of the last pages written by Fr Egidio. During his illness he frequently spoke of his desire to leave to the confreres a meditation on suffering as a unique moment of pastoral charity. On Good Friday he had dictated a message in which he said: "Dear members of the Salesian Family throughout the world, I feel united to you in a special way on this sacred day of mystery and sacrifice. I have now been in hospital for some weeks and never before had I felt the experience of Good Friday as a particular day of Don Bosco's charism. To be immersed in the love of Christ, to be crushed by sufferings of the flesh: I do not think there could be a more appropriate moment for being with the young, for animating confreres and sisters, for intensifying the Salesian Family. What I can offer you is very small but I offer it in today's context of mission and suffering. I thank you for your many prayers and I offer each of you with brotherly affection my good wishes for Easter blessings. Let us ask Don Rua to let us feel his own 'going halves' with Don Bosco. In the victorious Christ."

It was now a question of developing this message, with the tone and worth impressed by personal experience.

We encouraged him, in the awareness of the value that such mature reflection would have in the prevailing circumstances. The days he spent in the UPS Infirmary, when it seemed that some

degree of recovery was taking place, seemed ideal for collating the notes made previously. He began to develop them and give definitive shape to his letter and message.

But his strength did not stand up to the strain. The same symptoms returned once more, with a consequent further general weakening which made it impossible for him to deal fully with the topic.

On his table we found six handwritten pages. They do not form even a first point, but are only indications to be developed. In them there appear ideas that were dear to him: Jesus the Good Shepherd who gives his life for his flock, and so is raised up again by God, pastoral charity, the grace of unity, "da mihi animas", salesian contemplation.

It has seemed to me and to the other members of the Council that, though only in embryo, these pages constitute a kind of testament sui generis, clearly understandable and of value for those who have known Fr Egidio directly or through the letters he has written.

Continue to recommend him to the Lord.

Fr Juan E. Vecchi  
Vicar General

\* \* \*

My dear Confreres,

I imagine you are all very busy in preparations for the coming GC24; it will mark another leap forward in the vitality of Don Bosco's charism. Let us concentrate our prayer, our sacrifices and our reflections for a growth in fidelity to our origins and to the times in which we live. In recent months I have experienced at first hand what new elements are brought into our lives by sickness and the approach of old age. It is a kind of inculturation in suffering which opens up a new vision, penetrating and unavoidable, of the



identity of our vocation and the more vital aspects of our specific charism.

To throw some salesian light on this particular experience I have been reading once again what we know of the last four years of the life of Don Bosco: his old age accompanied by so much suffering from 1884 to the beginning of 1888, or between the ages of 69 and 72. When he reached 70 his weakness and general degeneration were such that a doctor exclaimed: "He looks like a man of 100". I found myself contemplating a "Founder" who insisted on fulfilling his lofty responsibilities as the bearer of a concrete charism that had been entrusted to him. When Pope Leo XIII suggested that he find a successor, he preferred to have a Vicar with the right of succession, continuing to attend in this way from the depths of his suffering to various vital aspects of the life of the Congregation.

The description of his state of health is impressive: from his eyesight to his legs, from his lungs to the failure of various vital organs. Nevertheless he did not go into hospital for treatment, but rather showed a spiritual courage and even recklessness in undertaking exhausting journeys, despite the orders of doctors and the resistance of confreres. He went first to France (March '84), then to Rome (April-May), then the long journey to Barcelona (April-May '86), then to Milan (September '86), and finally to Rome for the consecration of the Church of the Sacred Heart.

What is most striking about this manner of facing up to suffering is, without any doubt, the giving of himself for the care of the vast work that had been started. At first sight it seems that he was worried about financial matters (for the building of the Sacred Heart in Rome, for the missionary undertakings, for the needs of the poor youngsters in his works, his concern not to leave his successor burdened with debts), and indeed these were urgent problems; but there were other things of quite a different nature that were worrying him: the business of the Congregation's privileges, the authenticity of the Preventive System (cf. the famous Letter from Rome), the missionary commitment, fidelity to the Pope and defence of his magisterium, the spiritual testament to be



left for the confreres, and the dreams of the future of the Congregation. He remained always the head and heart of his work; the responsibility of "Founder" was always in the forefront of his mind, confirmed by the Calvary he was enduring: the light of the cross on the authenticity of the charism.

For my own part, as I meditated on such exceptional testimony of our dear Father and Founder, I thought it well to concentrate our reflections and direct our thoughts to a central theme of our spirit which needs to be studied at greater depth, especially after the celebration of the recent Synod on the Consecrated Life.

On his way back from the long journey to Barcelona, Don Bosco stopped at the seminary of Gr noble, and in welcoming him the Superior of the seminary said, among other things: "No one knows better than you do the great sanctifying power of suffering". And Don Bosco shrewdly replied: "No, Monsignor Rector; it is not suffering that sanctifies but patience!"

In this expression lies a spiritual depth which reveals the identity of the true salesian spirit, centered on *pastoral charity*. *Contemplative in action* is certainly a fine expression, but it does not express the totality of the secret of Don Bosco's spirit. In him during his sickness the motto he had chosen to identify its secret was radiantly clear: *da mihi animas*, or in other words the gift of himself for the salvation of the young which gives life to the whole of existence: that of activity and that of patience. Therein lies the true vibration of the salesian soul, as Don Rinaldi has written. In the physical helplessness of our Father we see clearly and powerfully his unceasing and exhaustive attitude of *da mihi animas*: "For you I study, for you I work, for you I live, for you I am ready even to give my life"<sup>1</sup>. Rightly did Don Rua say: "He took no step, he said no word, he took up no task that was not directed to the saving of the young... Truly the only concern of his heart was for souls"<sup>2</sup>.

<sup>1</sup> cf. C 14

<sup>2</sup> cf. C 21

His remark about the importance of patience leads us to single out the true meaning of pastoral charity.

And here we must perforce refer our reflection to the mystery of Christ himself, to his heart and to the events of his life.

Rather than speak of *pastoral charity*, as a subject for abstract reflection, we want to address ourselves to the existential witness of Jesus Christ as the *Good Shepherd*, i.e. as the living presentation of a historic fact which is at the origin of the whole Christian vocation and which we must perceive and understand more deeply for the most radical identifying of our spirit.

It is a reflection of an explicitly Christian kind which does not begin from mere concepts, sublime though they be, but from the realism of history: persons, events and hard facts.

Let us never forget that the Christian faith has its basis in history; it links us with a lived reality that existed before conceptual elaborations and even before sacramental structures themselves.

To understand pastoral charity we must feel in the first place the heartbeats of the Good Shepherd in his earthly existence, just as to understand the Eucharist we must first refer back to the historical events of Calvary.

And here our reflections make a qualitative leap of lofty realism. The explanation of conceptual considerations and of the objective significance of the whole sacramental order must be found clearly and objectively in preexisting historical reality.

The Synod on the Consecrated Life has offered us a platform for making this rewarding leap. In fact if the Consecrated Life is constitutive of the nature of Church, we must refer back to the mystery of Christ in himself to explain its origin and identity.

We can synthesize such a consideration by declaring with certainty that Jesus Christ is the founder of the Consecrated Life and the originator of the Pastoral Dimension of the New Covenant. The two aspects in him are inseparable and are expressed in the most intense *grace of union* that can possibly be imagined.

Let us recall what John Paul II says in his apostolic exhortation *Pastores dabo vobis*: “‘The Spirit of the Lord is upon me’ (Lk 4,18). The Spirit is not simply ‘upon’ the Messiah, but he ‘fills’ him,

penetrating every part of him and reaching to the very depths of all that he is and does. Indeed the Spirit is the principle of the 'consecration' and 'mission' of the Messiah: 'because he has anointed me and sent me to preach good news to the poor...' (Lk 4,18). Through the Spirit Jesus belongs totally and exclusively to God and shares in the infinite holiness of God, who calls him, chooses him and sends him forth. In this way the Spirit of the Lord is revealed as the source of holiness and of the call to holiness"<sup>3</sup>.

And here we find the key revelation of what pastoral charity is in its primary origin, the fundamental vocation of Jesus to be the Good Shepherd: He is risen as the Good Shepherd who laid down his life for his sheep.<sup>4</sup>

"The essential content of this pastoral charity is the *gift of self, the total gift of self to the Church*".<sup>5</sup>

In the heart of Jesus we find that consecration is organically and vitally bound up with pastoral activity.

In his public ministry he was concerned to form a band of committed persons for the Kingdom, choosing the Twelve for their service of pastoral charity, and giving them a power of animation and influence for an increase in vigour of the grace of unity between consecration and mission.

It is important to emphasize that between consecration and apostolic ministry there is, in the historical reality existing prior to sacramental structure, a vital sense by which there is no consecrated person who is not in union with the apostolic ministry and, viceversa, apostolic ministry is fully at the service of the consecrated.

If during the Synod the Bishops in speaking of consecrated persons, several times repeated *de re nostra agitur*, so those who are consecrated, when speaking of the apostolic ministry, must repeat with joyful conviction *de re nostra agitur*.

Fr. Egidio Viganò  
Rector Major

<sup>3</sup> *Pastores dabo vobis* 19

<sup>4</sup> Roman Missal: communion ant. 4 Sunday of Easter

<sup>5</sup> *Pastores dabo vobis* 23

## 1.2 THE MESSAGE OF THE HOLY FATHER AND THE HOMILY OF THE VICAR GENERAL DURING THE FUNERAL MASS

*The solemn Funeral Mass in suffrage for Fr Egidio Viganò was celebrated on Monday 26 June in the Don Bosco Temple in Rome. Fr Juan E. Vecchi presided, flanked by the two brothers Frs Angelo and Francesco Viganò and some five hundred concelebrants, including several salesian bishops. Eight Cardinals were present: the three salesian Cardinals resident in Rome, Rosalio Castillo Lara, Antonio Javierre Ortas and Alfons Stickler, and also Cardinals Eduardo Martinez Somalo, Pio Laghi, Eduardo F. Pironio, Achille Silvestrini, Adrianus Simonis; also present were some thirty other Bishops, the Mother General of the FMA with her Council, representatives of all the Groups of the Salesian Family, together with numerous young people and members of the faithful, all of whom had come to pray for the 7th Successor of Don Bosco. Among the civil authorities present was the Secretary General of the Presidency of the Italian Republic, representing the President, the Hon. Oscar Luigi Scalfaro, who was out of the country and unable to take part.*

*We print the message contained in the telegram sent by the Holy Father, which was read at the beginning of the celebration by his Eminence Cardinal Rosalio Castillo Lara:*

*“Having learned with emotion the sad news of the passing of the Very Rev. Fr Egidio Viganò, Rector Major of the Salesian Society of Don Bosco, I send my heartfelt condolences for the loss which the Congregation has suffered. While I remember with affection and sorrow his deep cultural preparation as a highly esteemed teacher of the theology of the consecrated life and as an*

enlightened educator of the young following the method of the venerated Founder, I give thanks to God for having bestowed on the Church such an outstanding and exemplary figure of a zealous priest, generously committed to the new evangelization of the contemporary world and a precious collaborator of the Apostolic See. At the same time I raise fervent prayers to God that he may welcome his good and faithful servant into the eternal joy deserved by all those who, like him, have spent all their life in continual self-donation to the glory of God and the good of souls. As a sign of my intense participation in your sorrow, I send to you, to the whole Salesian Family and to all who share in the sorrow at his passing the strengthening Apostolic Blessing.

IOANNES PAULUS PP. II''

The following is the text of the homily preached by Fr Juan E. Vecchi during the celebration:

It is striking to hear the Beatitudes proclaimed around a dead body and addressed to a community which is feeling the suffering of a great loss. The Beatitudes are in fact the recognition of a happiness already attained; they are congratulations for a benefit that has been achieved and cannot be taken away, rather than a code of conduct for the gaining of a prize.

They proclaim that God renders happy here and now those who are open to his presence and entrust their whole existence to him. Life is then manifested as a gift greater than anything we could expect or hope for, and we grasp its truest dimensions: grace, justice, and the joy of self-giving.

The root of this happiness, we are further told by the Word of God, is the Spirit who dwells within us, and acts and speaks in us. He brings about and matures the awareness that we are children of

God. He prompts us to turn to God and call him Father and to see life in the light of this relationship.

We begin therefore to live in history in a different way, because it is full of the same presence. Through the event of Christ the whole of reality is like a woman in childbirth about to experience motherhood, or like a sentinel with head erect and eyes fixed on the horizon awaiting a sign of liberation.

