



acts

of the general council

year LXXXIX

january-march 2008

N. 400

official organ
of animation
and communication
for the
salesian congregation

Direzione Generale
Opere don Bosco
Roma

acts

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

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

year LXXXIX
january-march 2008

N. 400

1. LETTER OF THE RECTOR MAJOR	1.1 Fr Pascual CHÁVEZ VILLANUEVA LET US EDUCATE WITH THE HEART OF DON BOSCO	3
2. GUIDELINES AND POLICIES	(none in this issue)	
3. RULINGS AND DIRECTIVES	(none in this issue)	
4. ACTIVITIES OF THE GENERAL COUNCIL	4.1 Chronicle of the Rector Major 4.2 Chronicle of the General Councillors	49 61
5. DOCUMENTS	5.1 Letter of the Rector Major to the Salesians of Spain for the Beatification of the Salesian Martyrs 5.2 Zephyrinus Namuncurá, a fruit of Salesian youth spirituality 5.3 New Salesian Bishops 5.4 Our dead confreres	85 86 90 92

Editrice S.D.B.
Edizione extra commerciale
Direzione Generale Opere Don Bosco
Via della Pisana, 1111
Casella Postale 18333
00163 Roma

Tipolitografia Istituto Salesiano Pio XI - Via Umbertide, 11 - 00181 Roma
Tel. 06.78.27.819 - Fax 06.78.48.333 - E-mail: tipolito@pcn.net
Finito di stampare: gennaio 2008

LET US EDUCATE WITH THE HEART OF DON BOSCO

«The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind; to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord» (Lk 4,18-19)

1. Educating with Don Bosco's heart. 1.1 Vocation and the way to holiness. 1.2 Preventive love. 1.3 Language of the heart. 2. Fostering the development of the young to their full potential. 2.1 Shared trust in education. 2.2 Starting with those at the bottom. 2.3 A new education. 2.3.1 Complexity and freedom. 2.3.2 Subjectivism and truth. 2.3.3 Individual profit and solidarity. 2.4 The maturing of the faith of the young in this context. 2.5 Response of the Salesian Family. 2.5.1 Returning among the young with greater effectiveness. 2.5.2 Relaunch of the "honest citizen". 2.5.3 Relaunch of the "good Christian". 3. Promoting human rights, in particular those of juveniles. 3.1 Human rights and personal dignity. 3.2 Salesian mission and children's rights. 3.3 Let us try to present the same ideas in the language of human rights. 3.4 Educating ourselves to educate for the transformation of every individual and of the whole of society: for human development. 3.5 A text to which Don Bosco would be ready to subscribe. By way of conclusion.

Rome, 25 December 2007
Solemnity of the Birth of Our Lord

Dear Confreres,

At the end of 2007, in which we have been working on behalf of life, in imitation of our God, "the lover of life", and on the threshold of 2008, which opens before us as an "acceptable year of the Lord", I address you with the heart of Don Bosco.

Since my last letter in which I presented to you the Africa-Madagascar Region, I have had a very busy period with visits to the Provinces of the United States and to the Vice Province of Canada, in the month of September; to the Vice Province of West Africa on the occasion of the 25th anniversary of the arrival of the Salesians in Nigeria, and to those of Zambia and Mozambique, in the month of October; and finally to the Province of the Middle East, which was followed by my journey to Argentina, in the month of November.

To this one must add several important and significant events such as the departure ceremony for the 138th missionary expedition, at the end of September, the beatification of the Salesian Spanish Martyrs on 28 October, and that of Zephyrinus Namuncurá, on 11 November.

These two beatifications serve to bring to a conclusion the whole of the six-year period, which began with the beatification of three saints of practical charity (Bro Artemides Zatti, Fr Louis Variara and Sr Maria Romero), and are a new appeal to give to our lives a high standard of ordinary Christian living to which John Paul II invited us at the beginning of this third millennium.

In addition, while the Martyrs send us back to the letter on the Eucharist, since the Eucharist does not exist without martyrdom and martyrdom does not exist without the Eucharist, Zephyrinus incarnates holiness as the fruit of the action of the Spirit and of Salesian pedagogy. There is no doubt that the missionaries sent by Don Bosco learned from and reproduced the spiritual and pedagogical experience of Valdocco to bring young saints to maturity. I don't think there could be a greater stimulus for the new Strenna that I now present to you.

As you will have seen from the title and from the contents that I already made known to you, I should like to focus not so much on those to whom our educational work is directed, as immediately on all the educators of the Salesian Family, who, like Jesus, feel consecrated and sent by the Spirit of the Lord to evangelise, free from slavery, restore sight and offer a year of grace to those to whom the work of education is directed (cf. *Lk* 4,18-19). The Strenna for 2008, therefore, is explicitly addressed to members of Educative Pastoral Communities, to the Communities of educators, to Pastoral Councils etc. in the vast world of the Salesian Family. It is intended to be an appeal to re-enforce our identity as educators, to throw light on the Salesian educative programme, to examine in some depth educational meth-

ods, to clarify the goal of our efforts, to become more aware of the social failings of education.

We have been called precisely to this mission. The text of the Gospel of Luke that I have chosen to introduce this Strenna, defines our vocation as educators in the style of Don Bosco. Not by chance, in the Constitutions of the Salesians these verses were chosen as the biblical quotation introducing “our pastoral education service”.

At the beginning of his public life, Jesus recognised in the text of the prophet Isaiah, read in the synagogue at Nazareth, his messianic mission and declares in front of his fellow citizens: «Today this scripture has been fulfilled in your hearing» (*Lk 4,21*).