This is God's testimony in favour of life. Neither fleeting difficulties nor the exhaustion of our strength can have any effect against it.

Death in Christ does not destroy happiness, but brings its seed to maturity. It is not the destruction of what we have tried to do, but its fulfilment.

Today, therefore, for Fr Egidio and for us, what he sought to accomplish and offer us in his earthly existence reaches its fullness.

— We thank God in the first place for the *call to the salesian life* which the Spirit planted in his heart as a boy, and for the response he gave to it.

Fr Egidio was a spiritual son of St John Bosco: a son and convinced disciple, a convincing interpreter and prolongation of his fatherliness. Much is being said at present of his qualities and accomplishments, but the salesian vocation is the grace which brings them all together in a certain physiognomy. This is his particular characteristic, his genetic code, the centre around which his identity is moulded.

His vocation, prepared in a family of simple but substantial faith, blossomed in the lively environment of the oratory. This experience in the native soil of the salesian charism remained indelible in his memory, in his thought and even in his language. "Oratorian" is a key reference in his charismatic reflection, and some gestures and likings of an oratorian kind he preserved even to his last years. But especially he explained and demonstrated the pastoral and spiritual values of the oratory as a pattern of life and action.

His missionary experience, in its particular expression, gave to this germinal vocation a wider opening to cultures, geographical



areas and problems. He came to realize that under simple appearances were concealed riches valid for the most diverse contexts, wherever mankind was to be found.

His response matured in his commitment to formation, in community experience and in pastoral activity. But above all he was led to an organic and well founded reflection in a tireless study of the guidelines of the Church, cultural tendencies and the challenges of youth.

This patrimony of life and meditation on the charism remains for us the legacy of his period as Rector Major. His circular letters, annual commentaries on the Strenna, preaching of retreats, personal dialogue, guidelines for government, all transmit a clear and youthful enthusiasm for the singular experience of God that began with Don Bosco.

The vicissitudes of the Founder, the unique evangelical inspiration which forms its foundation, the reading of the signs of the times, were all like so many reflectors concentrating light on a reality which he always considered as a gift of the Spirit to the Church, a gift open to unexpected expressions.

He was convinced that before him was a mine that could yield ever new riches, and to their discovery he applied serious thought, the vibrations of the heart, ability for their communication and the effort to translate them into practice.

For the charism he had a great love: he was proud of it. He had no doubts at all about future accomplishments. He sought to understand it, following the down-to-earth life of the Congregation and the Salesian Family, which he always considered an area in which the Spirit moved and gave rise to innovations: questions, challenges, undertakings, trials, the developments proper to our time.

He had an almost spontaneous feeling, noted by some of those who were closer to him, that we may recall with a certain discretion: for Fr Viganò, without descending to comparisons, salesian things and persons were always "the best" in the sense that children are the "best in the world" for their parents. It was a classification based on membership, on affection, on desire. He



thought of his confreres as wonderful people, and that is how he wanted them to be, culturally and pastorally, especially among the young. And he thanked God for having made him the Father of such a Family.

From this love, guided by intelligence and always seeking realization, are born some synthetic expressions which have become a kind of concentration of salesian spirituality: the grace of unity, the oratorian heart, the ecstasy of action, interior apostolic conviction, pedagogical charity, the method of kindness, pastoral creativity, and "evangelizing by educating".

— We thank God, secondly, because by his word and activity he has rooted us more solidly in Christ.

The salesian character, which was second nature to him, had another source of nourishment: Jesus Christ, the Good Shepherd, who dedicated his life for the young. He taught us to contemplate him and love him.

Asked by a journalist to say what was his favourite prayer, he confessed that it was the Eucharistic invocation: "We proclaim your death, O Lord; we proclaim your resurrection, as we await your second coming". It was the subject of his daily meditation expressed in a thousand and one different ways in relation to experiences, events and personal circumstances – the death of Jesus as the supreme expression of God's love for man, and as a criticism of what is going on in the world to close man off from life's horizons; the resurrection as the grafting into history of divine energy, the definitive transfiguration of human existence, the guarantee of victory for every individual and, for humanity as a whole, the effective plenitude of the new life.

This theme of the resurrection was the one he preferred. To cultivate the joy of the love of God and the certainty of the triumph of good over evil seemed to him the most fitting for an educator of the young: for this reason he warmly encouraged, together with the Via Crucis (the Way of the Cross), the representation and practice of the Via Lucis (the Way of Light), a journey of youthful meditation on the resurrection. For the same reason he wanted a

"Hill of the youthful beatitudes" in the place of Don Bosco's boyhood.

With the mystery of death and resurrection as the centre and starting point, his reflections moved in many directions: Christ the model of our pastoral charity; Christ the revelation of man, from which the educative project draws inspiration; Christ the source from which springs the vitality of our consecration; Christ the energy of the transformation of the young through education, the mysteries celebrated, and the witnessing friendship of adults.

His talks about Jesus are forthright and vibrant, personal professions of faith rather than lessons. An extract is worth repeating: "In Jesus the whole of the Word has been made present for ever. He is the new man, the Lord of history, the centre and source of every further prophetic dimension. Christ is the absolute newness of God's intervention in becoming man... In his light one can perceive from within cultural mentalities the Christian aspect of so many themes relevant to the present day: love, solidarity, liberation and justice, truth and conscience, the sense of sin, conflict and pardon".

— We are grateful again because *he has situated us in the living movement of the Church.*

His adherence and conformation to Christ led him to live ever more deeply inserted in the Church, the seedbed of charisms, the privileged setting for the Spirit's activity, the sign and instrument of salvation. He looked upon it as his family, as his home. He followed its life and vicissitudes with faith and joy, without naivete but also without useless criticisms for pastoral purposes, aware of its human limitations but also of its divine dimension; the point of meeting between the mystery of God and the history of man. In his journeys he had frequently discovered it to be an indispensable factor in humanization as well as the bearer of the sense of God.

He had a unique experience of the Church in the four sessions of Vatican II, which he lived intensely as an event of the Spirit in our present century and he spoke of it time and again without any lessening of enthusiasm. His habitual expression for describing its setting was: "In the orbit of the Council".

His mentality and religious teaching was indelibly marked by theological, cultural and pastoral conversion. From this he drew his inspiration for the doctrinal guidelines and practical directives for the Salesian Family, seeking in prayer, in meditation and in the exchange of experiences, to discern the lasting elements of renewal concealed in fleeting fashions.

He had also touched at first hand the life of the Church in its task of communion and in dramatic events by participating in the three successive Latin-American Conferences of Medellin, Puebla and Santo Domingo, and in the Synods of Bishops. He considered such participation not as a personal privilege, but as a gift of God for confreres and sisters.

His aim and his dream were, in fact, that we should not live in separation or without concern for what the Spirit is doing in the Christian community: charisms, holiness, evangelizing movements, dialogue between the Christian mentality and modern problems.

His sense of Church included an affectionate gratitude to the Pope for his service of animation of the Christian community, and an adherence in faith to his magisterium. This was not just a criterion of discipline. He considered it an indispensable aspect of pastoral charity, which could not be understood outside communion and its points of reference. He saw it too as an indispensable point of salesian tradition. But because he was not unmindful of the difficulties involved, he enlightened it by examples and motivations relevant to the present context.

— And we are grateful too because *he has pointed out to us in a most efficacious manner Mary Help of Christians as the model of our vocation to the consecrated apostolic life*, directed to bringing Christ to birth in the hearts of the young by an education inspired by kindness and gentleness.

He opened his period of office as Rector Major with a letter: "Mary renews the Salesian Family". It was inspired by an idea that came to him on Good Friday while contemplating Our Lady at the foot of the Cross. It began with a rather striking invitation: "Let us make a place for Our Lady in our home!", in our communities, but

also in our pastoral projects, in our spiritual experience, in our educational programmes. In her is seen the model of complete availability to God for the service of the young, the image of the Church in its virginity and motherhood.

The Help of Christians is the Madonna of great beginnings like the Incarnation or the revelation of Jesus at Cana; she is the Madonna of Pentecost and of renewal, the Madonna for difficult times. She is the stimulus of apostolic courage and fortitude, beginning from the time of Don Bosco, without the certainty of material means because the Word is always born in a virginal manner.

In 1984 he instigated the entrustment to Mary of the entire Salesian Family, in which was incorporated the Association of the Clients of Mary Help of Christians.

Each of his letters concluded on a Marian note, and this was not just a simple matter of style. Anyone reading them today will find in them the point of convergence of the three motives which are at the centre of our vocation: Christ, mankind and the Church.

\* \* \*

The beatitudes proclaim the full realization of all this in the case of Fr Egidio. But they proclaim too the historical fruitfulness of what he has sown among us, in poverty which is trust in God, in purity of heart which is availability to the voice of the Spirit, and in peace which is service, communion and love.

## 2. GUIDELINES AND POLICIES

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### **2.1 WORKING TOGETHER: COLLABORATION AND SHARING OF RESPONSIBILITY IN THE FIELD OF FORMATION.**

Fr Giuseppe NICOLUSSI  
*Councillor for Formation*

#### **1. A challenging document**

The *efficacy of initial formation* – a process which for us Salesians normally lasts for a period of some ten years and is carried out in different communities, usually five or six, and frequently in different provinces or countries – depends to a great extent on the convergence of the various stages, on the unity of criteria, on the integration of the fundamental aspects, on the continuity of the process, etc. Project, community, team, are all words which indicate a style, a capability, a commitment to act in an organic manner, to “work together” in the field of formation.

With this statement I introduce a simple and practical reflection which is prompted by a document of the Congregation for Catholic Education: “*Directives concerning the Preparation of Seminary Educators*”, issued in November 1993.

The theme addressed is of particular relevance at ecclesial level and in the Congregation. The text treats it in a direct and concrete manner, providing elements for verification and practical guidelines. In the first part it highlights three aspects of the present situation: the scarcity of educators, the increased requirements of educative commitment, and the initiatives and experiences now taking place. Three parts then follow dedicated to the educators:

who they are, the criteria for choosing them, and their initial and ongoing formation. The fifth part contains the operative directives.

From the document, which should be given careful attention in provincial formation commissions and at other levels, there arise at once *questions which challenge us*. For example:

- What initiatives and experiences are there at present in the Congregation for the selection, preparation and updating of formation personnel (Rectors, novice-directors, spiritual directors, teachers etc.)?
- Do the provinces have a policy and programme for the qualification, stability and rotation of formation personnel?
- What steps have been taken in the field of collaboration?
- Are there situations of excessive fragmentation of formation communities and study-centres, which prevent a rational concentration and an adequate evaluation of qualified personnel?

Leaving aside for the moment these questions, which are certainly strategic and urgent, I turn now to *one of the points on which the document insists*; it can be summed up in the following statement: since formative activity must be expressed in a unified process and is the result of collaboration, it is necessary that those who from various standpoints are involved in this process know how to operate in a convergent manner, and be able to work together.

*“Working together” in formation* implies a diversity of levels:

\* “together” means in the first place having as the first point of reference the vocational identity and common charismatic basis, avoiding generic formulations or individual approaches;

\* “together” means working in an organic manner, on the basis of plans and programmes in the service of a unified and unifying process, avoiding the risk of fragmentation and dispersion;

\* “together” means working as a team, capable of collaboration, operative communion, collegial activity that overcomes individualism of persons and roles, and of separation of the stages.

I am thinking now of this third level, closely connected with



the other two, and I recall three points of necessary convergence and shared responsibility:

- the FSDB as the first point of reference for “working together”;
- attention and permanent reference to the reality of the young people in formation;
- collaboration at local, provincial and interprovincial level.

## **2. The FSDB, first point of reference for “working together”**

Fifteen years ago the first edition of the FSDB was published, followed five years later by the second.

The *verification* of the formation situation made by the GC21 (1977-78) highlighted the need for insistence on the *unity and continuity of the formation process*, i.e. on the set of elements involved and their convergence, on the series of stages that are involved in it and their integration.

As a *strategic response* the Chapter decided that the “*Ratio*” should be drawn up with the purpose of presenting an overall organic view of the set of principles and norms which govern salesian formation at world level.

The FSDB aims primarily at ensuring *charismatic unity, organic unity of the project*, and the *convergence of interventions and of formation personnel*. For this reason the document takes as the motivating force behind all formation the salesian identity as a point of unification, and emphasizes in a vital and coherent way the common elements of our project of life. In so doing, it keeps to a line of general and unitary directives, open to the diversity between situations, and hence to the reality of the local context, to the needs of the times, and to constant verification and renewal.

The FSDB is at the service of an *organic vision, identified in a salesian manner*, of formation, which is dynamic and diversified and is continued in the *Provincial Directories*. These latter have the task of applying the directives of the “*Ratio*” to local realities, and of laying down the manner of carrying out formation in line with the requirements of the different cultural contexts (R.87).



The FSDB and Directories constitute the hard core of that *pluriformity in unity* referred to in the Constitutions: “*The principle of unity in the Congregation is the charism of our Founder, which of its richness gives rise to different ways of living the one salesian vocation. Formation is therefore one in its essential content and diversified in its concrete expressions; it accepts and develops whatever is contained in the various cultures that is true and noble and just (C.100).*”

It is indispensable that all those who, under various titles, are called to “work together” for salesian formation, take as the *first point of reference the “Ratio”*, the particular instrument for the identification and organic arrangement of the formation experience; they use it as their yardstick and the basis for appropriate verifications.

### 3. “Working together”, listening to “the voice of cultures and of the young”

#### 3.1 *Attentive to the voice of cultures and of the young*

It is important to refer to the “Ratio” in carrying out formation in conformity with the directives of the Church and the Congregation, but that is not all. The FSDB constitutes the foundation and gives guidance to the provincial community in fulfilling its responsibility in effecting formation in accordance with the demands of its own *cultural context*, with an alert and attentive ear to *the voice of cultures and young people (C.101, FSDB 15-19).*

The *field of education and formation* is one which of its nature is in constant evolution and strongly related to the context. This is something which is daily evident to anyone attentive to the rich and complex geography of the Congregation; it has emerged very clearly from the Team Visits which, in the search for a salesian formation ever more consistent with our identity, have highlighted different kinds of problems, sensitivities and priorities.

The *youth reality* is complex and continually changing; the

need is felt for developing a renewed pedagogy, and the task of formation becomes more difficult, more needful of formation and continued qualification in the relevant personnel (Directives, 10).

This is why it is indispensable that educators who are formation guides should take up together the laborious task of looking at themselves in the light of the youth and formative reality, analyzing the experience of individuals, the progress of groups, the community environment, the entire formative process and experience as a whole; its criteria, values, methodology, etc., so as to know and understand, to discern and make suggestions, to verify and renew. This requires the ability to listen, to compare and discuss, to discern, and to make proposals.

### 3.2 *To face up together to the task and challenges of formation*

There is no shortage of interesting experiences in the provinces: communities, groups of formation personnel, meetings of various kinds, all provide opportunities for rethinking, renewal and replanning, a “school of ongoing formation” for the formation personnel themselves.

In this perspective some provinces, drawing their inspiration from the GC23, have made a practical study at greater depth of the theme: *“Educating young people to the salesian life: a task and challenge for today’s salesian community”*. They have questioned themselves about the situation of those, be they few or many, individually by name, who enter the formation process; on their attitudes as regards the plan of salesian religious life, on their expectations and motivations, on the more urgent challenges to their formation, on the reasons why they stay and why they go.

They have therefore rethought the *relationship between this reality and the formation process*: the starting-point, i.e. the introduction to the formative experience; the proposal seen as a whole and in its specifically different periods in the gradual nature of the process; the formative methodology; the areas needing attention and some points of greater importance.

From all this have emerged *operative commitments* for the

whole provincial community and for the formation personnel.

To work as educators in the field of formation it is essential to be always awake to a reality in movement, taking up together the task of reflecting, verifying, seeking and proposing the most adequate responses.

#### **4. Working together: shared responsibility and communion at local, provincial and interprovincial level**

##### *4.1 Indications of the document*

The document of the Congregation for Catholic Education in analyzing the situation of educators highlights *two fundamental requirements*:

- the need to promote a *more dynamic and active pedagogy*, open to the realities of life and attentive to the process of personal growth (Directives, 10);
- the need for the spirit of communion and collaboration for developing the formative project: in other words, unity of spirit and action of all those working in formation (Directives, 11).

This second aspect implies: an attitude of collaboration and a team mentality in the educators, convergence as regards the project, unity of criteria, ability to harmonize formation dimensions.

The following are some quotations from the text:

\* It is essential to have *formation personnel who are educators* “animated by the spirit of communion and collaboration, who possess a knowledge of how to work in groups, capable of constituting a true and proper teaching team, whose members are united in spirit and collaborate fraternally” (Directives, 11).

\* For this reason it is necessary to choose persons who “know how to commit themselves in a *common project of formation*. Experience shows that without true team work it is impossible to make the seminary function well” (Directives, 11).

The principle of communion manifests itself in a prompt and

fraternal capacity to collaborate; for this reason the Rector, who has the primary responsibility for unity of approach, for planning and for the creative and prudent management of relationships and experiences, must have around him educators capable of convergence, especially when dealing with the establishment or safeguarding of the unity of the formational programme" (Directives, 30,43).

\* The spirit of understanding is important in all areas of formation, but it is especially so in the adoption of *criteria of vocational discernment* and for the *admissions* of candidates, so as to ensure unity among all the educators and especially among those who provide the service of spiritual direction and among the confessors (Directives, 30,44).

\* Harmony must be sought between the *overall formative set-up, intellectual formation, studies and pastoral experiences*, with convergent action on the part of the formation personnel, those responsible for pastoral coordination and the teachers. In this sense particular importance attaches to the formative criterion and the spirit of collaboration between the teachers of the various disciplines.

So far we have spoken of the document, which refers primarily to diocesan seminaries.

It is evident that the operative communion indicated as an indispensable condition for ensuring unity in the formative experience is even more urgent for us, given the diversity between communities, study centres, formation guides, contexts etc., which mark the entire process.

#### 4.2 *Concrete indications of the FSDB for collaboration at local, provincial and interprovincial level*

To avoid the risk of individualism, sectorial division and fragmentation, and to ensure the conditions for a unified experience, the convergence of all interventions is indispensable. This is a requirement which is clear from daily experience and which is strongly emphasized in the FSDB.

I recall the four *areas of this operative communion* which are expressed in the “Ratio” in a clear, concrete and detailed form and which refer to *formation personnel, the local community, provincial and interprovincial action.*

\* ***For the formation personnel*** (all those responsible for formation and not only those in communities of initial formation), the task of formation obliges them:

- *“to a common programming of the life of the formation community so that it may converge on the objectives which are proper to it;*
- *to constitute with the Rector a group that is convinced of its common responsibility, and on this account is committed to the unification of criteria for animation and assessment” (FSDB 143).*

A primary role and responsibility in the maturing of shared responsibility and the sense of working as a team, and in the setting up of planned organic activity, belongs to the Rector.

\* ***In the communities, between the communities, and with the provincial council:***

***“Within each community*** (Rector, Council, formation personnel, confessors) ***and between communities*** providing the necessary continuity in formation( *prenovitiate, novitiate, postnovitiate, practical training*) there should be well prepared meetings to foster the unification of criteria for vocational discernment, following what is set out in the ‘Criteria and norms for salesian vocation discernment. Admissions’

The provincial formation commission should encourage meetings between the council of each formation community and the provincial council, to clarify the criteria for vocational verification” (FSDB 303).

\* ***Between study centre, community and province:***

*“There must be an established linkage between the study*

centre, the formation community and the province in which it is situated. This linkage may take the form of: 'periodic meetings' ..., a 'management commission' ... " (FSDB 266).

**\* At interprovincial level:**

***For the formation communities (and study centres):***

*"Interprovincial collaboration (in respect of formation communities and study centres) should be reflected in a true sharing of responsibility. Intermediate structures should therefore be set up (e.g. the 'curatorium') to promote an efficacious participation of the provinces concerned in determining and verifying the process of formation and in meeting needs of means and personnel"* (FSDB 189).

***For an interprovincial study centre ('curatorium')***

*"For a study centre which serves more than one province to attain its objectives, the creation of a 'curatorium' is considered necessary. This will be made up of the provincials directly concerned, the president, the Rector of the formation community and the administrator of the study centre or studentate. It will have the following powers and duties:*

- to define clearly the rights and duties of the provinces involved, the role of the local provincial of the centre and of the other provincials concerned;*
- to make practical arrangements for collaboration between the study centre and the provinces using it;*
- to maintain contact with the Councillor General for Formation;*
- to follow the teaching and formational activity in a suitable manner;*
- to study questions concerning the teaching personnel and students, and the programming of studies; to verify the progress of former students, and to make decisions concerning ongoing formation initiatives for the service of the provinces and the local Church;*



— *to keep abreast of the guidelines and norms of the Apostolic See regarding centres for ecclesiastical studies*" (FSDB 265).

These indications of the FSDB, applied with responsible flexibility in the different provincial realities, will contribute to the growth of collegial activity among the formation personnel, their ability to "work together" and hence to the unity of the formation experience.

It is desirable that provincial formation commissions, provincial councils and the various "curatoria" make a *verification* on the basis of the points here recalled, and draw stimulus from the document on the "formation of educators".



## 2.2 THE COMMON IDENTITY CARD IN THE SALESIAN FAMILY OF DON BOSCO

Fr Antonio MARTINELLI

*Councillor for the Salesian Family*

### Words of the Rector Major

The most fitting presentation of the *Common Identity Card* is found in the words written by the Rector Major as an introduction to the text itself, which was published officially on 31 January 1995 at the end of the Week of Spirituality of the Salesian Family. They are quoted here because they are at the basis of the reflections that follow in this brief article.

“Dear Members of the Salesian Family,

It gives me great pleasure to be able to present to the groups of Don Bosco’s Family our COMMON IDENTITY CARD.

The present booklet represents the results of a long and painstaking work by the various Groups to decide on those fundamental elements which contribute to the building of the unique spirit of Don Bosco.

We decided to begin from the soul of the Family.

The sense of membership, of belonging, is nourished more by the vitality of the common spirit which makes all the members of the various Groups come together in unity, than by rules.

Both individuals and groups need to be characterized by the fostering of the spirit of Valdocco and Mornese, the deeper understanding and the relaunching of those elements which contribute to the flourishing of the spiritual intuition of our Founder.

The objective of our common research is not concluded by the drawing up of our COMMON IDENTITY CARD. I would say rather that

today is only a beginning for the opening up and realization of horizons which are here indicated.

Let me express just two of them.

In the first place there must be the will to realize the salesian spirit in practice. We are living in an era of rapid and continuous change which demands the interior strengthening of the individual in an apostolic manner so as to remain faithful to the vocation for the young and the poor. We need that supplement of energy coming from on high which experience has shown us to be needed.

Furthermore, in the COMMON IDENTITY CARD there is frequently repeated the need to reach a standardized fulfilment, which will ensure that the members of the Salesian Family are following a shared and expeditious path wherever God's grace may place them. The small references concerning local, provincial, regional and national level in connection with some structures of fraternal communion, need to be further developed.

And so now begins the commitment of the various Groups, so that we do not delay in achieving the purpose we have set before us.

Don Bosco still has many things to teach all his children. Mary Help of Christians, the great Mistress of our origins and our secure guide, will accompany us and sustain our efforts.

Cordial greetings from Don Bosco's Successor who together with all of you looks with confidence to the launching of the great legacy of our Father towards the goals of the third Millennium."

So far, the Rector Major's words of introduction.

### **Looking back over recent years**

The Rector Major, Fr Egidio Viganò, and Fr Giovanni Raineri, Councillor General for the Salesian Family, had hoped years ago to provide an instrument which would lead to a deeper communion between all the component Groups of the Family.

The idea began to take practical shape following the clarification of identity experienced by the Groups through the renewal and approval of their Constitutions.

The Salesians of Don Bosco, the Daughters of Mary Help of Christians, the Salesian Cooperators and the Don Bosco Volunteers already have their definitive foundational text after the revision which followed Vatican II.

Another event which speeded up the process was the celebration of the centenary of 1888, and the Letter of Pope John Paul II, *Iuvenum Patris*, which at n. 5 speaks of Don Bosco as "the initiator of a true school of a new and attractive apostolic spirituality".

Then Fr Sergio Cuevas, who succeeded Fr Raineri in the Department of the Salesian Family, asked officially the Consultors of the Department to draw up a text "for the benefit of present and future Groups of the Salesian Family". And so work began, in agreement with the Rector Major and the FMA Mother General, Marinella Castagno.

On 16 January 1990, in the presence of Fr Joseph Aubry (who drew up the first draft), Sr Maria Collino FMA and Paolo Santoni (then Coordinator General of the Salesian Cooperators), the first basic outline was presented with the significant title *The Common Salesian Rule*.

The work continued for three years, from '92 to '94, and finally in January 1995, on the Solemnity of Don Bosco, the Rector Major officially promulgated the text, entrusting it to all the Groups, who were called upon to render it operative in their different contexts of life and activity.

### **Some new perspectives between 1990 and 1995**

In the process of elaboration of the text some important clarifications and changes were made.

In the first place the title was changed from *The Common Rule* to *The Common Identity Card*. This is not just a matter of a change of word, but rather of a change of perspective. To speak of a 'rule' seemed to suggest an operation which lay outside the province of a Department. The highest organs of government of the individual

Groups needed to feel themselves involved more directly in the responsible making of decisions. As things stood at the time this seemed a process difficult of realization. The possibility was not excluded, but the desire was to not force the pace.

"Common Identity Card" was meant to provoke thought of the great criteria which govern concrete options, of the fundamental affirmations which result in living and working in a certain way, of the rights and duties recognized as needed for the growth of each one in respect of specific gifts. It is not a reductive term, but signifies a difference of outlook in the context in which it is placed.

The *arrangement* of the text had perforce to follow the change of title, and so become functional with respect to communion, which was to be the main thrust of the document. It can be said that in the new text communion represents the horizon, the content, the instrument, and the pedagogy of the process and growth of Don Bosco's Salesian Family. There are places where the text may give the impression of repetition. It is not really a case of repetition, but of new emphases and complementary aspects which serve to manifest the overall design of evangelical communion lived in Don Bosco's style.

There is also a third innovation which it may be useful to point out because it concerns the *method* adopted. For us who feel and recognize ourselves as educators, method is always of great importance.

We have reached the final text through many earlier drafts. After every new draft the central representatives of the different Groups of the Salesian Family met together to make observations and suggest improvements. This procedure led to three years of reflection and deeper consideration, and the General Councils of the various Groups were involved in the process. The very experience of all this work provided a litmus test of communion. Hearing the experiences of each Group led to the discovery of the richness of communion between the members of Don Bosco's Family.

**An ideal connection:****from the SDB Special General Chapter of 1971****to the Symposium on Don Bosco, Founder of the Salesian Family, 1989****to the *Common Identity Card* 1995.**

The concern at first was to gather together all the rich patrimony expressed since the years of conciliar renewal by the central Groups of the Family of Don Bosco. In practice the principal reference was always to the Salesians, the Daughters of Mary Help of Christians, the Salesian Cooperators, the Don Bosco Volunteers, and the observations they made.

The Symposium of 1982, and later that of 1989, organized respectively by Fr Giovanni Raineri and Fr Sergio Cuevas, Councillors General for the Salesian Family, with the theme 'Building together the Salesian Family' for the first, and 'Don Bosco Founder of the Salesian Family' for the second, and the various circular letters of Fr Egidio Viganò, which dealt with the Family as a whole and its specification in the individual Groups, were the material elaborated in the *Common Identity Card*.

If the reader looks for absolute innovations in the final document he will be disappointed; he will find only a restatement of things already known. It could hardly be otherwise, since our aim was to gather together what we all share in common, and not publish a research document like a thesis for a doctorate.

The innovation could be that henceforth we have a further stimulus to put into effect what we already know.

Any innovations are really matter for future history, in so far as the *Common Identity Card* opens new windows, possibilities for further progress, the development of certain institutions, the systematization of organisms and instruments suitable for promoting growth in charismatic unity.

From this standpoint the text applies to all the groups, because it designates each of them as 'salesian'. It concerns in a quite special manner the Salesians of Don Bosco in virtue of art.5 of our Constitutions, where our particular responsibilities are pointed out,

and first among them the concern for unity of spirit. The reminder contained in the article puts the Salesians solidly in front of inexorable obligations in respect of animation and assistance of the Groups, so that they may internally live and externally express the 'spiritual countenance' of a member of Don Bosco's Family. In his presentation the Rector Major says: "We decided to begin from the soul of the Family". Here there is a play on words in the Italian ('anima' = soul). The reference is partly to the animation by the Salesians, and partly to the quality of the Groups.

### **The function of 'spirituality' in the communion of the Salesian Family**

Communion has many possible models to choose from. The *Common Identity Card* chooses one in particular. It can be expressed in the form of an image: all the Groups are committed to a deep process (which corresponds to their identity), and to a mutually shared responsibility (which corresponds to charismatic fidelity).

Article 35 of the document reads as follows:

"The fact of belonging to the Family so as to share among many people the same spiritual riches in no way diminishes the values and originality of each individual Group. Fraternity does not extinguish but rather strengthens identity. And so the concrete circumstances of individuals and their ecclesial collocation are confirmed, enlivened and enriched.

"Through the energy of his charism, Don Bosco brings together in unity in a single apostolic Family religious, lay people, married persons, widows and widowers, celibates and priests, all of them testifying in various ways to the spirit of the beatitudes. No one loses his or her specifically priestly, religious or lay spirituality.

"Don Bosco's charism is a higher overall energy which takes up all the individual spiritualities, specifying and strengthening them.

"Communion is the most mature fruit of charismatic identity,



of organizational autonomy, of the expression of the originality of each Group, of the mutual and generous enrichment stemming from the values of all. Communion therefore remains the single objective of the Salesian Family for living its values with the greatest intensity”.

This affirmation is important because it indicates to the Salesian of Don Bosco the manner of his intervention and rapport with all the Groups of the Family; furthermore it expresses in a clear and forthright way to all Groups the need to live in depth and fidelity the original and specific gifts of the Group, while seeking convergence with all other Groups.

Consideration of the ‘salesian spirit’ as the point of convergence saves and ensures autonomy in communion, communion in diversity.

Hence the *Common Identity Card* acts as a stimulus to a ‘rethinking of the characteristic traits of the salesian countenance’, and to a deeper understanding of the riches of the salesian spiritual experience; it is also a help to enter into dialogue with all the Groups at this interior and spiritual level.

If the *Card* achieves its purpose of fostering common growth shared in the salesian spirit, it will not be without value, just one more document but without any force for renewal.

It is to be hoped that all Salesians (and here I have in mind all who take their inspiration from Don Bosco’s charism) will make good use of it also in apostolic relationships, adding those parts which are not explicitly expressed in the document itself.

I would like to draw your attention to article 37 of the text. It states:

“(…) At regional, national, provincial and local level, unity is sustained and promoted by councils and consulting groups.

To ensure normal vitality to the Salesian Family, it seems indispensable that this be not left only to the good will of those responsible for animation and government of the individual Groups at different levels.

It frequently happens that practical difficulties associated with apostolic work, interpersonal relationships and those between



Groups, conceal the need and urgency for structurally organized fraternity.

The definition of possible structures must be the object of further shared reflection between the Groups of the Salesian Family."

The spirituality of communion needs some practical and organized support. To define it is of help to communion itself. Without any doubt we are dealing with a gift of the Spirit. It is a result of the strengthening of the interior person. It stems from the pastoral charity which makes Christ the Good Shepherd the centre of saving commitment. But this does not mean that the part played by the organization of communion must be totally excluded. We are all invited to go further than the indications given by the Card. This in fact provides an occasion for a further stage of reflection and deeper study of the salesian spirit!

### **A glance at the contents of the *Common Identity Card***

The few notes given so far and the others that will follow have the purpose of inducing the reader to take the text in hand, to get to know it, to recognize himself/herself in it, to apply it and to live it.

The five chapters that make up the text follow a very simple logical structure. Communion in the Salesian Family is a grace (Ch. 1), which becomes willed participation (Ch. 2), through the realization of the salesian spirit (Ch. 3) and formation to communion (Ch. 4), and of mutual service (Ch. 5).

It will be seen at once that much space has been given to the salesian spirit, described in Ch. 3, a chapter which merits our further attention because of some of its original elements.

In considering its division into two lengthy parts (part A: *'Some particularly significant sayings of Don Bosco'* and part B: *'Basic elements of the common spirit'*), any impression of repetition must be resisted. It is true that some points are expressed more than once, but this is useful when it is a question of insisting on some point of particular importance.

Part A. *Some particularly significant sayings of Don Bosco*, evidently in the context of the salesian spirit, presents *Don Bosco's way of daily life*. The experience of the Founder could be condensed into a reasoned reflection, or it could be recalled using the original living expressions, i.e. the words that welled up from Don Bosco's heart. The second method has been chosen. Hearing again the 'voice' of the Father will compel the Groups to verify its echo within the Group itself and the fidelity it encounters in efforts at understanding, linked with the prevailing culture but also projected to the present day. This is not a work that anyone can do for others; it must be done by each one for himself.

It is important to note that the phrases chosen express Don Bosco's daily experiences and preoccupations, experiences of the Holy Spirit, and as the beginning of a unique brand of spirituality in his particular reading of the Gospel of Christ.

John Paul II through his letter *Iuvenum Patris* has given us a model for the harmonious reading of what is represented by the *Common Identity Card*.

Finally, I invite the Salesians to refer back to the abundant literature commenting on the individual phrases of Don Bosco. Many of the circular letters of the Rector Major, Fr Egidio Viganò, have considered and commented on the 'meaningful words' of Don Bosco.

Part B. *Basic elements of the common spirit*, sets out certain aspects shared by all Groups, in which the salesian spirit can be said to be *concentrated*. They all rotate about the great values of salesian life: God, Christ, Church, Mary, the young, and people in general. This choice has simplified the *apostolic* consideration of our spirit and of salesian charismatic communion.

"Charity is the name of the love of God, and indeed of God himself. It is required of the Lord's disciples as a badge of recognition of the fact that it is God who guides their thoughts, their actions and their entire lives. It is the centre of Christian and evangelical life because it sustains and directs every form of apostolate.

"In Don Bosco's style it is specified in certain characteristics:

- in apostolic enthusiasm animated by youthful ardour; we refer to it also as an oratorian heart;
- in sharing in the mission of Jesus the Good Shepherd;
- in the inspiration which finds its source in Pentecost, in the presence and action of the Holy Spirit;
- in the solicitude which finds in Mary a rich example of self-giving;
- in the exact opposite of mediocrity (...)” (cf. Art. 18 of the *Common Identity Card*).

From this perspective communion is inserted in the mission. The latter finds in communion its strength and efficacy. Communion in salesian style, on the other hand, is verified by its ability to work to broaden the circle of communion. In salesian sensitivity the two realities, the two values, are mutually related; they imply one another, enrich each other, complete each other. This how it was for Don Bosco, and this is how it is for us at his school.

### **A gift to be cultivated**

The final reflection offered by the text of the *Common Identity Card* is the following. We must pass from theory to practice, from the document to life, from the *Card* to experience. For this purpose I indicate four indispensable steps which all the Groups, led by the Salesians, must take.

#### *1st step: communion as a divine gift and as a fact.*

In the first place, it is necessary to grasp the first and deepest aspect of communion as such: a special spiritual bond which is a gift of God. It is the Lord's Spirit which keeps all the members of the Salesian Family united. And he keeps them united in a permanent manner, even when no thought is given to the point, when the members do nothing to express it, when they do something that could break it. In the last analysis communion is not something resulting from our work; it is a gift of God. It exists

objectively. It is a *spiritual* reality. We are in fact united among ourselves.

*2nd step: communion as a perception of the heart.*

Hence the first effort to be made is to become aware of the reality which precedes us, and then we must commit ourselves to living it. Communion lives in the first place in the heart: to feel ourselves 'with' others; to perceive oneself as an individual and as part of a group, as united with all the others; to feel oneself permanently linked with all the others in sharing the same deep values.

If the word is not too exaggerated, it could be said that we must live a *kind of salesian communion of saints*. It is a matter of experiencing a way of thinking and feeling and looking upon others as brothers and sisters, of esteeming and loving them interiorly in the first place. If this perception is lacking in the heart, none of the other things which can be thought up and organized will ever attain their proper and necessary depth. They will be merely superficial gestures.

*3rd step: communion as mutual enrichment.*

Communion as a gift and communion as an awareness of togetherness seeks a thousand and one means for becoming community in action. In other words they seek interpersonal and group relationships, dialogue on the Family reality, self-giving. What is interior seeks what is visible. Gift becomes donation. Charity becomes organized. The unity which already exists wants to become outwardly expressed and shared.

And here enter all the riches of the salesian spirit: the sense of welcoming acceptance, mutual confidence and esteem, the simplicity of relationships, deep affection, the freedom of children and of brothers and sisters, generous support of one another, the joy of service, etc.

*4th step: communion as communication and collaboration.*

And so we get down to the practice. Communion does not only put the right words on the lips at the right moment (the

communication aspect), but fills the heart with opportune commitments at the opportune moment (the collaboration aspect). We have to become disciples of communion.

The process indicated by the *Common Identity Card* is a long one; we must at least start on it if we want to complete it.

## 4. ACTIVITIES OF THE GENERAL COUNCIL

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### 4.1 Chronicle of the Rector Major

The Rector Major spent almost the whole of recent months in hospital, assisted – in addition to the doctors – by confreres (in particular the Rector of the Generalate, his two secretaries, the infirmarian, and the members of the General Council present in Rome), by the Daughters of Mary Help of Christians (especially while he was in the “Sacra Famiglia” Hospital near the FMA novitiate of Monte Mario), and finally by the Daughters of the Sacred Hearts at the UPS.

It was a period when hopes and fears alternated: hopes, when there were signs of improvement supported by medical bulletins, especially after the surgical intervention; fears, as the situation became prolonged.

His first period in hospital was from 23 February to 4 March for extended diagnosis. This was followed by a brief return home, with a lessening of pain, but he then returned to the “Villa Flaminia” Hospital where, on 18 March, he underwent a neuro-surgical operation on the spinal column.

The result was a lessening of the intense pain, giving the Rector Ma-

jor some relief, but functional recuperation proved more difficult. For this reason, after the immediate post-operational treatment, he was transferred to the “Sacra Famiglia” Hospital of the Camillians, which specializes in the necessary treatment by an intense physiotherapy.

A meaningful celebration took place on the feast of Mary Help of Christians when there was a concelebration in the hospital chapel, rendered joyful by the prayers and singing of the FMA novices, and with the participation of the Rector Major, who spoke to those present in words full of salesian optimism.

There were signs of improvement, which made it seem that continual hospital treatment was no longer necessary, and on Saturday, 10 June, he was transferred to the UPS Infirmary, where he was received with great affection by the confreres and by the Daughters of the Sacred Hearts. During his stay he was to return periodically to the hospital for further physiotherapy.

Unfortunately there was a rapid decline, and only a few days after his arrival at the UPS clear signs appeared of damage to vital organs and to the heart itself, with a serious decline in his general condition.



He was taken back to hospital but medical attention proved of no avail, and in the hospital the Sacrament of the Anointing of the Sick was administered by the Vicar General, Fr Juan Vecchi, in the presence of the members of the General Council. On the 21st he was brought back to the Generalate, and after two days of suffering, assisted by his two salesian brothers, Frs Angelo and Francesco, and by members of the Council and confreres of the house, and comforted by visits of many members of the Salesian Family, he passed away peacefully in the early hours (about 1 a.m.) of 23 June, Solemnity of the Sacred Heart. A day earlier he had received the comforting blessing of the Holy Father who had spoken to him by telephone.

## 4.2 Chronicle of the Councillors

### The Vicar General

From 4 to 11 February 1995 Fr Juan Vecchi presided over the Team Visit to the salesian foundations in French and Spanish-speaking Africa at Abidjan, and in the following week did the same at Nairobi for English-speaking Africa.

From 22 February to 1 March he preached a retreat in Venezuela to a large group of confreres, including all the Rectors, on the occasion of

the centenary of the salesian work in that country.

Fr Vecchi then remained at the Generalate until the beginning of the plenary session of the Council, using the month of March for the yearly visitation of the Generalate community. He gave some contributions to courses of ongoing formation for a Congregation of Hospital Sisters (March 7-9) and to the Rogationist Fathers (March 20-21); he also had a meeting with representative members of the Salesian Family.

At the end of the month he deputized for the Rector Major at the celebrations for the centenary of salesian work in Galizia (Spain-Léon), which began at Vigo.

Again at the end of April he was back in Spain for the 10th national congress of oratories and youth centres, to speak to young animators on the topic: *The youth centre, a style of life*.

From 12 to 16 May he was in Hungary to preside at the concelebration for the inauguration of the church at Obuda; he was also present with the FMA and their collaborators and young people for the feast of St Mary Mazzarello. In addition he was able to visit some other works, including the school at Kazincbarcika.

On 19 May Fr Vecchi was present at the course for formation personnel at the UPS, and on the following

day went to Trent for the blessing of the House and the official opening of the hostel for university students, where he gave an address on *The reason for university hostels and their educative character*. On 24 May he was at Turin for the feast of Mary Help of Christians.

### **The Councillor for Formation**

During February Fr Nicolussi took part in the Team Visits in Africa already referred to. These meetings were particularly concerned, at the present time of verification and consolidation, with the situation in initial and ongoing formation. The conclusions stressed the concern for the quality of formation and the importance to be given to the immediate preparation for the novitiate, to the period of practical training, and to the formation of the salesian Brother, particularly in the period following practical training.

From 18 to 28 February he visited the initial formation communities of the East African Vice-Province (AFE): the two prenovitiates, the novitiate, the postnovitiate and the community for priestly formation.

In the month of March he was in contact with the formation reality in two countries where salesian life is coming to grips, in different contexts, with a new period of special importance. He was in Hungary

from March 11 to 17, and in Poland from 25 March to 3 April for a meeting with the provincial delegates and representatives of the formation communities of the four Provinces, with the main purpose of intensifying communication, coordination and collaboration at national level, and for a subsequent meeting with the Provincials.

From 16 April to 6 May he collaborated in the Extraordinary Visitation of the Turin Circumscription (ICP), visiting the three communities involved in initial formation: Valdocco "Dominic Savio" (preparation for novitiate and post-practical training for lay Salesians), Pinerolo-Monteoliveto (novitiate), and Turin-Crocetta (studentate of theology).

In the period May 11-21 he made a visit of contact and animation to the Province of San Francisco (SUO), which was not able to have the Extraordinary Visitation scheduled for this year because of the long and fatal illness of the Regional Councillor, Fr Martin McPake.

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

In February Fr Van Looy took part in the Team Visits already referred to, and then left for India where he made the Extraordinary Visitation of the Province of Guwahati, in the North-East of the coun-

try from 21 February to 25 May.

In this period he traversed the States of Assam, Meghalaya, Mizoram and Tripura, covering 4,696 km. in 224 hours travelling by ambulance. The use of the ambulance was dictated by the need to avoid possible strikes and roadblocks. These are common in the area because of the struggles of the states for independence and the vindication of tribal rights. As things turned out Fr Van Looy met with no problems. He was able to admire the self-sacrificing work of the missionaries and contemplate the beauty of the mountains of Meghalaya and Mizoram, and of the great Assamese plain with its tea-gardens.

The Province has 320 confreres (including 128 in formation) as well as 25 novices; many are working in strictly missionary areas. The average age of the confreres at the end of February was 41.5 years.

The North-Eastern part of India is inhabited by many different tribes, and the religions are animist in origin. This explains the great progress made by the Christian Churches in this part of the world in comparison with the Hindu parts of India. Salesian vocations too are of different origins. European missionaries are decreasing ever more in number; there is a large group from Kerala (in southern India), but in recent years there has been a big growth in vocations from the various tribes.

Already there are 54 Adivasi Salesians, 53 Khasis, 11 Garos, 8 Bodos, 3 Mizos, 2 Karbis, 2 Santals and 1 Tripuro.

The Province is decisively missionary and involved in the activity of first evangelization. When the Salesians first came to what was then Assam, there were 5,000 Catholics in all; now they number a million, in 9 dioceses. Of the 9 bishops, 5 are Salesians. The missionary methodology gives priority to the education of the young, and for this reason there are in the Province a total of 684 schools, with 1,585 teachers, 27,715 pupils and 2,662 boarders. In recent years the Province has penetrated into the states of Mizoram and Tripura, both several days traveling distance from the provincial centre. In these far flung places the presence of the confreres is like new oxygen for the apostolate.

During the visitation, on 19 March, the Adivasi Salesian Joseph Aind was ordained as the new Bishop of Dibrugarh.

Before concluding the visitation, the Visitor gathered together various groups of confreres for two days of reflection. Among these were the Brothers, priests in the first ten years after ordination, and heads of schools. Finally Fr Van Looy preached the retreat for the members of the Provincial Chapter.

He closed the Extraordinary Visitation by receiving the first religious

profession of 17 novices (16 clerics and 1 brother) and the perpetual profession of a further 8 confreres. These celebrations gave him the opportunity to see at first hand the esteem of the people for the Congregation and the vitality of the Province.

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

#### **1. SALESIAN FAMILY**

In this period Fr Antonio Martinelli was involved in the following initiatives:

##### *1. At central level:*

– 26-28 May: meeting with those responsible at central level for Groups of the Salesian Family on the theme: *The Salesian Family and salesian mission*. With representatives of many of the officially recognized member-groups a reflection was begun with the aim of reaching in the near future a sharing of criteria and practical commitments.

– 28-31 May: a *study-seminar* with representatives of the groups of the Salesian Family on the theme: *pastoral and spiritual animation* of the groups of the Salesian Family and the presence of the *ordained priest*.

The Groups invited were those which had sent a message to the Sa-

lesians at the time of the GC21, i.e. Daughters of Mary Help of Christians, Cooperators, Don Bosco Volunteers, and Past Pupils.

The reflections were introduced by some experts, but with ample time left for discussion: from the UPS came Fr Riccardo Tonelli, Fr Angelo Amato and Fr Emilio Albreich for the purpose; from the Auxilium came Sr Enrica Rosanna FMA, and from the Generalate Fr Pasquale Liberatore.

##### *2. Visit of animation to the Czech Province:*

From 5 to 12 March there was a meeting with various groups of the Salesian Family present in the Province. They were the Don Bosco Volunteers, Cooperators, FMA, and Past-Pupils; with each group the vitality of the present situation was assessed and plans made for the future.

Afterwards Fr Martinelli had a further meeting with the Provincial Council to consider problems concerning the Salesian Family.

##### *3. Participation in the Family-days of the Southern Province of Italy:*

On 18-19 March the Salesian Family of the Province, with numbers present varying between 150 and 170 reflected on the theme: *The Laity*; Don Bosco's intuitions.

#### 4. *Visit of animation to the Province of Manaus:*

From 22 to 30 March Fr Martinelli had meetings of animation with various groups of the Salesian Family existing in the Province: Cooperators, FMA, Don Bosco Volunteers, A subsequent meeting with the Provincial Council served to verify concrete commitments in the sector of the Salesian Family.

A time of animation of the Salesian Family can be considered the retreat preached to the Rectors of the Province of Guadalajara (Mexico), who had asked for some reflections in the light of the commitment for the coming GC24.

## II. SOCIAL COMMUNICATION

The occasions provided by the meetings previously referred to were also utilized for animation in connection with social communication.

*Directly and explicitly* the theme was to be the objective of verification and reflection:

– *in the Province of Prague.*

The PORTAL publishing house wanted a verification to be made so as to gain guidance in respect of possible future work. This enterprise publishes some youth and liturgical reviews, and certain specific titles each year as well as coordinating other publications; it has a

printing plant with numerous workers, but with machinery that is becoming somewhat obsolete.

– *in the Province of Manaus.*

With the formation of confreres for the field of social communication in mind, and wishing to involve the whole Province in this sector, the Provincial had arranged meetings with those working in it. The aim was to prepare a pastoral and educative plan that would not neglect social communication.

N.B. The two themes of the Salesian Family and Social Communication had been included in the two Team Visits to Africa referred to previously. The former was considered directly when dealing with inculturation which, in turn, has social communication as a necessary consequence.

## III. PREPARATION OF THE GC24

As Moderator of the General Chapter, Fr Antonio Martinelli has also been involved in the following:

1. *The ordinary work of preparation of the Chapter;* this has required:

– communication with various Provinces to solve juridical problems met with during the phases of Provincial Chapters.

– a stimulus for the setting up of informational structures in the vari-



ous provinces around the world. Difficulties have been found under the following headings: diffidence, social and political problems, personnel difficulties, etc. But on the whole the situation is positive with two thirds of the provinces now set up in line with the indications given.

- the preparation of certain practical instruments for use in the GC24; for a better mutual knowledge of all the participants; for a process of discernment in view of the election of members of the General Council; for the participation of lay people in the Chapter; for a more active participation of all the capitulars as regards language difficulties, etc.

## 2. *The constitution of the Preca-pitular Commission.*

This has been done; the list will be found at n.5.2 of the present Acts. The time foreseen for the Commission's work is from 15 to 30 September 1995, which could be extended by a week if necessary to complete the work.

## 3. *The retreat preceding the GC24.*

The preacher has been appointed in the person of Fr Guido Gatti of the UPS.

## 4. *Official invitation to the Don Bosco Volunteers to make a contribution to the GC24.*

The following is an extract from a letter of the Moderator:

"Salesians and laity is the general theme for the GC24. In this perspective the DBV could make a reflection on: *The salesian charism and an original contribution of women to Don Bosco's charism.*

*The originality to which I refer is twofold:*

- the presence of the woman in the salesian charism;
- the presence of the woman, with her vocation in respect of the 'world' and the salesian charism".

## **The Councillor for the Missions**

Fr Luciano Odorico began his activities with the two Team Visits already referred to. In his capacity as Coordinator of Project Africa, he had the task of preparing and coordinating the two meetings. The spirit and participation in both cases was decidedly positive and a mature synthesis has been reached on such themes as the *salesian pastoral consequences of the African Synod, vocational pastoral work, formation, and the laity.*

Fr Odorico presented a complete dossier of the evolution of Project Africa, from its beginning to the present stage of consolidation.

Returning to Rome he had meetings with those taking part in the *Missiology Course* organized by the



Faculty of Theology of the UPS. With them he had an ample exchange of views on the entire missionary project of the Congregation and on the organization of the Missiology Course and the results expected from it.

From 2 March to 25 May he made the Extraordinary Visitation of the Province of Central Africa (Zaire, Rwanda and Burundi). He was able to see for himself the tragic situation in Rwanda and Burundi, a situation of great social insecurity with the difficulties of rebuilding in the aftermath of the war. He encouraged the taking up again of salesian work, and indicated methods and priorities for this new phase of salesian activity in these countries.

In the course of the visitation he was able to note with joy the growth of local vocations (numerous and good candidates) and also the missionary spirit of some of the young confreres of Zaire.

Returning once again to Rome on 25 May, Fr Odorico was able to deduce with his collaborators that the experience of the Missiology Course had been very positive, both from an academic point of view and also from the standpoint of shared salesian missionary fellowship. He wishes to express a special word of thanks to the academic authorities of the Faculty of Theology of the UPS.

From 1 June the Councillor for the Missions joined the other members of the General Council for the work of the summer plenary session.

#### **The Economist General**

The commitments and visits of Fr Omero Paron in this period can be summarized as follows:

- 3-4 March: meeting of the Provincial Economers of the Italian Provincial Conference at Genoa.
- 13-14 March: Province of Slovenia; provincial chapter at Ljubljana-Rakovnik; study group on economic problems; inauguration of the new premises of the "Salve" Salesian Publishing House. At Zelilnje a meeting with the house council concerning structural developments in the school.
- 16-18 March: Province of Croatia; meetings with provincial council at Zagreb, and with local rectors and economers at the theologate of Zagreb-Knezija; visit to catechetical centre at Zagreb-Vlaska.
- 9-16 April: Lithuania, in connection with building work at Kaunas and Vilnius.
- 22-25 April: Province of Córdoba, Spain. Meeting with provincial council on financial situation of province.
- 26 April: Seville; meeting with provincial economers of Spanish Region, on the revision of the form

for the annual financial report; observations on the list of item headings in the report; forms for the Province and for the individual houses.

– 7-12 May: Province of Paraguay; meeting with local economists with the provincial council present.

– 13-19 May: Province of Ecuador; meeting with local economists at Cumbayá.

– 19-22 May: Province of the Antilles; visits to the houses of Santo Domingo, Jarabacoa and La Vega.

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

The greater part of Fr Techera's time was taken up with the Extraordinary Visitation of the Province of São Paulo, Brazil. This is the province with the greatest number of confreres in the Region and from it depends also the Delegation of Angola in Africa, which will have its visitation in August next.

The work in São Paulo began with a meeting with the provincial council to obtain an overall view of the situation of the province, and of the main challenges, problems, projects and expectations. This was followed the next day by a meeting with the Rectors, and then by visits to the individual houses. Some parentheses were necessary, e.g. on 19 March to take part in the installation of Bishop Giovanni Zerbini At

Guarapuava in the state of Paraná, Brazil. A week later Fr Techera took part in the concelebration in which Mgr. Carlos Collazzi was consecrated Bishop of Mercedes in Uruguay.

On 19 April, the Regional was in Manaus to preside at a meeting of the Provincial Conference of Brazil. Among the topics dealt with were: initial formation communities and study centres in Brazil; the coming provincial chapters; information about Angola; the second international congress of Mary Help of Christians, scheduled for next December at Cochabamba; and the first centenary of the death of Bishop Lasagna.

After the meeting the participants took the opportunity to visit the missions of Maturacá, Iaureté and São Gabriel da Cachoeira for the purpose of further sensitizing the Brazilian Provincial Conference to give greater help, especially in salesian personnel, for the missions of the Rio Negro.

The Visitation ended on 4 May with a meeting with the rectors and local economists, and with a further meeting with the Provincial and his council. On the following day the Regional left for Buenos Aires to preside at a meeting of the Plata Provincial Conference at the FMA retreat house at San Miguel; it was preceded by the annual meeting of formation personnel. Most of the

time of the Conference was dedicated to an analysis of the causes of our losses between 1985 and the present day, on the basis of a dossier prepared by the Province of La Plata. Other items dealt with were: the Volunteer Movement (with brief comments on the document recently received by the provinces); an evaluation of the initial and ongoing formation initiatives in the Conca del Plata area, with a view to the formation of a team ad hoc; the next Latin-American Congress of Past-Pupils, which will be held in Paraguay; information on Angola and on provincial chapters.

On 23 May Fr Techera reached Turin, to give thanks for so many positive things he had seen in the past months and to seek Mary's help for the needs of the provinces of his Region.

On 25 May he returned to Rome.

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

The main activity of Fr Guillermo Garcia between February and May 1995 was the Extraordinary Visitation of the Province of Central America. On his way to Guatemala to begin the visitation he called at Miami to greet the community there, one of whose tasks is to take pastoral care of the Cubans in that neighbourhood.

He also spent a few days in

Mexico to meet the new Provincial of Guadalajara, Fr Salvador Flores; and in the southern Mexican Province he visited in particular Tehuacán, to regularize with the Bishop and the local supportive committee some commitments concerning the new salesian foundation there, the youngest in the Province. He then went on to Mérida where he noted the promising development of the workshops of "Alborado 1", the first of a series of oratories to be opened on the outskirts of the town. In line with Don Bosco's intuition: "Open lots of oratories in the towns, and the prisons will close", these have been promoted since 1991 as an efficacious means for the education and transformation of the young and the poor in some of the most disturbed parts of the town.

Fr Garcia then made a rapid visit to Havana in Cuba, where he was able to animate the spiritual retreat of the confreres and have a meeting with them and the Delegation Council for an evaluation of the results of the Extraordinary Visitation of 1993. Another motive for his visit was to see how the newly arrived confreres from Chile and La Plata were settling in. Before leaving for Guatemala he made a rapid visit to Santiago di Cuba to meet with the Apostolic Nuncio and also with the Government Minister for Religious Affairs to clarify and decide on the best procedures for obtaining the

necessary permission for confreres who want to come to Cuba to work.

On his arrival in the city of Guatemala on 21 February the Regional was able to begin the visitation of the Province, passing successively through all the houses of the six countries involved: Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica and Panamá. During the visit to the "Regional Centre for the Salesian Coadjutor" (CRESCO), he presided at a meeting of the 'curatorium' with the Provincials of the Antilles, Central America, Guadalajara, Mexico, Peru and Venezuela present. All of these have students in the post-practical training course in this Centre.

The Salesians of Central America, notwithstanding the complex situations and the different social, religious and cultural contexts, and the grave difficulties they have had to face - especially in the field of communications - in nearly a hundred years of life have managed to consolidate a first-class educative and evangelizing presence in each of the six countries. Salesian influence has been decisive, especially in the field of missions among the native people, in that of education, including technical and professional training, and in the advancement of the poor. The Province has also two centres of popular pilgrimage which are famous in all Central America, the Basilica of Don Bosco at Pan-

amá and the Sanctuary of Mary Help of Christians at San Salvador. In the territory there are also various religious institutes founded by Salesians: Sisters of the Divine Saviour, Sisters of the Resurrection and the Missionaries of the Good Shepherd; these last two are composed entirely of natives in the region of Alta Verapaz in Guatemala.

The Regional concluded the Visitation of Central America on 21 May and left at once for Santo Domingo. From there he flew to Haiti for a stay of two days, staying at Thorland the community of the pre-novices; he was also able to see the house of the postnovices, opened this year. He had a working meeting with the Council of the Vice-Province, and celebrated the Feast of Mary Help of Christians with the FMA at Port-au-Prince. He returned to Santo Domingo on 25 May and left for Rome on the following day after a brief meeting with the Antilles Provincial Council.

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

Between February and May of 1995, Fr Thomas Panakezham's main work was the Extraordinary Visitation of the Province of Hyderabad, India. This recently erected Province (24 April 1992) is scattered over ten dioceses in the State of Andhra Pradesh, the fifth largest in the

Indian Republic. At the time of its erection the Province had 110 confreres and 7 novices; today there are 138 Salesians and 14 novices. It is a markedly missionary Province, seriously committed to the poor. It manifests a great spirit of work and great zeal for evangelization, and is a Province with great hopes for the future!

The Regional had to interrupt the visitation for a week to go to Dimapur for a meeting of the presidency of the Salesian Provincial Conference of India, in which one of the items studied was the problem of the geographic divisions of the Indian provinces. The members of the Formation Commission at national level were also chosen: they have the task of studying in depth the commitment to inculturation in formation following the conclusions of the Team Visit. During the Visitation the Regional also launched the first phase of the Hyderabad Provincial Chapter.

After concluding the visitation Fr Panakezham moved to the Province of Bangalore, and in particular to the "Don Bosco Yuva Prachodini" centre of ongoing formation. This is a centre highly esteemed by the confreres and other religious for the service it is providing, especially for India.

A visit to the new novitiate of the Madras Province was followed by a journey to Calcutta where the Re-

gional was able to admire the beautiful church dedicated to Mary Help of Christians in an area where the Salesians are working for the poorest members of society. From Calcutta he went on to Thailand to visit the formation communities.

From Thailand he moved on to Myanmar (Burma). In this Delegation of the Calcutta Province there are some 40 confreres, including 8 novices. The novitiate and postnovitiate are at Anisakan in the Diocese of Mandalay, while the community of the students of theology is at Yangon (Rangoon). Some confreres work in the apostolate in the diocese of Lashio where the bishop is a Salesian, Mgr. Charles Bo. There are great hopes for the Salesians in this country.

From 17 to 20 May Fr Panakezham was in Cambodia, where he was able to admire the development of the salesian work at Phnom Penh. More than 120 young Cambodians are following courses in our trade school there.

From Cambodia the Regional went to Hong Kong, from where he was able to enter mainland China and see the work for orphans being carried out by the Don Bosco Volunteers at Shek Tan.

Finally, after installing Fr Peter Ho as the new Provincial of China, Fr Panakezham returned to Rome on 29 May.



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

After making various visits in the past and establishing personal contact with the confreres of the Czech countries, Fr Britschu carried out the Extraordinary Visitation of the Bohemian-Moravian Province of Prague. The visitation, the first of its kind in the history of this tormented province, took place in April and May of this year.

In the previous months of February and March the Regional had already made a brief visit of animation and verification, together with the Councillor for Formation, to the Province of Budapest. He had also taken part in various discussions concerning a future salesian foundation in Rumania, and in a study of the criteria for co-financing defined by the European Union in favour of Eastern Countries; he had also been involved in research into how help could be given to Rwanda. Finally Fr Britschu had drawn up proposals for a new distribution of the Provinces of Europe, to be submitted for study and approval by the coming General Chapter.

**The Regional Councillor for Spain and Portugal**

Fr Antonio Rodriguez took part in the Team Visit at Abidjan already referred to under the Vicar General. When the visit was over he went at once to Lomé, Togo, to begin in the three houses there the Extraordinary Visitation of the Province of Córdoba, Spain. He remained at Lomé until 25 February, visiting the community of the novitiate at Gbodjome, recently inaugurated, the postnovitiate and the community of the parish. On the 22nd and 23rd the "curatorium" met for the first time, with the participation of the Delegates for West Africa and for Tropical Equatorial Africa. The Statutes were approved and a report examined on the religious life and on the academic and economic situations.

The Regional then returned to Rome until 27 February. On the following day he left for Madrid en route to the Canary Islands where he began the visitation of the Spanish houses of the Córdoba Province.

After visiting these three houses he took part in Madrid on 20 March in two important meetings: that of the Governing Body of the Missions Procure, and that of the Salesian Catechetical Centre. On March 20 and 21 he was at the meeting of the Iberian Provincial Conference, which dealt with the following topics among others: an analysis of the



communities of West Africa after the Team Visit; the meeting of the 'curatorium' of Lomé and the extraordinary visitation of the houses of that area (with the Delegate present); interprovincial solidarity, discussed on the basis of a document prepared by the Standing Committee of the same Conference. Also analyzed were the reports of the Missions Office and of the National Delegation for the Salesian Cooperators.

The Regional then continued with the Visitation of the Córdoba Province; in Holy Week he took part in the closing of the Provincial Chapter and in an Easter celebration for the young people of the district.

On 22 April he spent some time with the Regional Council of the Past-Pupils, and on the following day presided at the Eucharist for the Feast of Thanksgiving celebrated by the FMA at Seville for their Provincial.

In the last days of April and on 1 May he took part in the work of the 5th National Congress of Mary Help of Christians, which brought together some 600 lay people from all over Spain to deepen various aspects of devotion to Mary Help of Christians. The Congress takes place every four years and does a great deal to augment devotion and train leaders. This time it took place at Malaga as the concluding event in the centenary celebrations of the house there.

On 4 May Fr Rodriguez made a rapid journey to Madrid for a permanent meeting of the Standing Committee of the Iberian Conference with the Archbishop of Madrid, to seek his support for a project being developed by the Iberian Conference which will enable some of our study centres to award the Licentiate in Youth Pastoral Work.

On 14 May he was present at the Provincial Assembly of Cooperators, and subsequently preached two tridua during the Novena to Mary Help of Christians, one at Montilla and the other at Pozoblanco, where he celebrated the feast and procession itself with a large participation of youngsters and people in general.

On 25 May at Córdoba he had a meeting with the Provincial Council to pass on his first impressions of the Visitation; the following day at Antequera he did the same for the rectors; on the 27th the day of the provincial community was celebrated with a big number of confreres and of young people from the houses of initial formation.

On Sunday 28 May he took part in the procession of Mary Help of Christians at Malaga, where there is great devotion to Our Lady under this title and the procession brings out between fifteen and twenty thousand people.

On 31 May Fr Rodriguez returned to Rome for the summer plenary session of the General Council.

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

In this period Fr Fedrigotti gave the greater part of his time to the Extraordinary Visitation of the Special Circumscription of Piedmont (ICP).

On 8 February he represented the Rector Major in the Basilica of Mary Help of Christians for the introduction by Cardinal Saldarini of the cause for beatification of Mamma Margaret.

On March 30, at the Crocetta, Turin, he presided at the funeral Mass for Fr Antonio Fant, and expressed the gratitude of the CISI and the Italian dioceses for the valuable musical ministry Fr Fant had carried out over several decades with liturgical and salesian sensitivity.

From 2 to 8 April he joined the Italian Provincials in a roaming retreat at places in the life of St Francis de Sales, preached by Fr Morand Wirth.

On 20 April he was back in Rome to participate with other members of the Council in the funeral of Fr Martin McPake, Councillor for the English-speaking Region.

Between 2 and 13 May Fr Fedrigotti was in Nigeria, where he visited Akure and Ondo (which depend on the ICP) and Onitsha (which depends on the Adriatic Province, IAD). On 9 May at Benin City he had a meeting with all the salesian missionaries of the country to take

stock of the situation and plan for the future in the perspective of a unified salesian presence. The coordination of this was entrusted to Fr Vittorio Albasini, rector at Onitsha.

Back in Rome, from 13 to 16 May Fr Fedrigotti presided at a meeting of the CISI dedicated especially to the theme of initial formation. Emphasis was laid among other things on: the success of the post-practical training period for coadjutors taking place at Valdocco in the year 1994-95; the need for a standard formative outline as a point of reference and stimulus for continuity in the various phases of initial formation; and the desirability of a formative five-year period of ongoing formation after perpetual profession for all, including coadjutors.

On 15 May at the Generalate he was present with the Italian Provincials and representatives of various schools, for the official setting up of the *CNOS/SCUOLA Association*, with as its officials Fr Giorgio Rossi, President; Fr Gesuino Monni, Vice-President; and Fr Bruno Bordignon as Secretary. The purpose of the Association, among other things, is that of providing unity of animation, proposals and representation to the schools of Italy, thus bringing to an end a long thought out project of the CISI, and providing a "sign" which will be one of hope for the salesian schools in Italy.

In the afternoon of 15 June, again

at the Generalate, he took part in a meeting of the Missionary Consulting Group of Italy.

In the evenings of the days 20, 25 and 28 May he presided at the Marian processions at San Benigno, Trino Vercellese, and Turin-San Paolo respectively to ask for Our Lady's intercession for the success of the ICP Extraordinary Visitation.

Finally, for the purpose of concluding the said Visitation, on 29 May he had a meeting with the rectors and provincial assembly, and dedicated the whole of the following day to a dialogue with the Provincial Council.

On 31 May, feast of the Visitation, he returned to Rome.

#### **The Rector Major's Delegate for Poland and Eastern Europe**

On 1 February Fr Dziedziel left Rome for Zambia for a visit of animation to the salesian communities, to take note of the development of the works, and to meet with the Salesian Family.

Accompanied by the Superior of the Lusaka Circumscription, he went to Malawi to visit Mgr Tarcisius Ziyaye of the Diocese of Lilongwe and discuss with him on the spot the two alternative proposals for a first salesian foundation in that country.

Subsequently he went to Nairobi to take part in the Team Visit for the English-speaking countries of Africa.

Returning from Africa, he spent some days in Rome and then left for Poland, where on 22 February he was present at the funeral of Fr Andrzej Swida, the well-deserving former Provincial of Warsaw. Later, and still in Warsaw, he had a meeting with the consulting group of the Polish Provincial Conference. He also visited Fr Zdislaw Weder, Superior of the Moscow Circumscription, who was in hospital at Łódź.

Between 1 March and 22 May Fr Dziedziel carried out the Extraordinary Visitation of the Slovak Province of Bratislava. During the visitation, as well as visiting the salesian communities and speaking with the individual confreres, he was also able to visit the FMA communities and meet with various groups of the Salesian Family. On 20 April he returned to Rome for the funeral of Fr Martin McPake.

After the visitation in Slovakia, he had a further meeting on 27 May at Częstochowa with representatives of the Polish Provincial Conference to deal with some problems of the Congregation in Poland.

On 30 May Fr Dziedziel returned to Rome.

## 5. DOCUMENTS AND NEWS ITEMS

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### 5.1 Apostolic Brief for the beatification of the Ven. Servant of God Maddalena Caterina Morano FMA

*The following is an English translation of the Apostolic Brief for the Beatification of the Ven. Servant of God Maddalena Caterina Morano FMA, which took place in recent months.*

#### **HIS HOLINESS JOHN PAUL II** *ad perpetuam rei memoriam*

*"Hallowed be thy name, thy Kingdom come, thy will be done"*  
(Mt 6,9-10)

These opening invocations of the prayer which Jesus taught us, and which Maddalena Caterina learned in her early childhood, soon captured her soul which was open to great ideals; they became indeed the expression of a constant yearning and the soul and driving force behind that apostolic and catechetical activity which was to mark her entire existence as an educator among both young people and her fellow religious.

The Venerable Servant of God was born at Chieri, a town in the province of Turin, on 15 November 1847, to Francesco Morano and Ca-

terina Pangella, and was baptized on the following day in the Cathedral of St Mary della Scala. The family, no stranger to painful trials and losses, lost their father in the war when Maddalena was only eight years of age. She was an attentive and intelligent pupil, but was compelled to leave school temporarily to help her mother in her work as a weaver.

Despite her manual work, Maddalena did not neglect but rather intensified her diligent study of the catechism and was admitted to her first Communion at the age of ten. This was an experience which gave rise in her to an ardent desire for holiness and the wish to do good to others. Soon afterwards she was able to return to school through the help of relatives and obtained her teaching certificate, after carrying out in the meantime an effective pedagogical training period among the children of the kindergarten section.

She was appointed a teacher in the local school of Montaldo Torinese, and for ten years lived the life of a lay apostle wholly dedicated to the mission of a Christian educator, even beyond the limits of the schoolroom. And when eventually



she was able to ensure for her mother a future free from financial worries, she turned her thoughts once again to an earlier desire to follow a religious vocation. In 1878 she was received into the Institute of the Daughters of Mary Help of Christians by the Co-foundress herself, St Mary Domenica Mazzarello.

In 1879 she made her first religious profession, followed by perpetual profession in the following year. A year later she was sent to Sicily to direct an Institute for orphans at Trecastagni in the province of Catania. In this way began the second period of her strenuous life which in the course of the next twenty-seven years led her to the enterprising foundation of new activities in every part of the island.

In 1907 she was named Superior of the newly constituted Sicilian Province, where she was to spend her best energies in spreading the Kingdom of God through social, educational and scholastic works in oratories and workshops, with the purpose of improving the conditions of the young and especially the advancement of women. At the foundation of every initiative was always catechesis, to which she gave herself with truly apostolic fervour to her dying day, after being given the task by the Archbishop of Catania of coordinating such activities in all the city's parishes.

Beset for several years by a non-

operable tumour, accompanied by frequent painful crises, she finally succumbed to an extreme attack. The end came in only a few days and was joyfully accepted in filial adherence to the will of the heavenly Father. It was 26 March 1908. The reputation for holiness, which already surrounded this figure of the "perfect educator" and model of spiritual motherhood as Superior, was clearly manifested in the celebration of her funeral and with the passing of the years has continued to grow and spread. This led her religious Family to petition the Archbishop of Catania for the introduction of her cause for canonization (1935). And so when everything called for by law had been carried out, we ourselves on 1 September 1988 declared that the Servant of God had practised to a heroic degree the theological and cardinal virtues and the other virtues connected with them.

In 1991 the canonical process took place at Catania on a case of an extraordinary cure brought about in 1945 and attributed to the same Venerable Servant of God. After the case had been submitted to the usual study with positive results, on 28 January 1994 we authorized the promulgation of the Decree on the miracle. We subsequently decided that the rite of beatification should take place on the following 5 November on the occa-

sion of our apostolic visit to Catania.

And so today, in the course of the celebration, we pronounced the following sacred formula in Italian: *We, acceding to the desire expressed by our brother Luigi Bommarito, Archbishop of Catania, of many brothers in the Episcopacy, of the Institute of the Daughters of Mary Help of Christians, of the whole Salesian Family and of many others among the faithful, and after hearing the opinion of the Congregation for the Causes of Saints, grant by our Apostolic Authority, that the Venerable Servant of God Sister Maddalena Morano may henceforth be called Blessed, and that her feast may be celebrated, in the places and according to the norms laid down by law, each year on 15 November. In the name of the Father, and of the Son, and of the Holy Spirit.*

What we have decreed above is to have effect now and in the future, any arrangement to the contrary notwithstanding.

Given at Catania, under the seal of the Ring of the Fisherman, on the 5th day of November in the year 1994, the seventeenth of Our Pontificate.

✠ Angelo Card. Sodano  
Secretary of State

## 5.2 The Precapitular Commission for the GC24

The Rector Major, after consulting with his Vicar, with the Moderator of the G24 and with the General Councillors, has appointed in accordance with art. 113 of the General Regulations, the *Precapitular Commission* for the coming GC24, with the tasks specified in the article concerned.

The members, in alphabetical order and with the indication of their provinces, are as follows: Riccardo Arias (SBI), Alain Beylot (FPA), Pascual Chávez (MEG), Antonio Domenech (SBA), Joaquim D'Souza (INB), Marian Dziubinski (PLS), Angel Divasson (VEN), Albert Van Hecke (BEN), Stanislav Hocevar (SLO), Joseph Kabadugaritse (AFC), Cristobal López (PAR), Giovanni Mazzali (ILT), Jean-Paul Muller (GEK), Gian Luigi Pussino (IRO), Michael Winstanley (GBR), Luigi Zuppini (MDG).

The Commission has been called together by the Moderator of the GC24 for 14 September next. The period foreseen for its work will be from 14 to 30 September, with a possible extension to the first week of October if necessary.



### 5.3. Approval of the new text of the Liturgy of the Hours for the Institutes of the Salesian Family

By a decree of 23 December 1994 (Prot. 1443/93/L), Cardinal Antonio M. Javierre, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, has officially approved the liturgical calendar and the proper texts for the Liturgy of the Hours – in Italian – for the three Institutes of Consecrated Life of the Salesian Family (Society of St Francis de Sales, Institute of the Daughters of Mary Help of Christians, Secular Institute of the Don Bosco Volunteers), in response to a request submitted by the Rector Major, Fr Egidio Viganò.

It will be recalled that approval had earlier been given for the Rite of Salesian Profession (1989) and the text of the Proper Masses (1990).

In promulgating the Liturgy of the Hours at Easter of this year (16 April 1995), the Rector Major emphasized that the work of the revision of our liturgical texts thus comes to an end. It had been going on for several years, with the collaboration of a commission appointed for the purpose by the Rector Major, the supervision of the Formation Department and the General Council. For the texts of the feasts and memorials of particular interest to them, the FMA too were consulted.

While noting that the liturgical texts are approved primarily and directly for the Institutes of consecrated life already mentioned, the Rector Major added that “they can be of help to all members of the Salesian Family called, as they are, to live the fullness of the Gospel in the particular style of the charism they have received, to celebrate the wonders of the Lord in his saints and prolong their commitment to the liturgy of life”.

Translations are being made into other languages, and in the meantime the Italian Provincial Conference (CISI), together with the corresponding Conference of the FMA (CII), has published on 24 May – Solemnity of Mary Help of Christians – the book “*La Famiglia Salesiana in preghiera*”, which contains the text of both the proper Masses and the Liturgy of the Hours: a useful instrument for the prayer of confreres, sisters and other members of the Salesian Family.

### 5.4 New Salesian Bishop

*Mgr. Precioso CANTILLAS, Auxiliary Bishop of Cebu, Philippines.*

On 31 May 1995 the Osservatore Romano carried the news that the Holy Father had appointed our confrere Fr Precioso Cantillas to be Titular Bishop of Vico di Cesare and Auxiliary of the Archdiocese of Cebu.

Precioso Cantillas was born in the Philippines on 3 July 1953 at Lantad-Naga, in the province of Cebu. He got to know the Salesians when a pupil at the technical school of Cebu, where he obtained the diploma in mechanics; he became attracted to Don Bosco, entered the novitiate at Canlubang and made his first profession on 1 May 1972.

After the study of philosophy and practical training he followed the course in theology at Parañaque, Metro-Manila, and was ordained priest on 7 December 1979.

He then became immediately involved in educational and pastoral work, and was given posts of responsibility. He became a Provincial Councillor in 1985, and in 1991 was appointed Rector of the extensive work of Mandaluyong. In 1992, when the new southern province of the Philippines was created, he moved to Cebu as Rector of the work at Boys Town, becoming fully inserted into the local ecclesial reality.

Now he has been called to collaborate as Auxiliary with the Archbishop of the same city.

### 5.5 Some significant appointments

1. *Mgr. Ignacio VELASCO GARCIA, Archbishop of Caracas.*

On 28 May 1995 the Osservatore

Romano published the news of the appointment of Mgr. Ignacio Velasco Garcia SDB, formerly Vicar Apostolic of Puerto Ayacucho, as Archbishop of the Metropolitan See of Caracas, Venezuela.

2. *Mgr. Tarcisio BERTONE, Secretary of the Congregation for the Doctrine of the Faith.*

The Osservatore Romano announced on 14 June 1995 that the Holy Father had appointed as Secretary of the Congregation for the Doctrine of the Faith Mgr. Tarcisio Bertone SDB, formerly Archbishop of Vercelli.

3. *Mgr. Marcello MELANI, Bishop of Viedma, Argentina.*

On 28 June 1995 the Osservatore Romano carried the news that Mgr. Marcello Melani SDB, Auxiliary Bishop of Viedma, had been appointed Bishop of the same See.

4. *Mgr. Oscar RODRIGUEZ MARADIAGA, President of the Episcopal Conference of Latin America.*

Mgr. Oscar Rodriguez Maradiaga SDB, Archbishop of Tegucigalpa, Honduras, has been elected President of the Bishops Conference of Latin America (CELAM), during the General Assembly of the Conference.

5. *Fr Luc VAN LOOY, Ecclesiastical Assistant to the World Union of Catholic Teachers.*

On 24 March 1995, Cardinal Angelo Sodano, Secretary of State, informed Fr Luc Van Looy, Council-

lor General for Youth Pastoral Work, that he had been appointed by the Holy See as Ecclesiastical Assistant to the World Union of Catholic Teachers (UMEC) for a period of four years.

## 5.6 Our dead confreres (1995 – 2nd 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 ACCHIARDO Antonio</b>	Torino	09.03.95	96	ICP
<b>P ADT Paul</b>	La Crau-La Navarre	07.04.95	81	FLY
<b>P AIMONETTO Angel</b>	Salta	18.06.95	87	ACO
<b>P BARDELLA Giuseppe</b>	Como	21.03.95	78	ILE
<b>P BASSO Paolo</b>	Varazze	10.06.95	79	ILT
<b>L BOLAÑOS GONZALEZ Daniel</b>	Santa Ana (El Salvador)	05.02.95	90	CAM
<b>L BOLIS Enrico</b>	Roma	09.06.95	75	UPS
<b>P BONTE Pier</b>	Nijmegen (Olanda)	02.07.95	70	HAI
<b>L BOTTA Jorge Osvaldo</b>	Ramos Mejia	25.05.95	79	ALP
<b>L BRUANT Joseph</b>	Caen	18.04.95	78	FPA
<b>P CAMMARATA Edoardo</b>	Catania	24.06.95	78	ISI
<b>P CANALS PUJOL Juan</b>	Barcelona	06.04.95	65	SBA
<i>Fu Ispettore per 6 anni</i>				
<b>P CARNEVALE Pasquale</b>	Roma	02.06.95	79	IRO
<b>P CASTENETTO Marcello</b>	Monteortone	07.03.95	85	IVO
<b>P CELI Giuseppe</b>	Nizza Monferrato	12.03.95	87	ICP
<b>P COMPAGNIN Gino</b>	Recife	07.05.95	85	BRE
<b>L CORTÉS Emilio Félix</b>	Santafé de Bogotá	09.02.95	81	COB
<b>P COSATO Luigi</b>	Castellammare di Stabia	11.03.95	69	IME
<b>L CROSIO Gottardo</b>	Torino	27.05.95	81	ICP
<b>L D'AMBROSIO Vittorio</b>	Pacognano	10.06.95	62	IME
<b>P B'ANDREA Gianbattista</b>	San Felix	12.06.95	75	VEN
<b>P DANI Giovanni</b>	Pisa	24.06.95	91	ILT
<b>P DE BONIS Francesco</b>	Roma	14.03.95	87	IRO
<b>E De NEVARES Jaime Francisco</b>	Neuquén	19.05.95	80	—
<i>Fu per 30 anni Vescovo di Neuquén</i>				
<b>P DECAE Pol</b>	Rijswijk	24.05.95	67	OLA
<b>P DEL MAZZA Valentino</b>	Roma	11.03.95	75	UPS
<b>P DORAN John Joseph</b>	Milford-Limerick	21.03.95	48	IRL
<b>P DWOROWY Wilhelm</b>	Poznań	23.04.95	82	PLO
<b>P EDELÉNYI István</b>	Budapest	09.07.95	82	UNG
<i>Fu Ispettore per 25 anni</i>				
<b>P ESPALLA Miguel Juan</b>	Luján	03.06.95	77	ACO
<b>P FANT Antonio</b>	Torino	27.03.95	64	ICP
<b>L FELETTI Pacifico</b>	La Paz	30.06.95	64	BOL
<b>P FORMAGGIO Isidoro</b>	Cuenca	12.06.95	86	ECU
<b>P FRANCIS Cyril</b>	Bombay	27.03.95	71	INB
<b>P GAINZA Javier</b>	Lima	16.05.95	57	PER

NAME	PLACE	DATE	AGE	PROV.
P GANDARA ALONSO Antonio	Jerez de la Frontera	25.03.95	93	SSE
L GERONÉS VALLÉS José	Sevilla	10.04.95	86	SSE
P GIANNONE Francesco	Ali Terme	25.03.95	83	ISI
P GILLET Albert	Bruxelles	10.04.95	94	BES
P GOIS Paulo Leandro	Recife	09.04.95	78	BRE
P GOMEZ DOMINGUEZ José	Morelia	11.03.95	84	MEM
P GRAZIANI Sulpizio	Roma	06.04.95	65	IRO
P GUEVARA Mario	Santiago de Chile	02.03.95	76	CIL
L HACKER Georg	Pfaffendorf	27.06.95	77	GEM
L HALENAR Michele	Praga	27.02.95	69	SLK
P HAM Theo	Zwijndrecht	08.05.95	78	BEN
P HERNANDEZ ZOCO Eusebio	Valencia	08.03.95	62	SVA
L HOCHHOLZER Franz	Amstetten	24.06.95	93	AUS
P HORNHAUER Siegfried	Linz	27.05.95	83	AUS
L INGROSSO Giuseppe	Castellammare di Stabia	04.06.95	73	IME
L IVO Pedro	Recife	22.03.95	91	BRE
P IVORRA SEGURA Manuel	Pamplona	03.06.95	83	SBI
P JACOANGELI Adriano Gius.	Roma	18.05.95	70	IRO
P KELLEY William	New Rochelle	04.06.95	85	SUE
P KOCZKA Ferenc	Budapest	12.05.95	82	UNG
P LIVELLARA Antonio Lorenzo	La Plata	24.04.95	94	ALP
P McPAKE Martin	Roma	18.04.95	70	RMG
<i>Fu Consigliere Generale per 11 anni</i>				
P MERCANTI Zeffirino	Verona	14.05.95	82	IVO
P MORLUPI Arturo	Ancona	29.05.95	68	IAD
<i>Fu Ispettore per 11 anni</i>				
P MOURA José Pedro	Taubaté (SP)	08.04.95	90	BSP
P NAUJOKAS Anthony	Columbus	15.04.95	85	SUE
P NICORA Pietro	Varazze	10.04.95	84	ILT
P NOVELLI Carlo	Borgo San Martino	21.06.95	85	ICP
P NOWAK Zdzisław	Poznań	09.03.95	70	PLO
P PALAMINI Giovanni	Parre (BG)	23.06.95	76	CAM
P PALLEJA RIPOLL Remigio	Barcelona	11.03.95	68	SBA
P PAROLA Giuseppe	Torino	15.05.95	78	ICP
L PAVAN Giuseppe	Trieste	25.05.95	86	IVE
P PELLI Oddone	Torino	09.03.95	81	ICP
L PENASSO Francesco	Varazze	21.04.95	90	ICP
P PESOLA Donato	Bari	18.04.95	74	IME
P PRUNOTTO Luigi	Torino	22.06.95	74	ICP
P RAMASSO Luis	San Isidro	27.04.95	93	ABA
<i>Fu Ispettore per 15 anni</i>				
P SABINI Antonio	Cochabamba	19.03.95	71	BOL
P SALVADOR Joaquim	São Paulo	17.05.95	75	BSP
L SANTI Luigi	Torino	01.06.95	71	ICP
P SARTORI Bartolome	Tucumán	19.05.95	77	ACO

NAME	PLACE	DATE	AGE	PROV.
<b>P SNELL Charles</b>	Farnborough	13.06.95	69	GBR
<b>P SORDO Antonio</b>	Torino	15.03.95	89	ICP
<b>P SOVINSKI José</b>	Paysandú	28.03.95	62	URU
<b>P SUAREZ BENITEZ Enrique</b>	Pereira	04.06.95	78	COM
<b>P TASSINARI Vasco</b>	Bologna	09.05.95	81	ILE
<b>P TATAK Vittorio</b>	Torino	29.03.95	72	ICP
<b>P TAVERNA Giuseppe</b>	Sesto San Giovanni	26.05.95	69	ILE
<b>L TRIMBOLI Giuseppe</b>	Roma	14.02.95	85	IRO
<b>P UTROSA João</b>	Estoril	23.06.95	84	POR
<b>L VALLE Antonio</b>	Taranto	10.05.95	80	IME
<b>P VAN DER LIST Bas</b>	Hoogland	09.06.95	82	OLA
<b>P VAN GRIEKEN Leopold</b>	Heusden	22.04.95	86	BEN
<b>L VENTURELLI Giuseppe</b>	Castellammare di Stabia	24.03.95	84	IME
<b>P VIGANÒ Egidio</b>	Roma	23.06.95	74	RMG
<i>Fu Ispettore per 6 anni, Consigliere Generale per la Formazione per 6 anni e per 17 anni Rettor Maggiore</i>				
<b>P VILADEMOROS Gavino</b>	West Haverstraw	16.03.95	81	SUE
<b>P ZAVATTARO Mario</b>	Viglino Biellese	03.07.95	80	ICP
<b>P ZERBINO Pietro</b>	Torino	02.06.95	91	ICP