This “today” of Jesus continues in our educative mission. Through our Baptism, we have been consecrated with the anointing of the Spirit, and we have been sent to the young to proclaim the newness of life that Christ offers us, to foster it and to develop it through an education that liberates the young and the poor from every kind of oppression and marginalisation. These situations of marginalisation prevent them from seeking the truth, from being open to hope, from living with purpose and joy, from constructing their own freedom.

The Strenna for 2008 follows closely on the Strennas for the two last years. Life is the great gift of God, “the lover of life”, which he has entrusted to us as a seed so that we may collaborate with him in making it grow and produce abundant fruit. This seed needs “to fall into good soil”, in which it can germinate and bear fruit; this soil is the family, the cradle of life and love, the first place where one learns to be human. The family welcomes the gift of life with joy and gratitude, and provides the natural setting suitable for its growth and development. But as with the seed, good soil is not enough; there is also need for the patient and laborious efforts of the farmer, who waters it, cares for it and helps it to grow. This farmer who helps life to grow is the educator. This is what Don Bosco had to say about it: «Just

as there is no barren or sterile land which cannot be made fertile through patient effort, so it is with a man's heart. No matter how barren or restive at first, it will sooner or later bring forth good fruit. It will begin by loving what is naturally good and ultimately advance to what is supernaturally good, provided that a spiritual director (an educator) will cooperate with God's grace by prayer and effort in making it fruitful and beautiful» (*BM V*, 236-7).

I think it appropriate here to repeat what I have already said elsewhere. This year's Strenna is not meant to propose a new topic as though those of previous years were definitely over and done with. I am convinced that pastoral educational work cannot be understood and carried out spasmodically, with stops and starts; it is just like farming which requires a long-term approach, planning, care and attention, and above all, great dedication and love. In this case we are dealing with the best form of agriculture: culture that is the cultivation of men and women. In this way the topic chosen this year is certainly a continuation of those of the family and of life.

Here then the Strenna for 2008:

**Let us educate with the heart of Don Bosco
to develop to their full potential the lives of young people,
especially the poorest and most disadvantaged,
promoting their rights.**

At the beginning of this commentary on this annual spiritual and pastoral programme, that the Strenna is meant to be, I recall a significant appeal made by P. Duvallet, for twenty years the collaborator of Abbé Pierre in the apostolate of the re-education of the young, that he addressed to us Salesians: «You have works, colleges, oratories for the young, but you have only one treasure: the pedagogy of Don Bosco. In a world in which youngsters are betrayed, squeezed dry, crushed, exploited, the Lord has entrusted to you a pedagogy in which respect for the young

person, for his greatness and his frailty, for his dignity as a son of God prevail.

Preserve it, renew it, rejuvenate it, enrich it with all the latest discoveries, adapt it to these twentieth century creatures and their tragedies that Don Bosco could not know about. But for heaven's sake, preserve it! Change everything, if necessary lose all your houses but preserve this treasure, forming in thousands of hearts the way to love and to save the young, which is Don Bosco's heritage».¹

It would be difficult to find a more pressing appeal than this. Aware of the greatness of our vocation as educators and the gift we have received in Don Bosco's pedagogy, truly a "pedagogy of the heart", we want to commit ourselves to seeing the prophetic words of this eloquent testimony become a reality today.

In practical terms the Strenna is intended to focus on:

- the subject of Salesian pedagogy and the Preventive System, as a response to the need we educators have for further reflection and formation on it so as not to lose its richness;
- the valid contribution that we can make, through education, in responding to the huge challenges of life and of the family;
- the promotion of human rights, in particular the rights of juveniles, as a way of seeing that our commitment to education makes a positive contribution to all cultures.

1. Educating with Don Bosco's heart

Educating with the heart of Don Bosco means for the educator cultivating in one's own heart and then allowing them to overflow "reason, religion, loving kindness", making loving

¹ AA.VV. *"Il Sistema educativo di Don Bosco tra pedagogia antica e nuova"*, Atti del Convegno Europeo Salesiano sul sistema educativo di Don Bosco, LDC Torino 1974, p. 314.

kindness the key factor, the practical application of what religion and reason propose. It is a matter of living the Preventive System, which is a love that knows how to make itself loved (cf. C. 20), with a *renewed presence among the young*, consisting in affective and effective closeness, in participation, in accompaniment, in animation, in giving witness, in vocational promotion, in the Salesian style of assistance. Above all what is needed is a renewed option especially for the young who are poor and at risk, seeking out situations of evident or hidden deprivation, having confidence in the positive resources of every young person, even the most damaged by life, committing our whole lives to their education.

“Don Bosco’s love for these youngsters was a matter of practical and timely gestures. He was concerned about their whole lives, responding to their more obvious needs and sensing those hidden. To say that his heart was given entirely to the young means that everything that was his, intelligence, heart and will, physical strength, his whole being was directed towards what was best for them, fostering the development of their full potential, wanting their eternal salvation. For Don Bosco, therefore, being a man of the heart meant being totally consecrated to the well-being of his boys and devoting to them all his energies, until the last breath!”²

To understand the well-known expression of Don Bosco “education is a matter of the heart of which God alone is the master” (*BM XVI*, 376)³ and therefore to understand the Preventive System, to me it seems important to listen to one of the best known experts on the holy educator: “Don Bosco’s pedagogy is identified with everything he did; and everything he did with his personality; and the whole of Don Bosco is totally

² P. RUFFINATO, *Educhiamo con il cuore di don Bosco*, in “Note di Pastorale Giovane”, n. 6/2007, p. 9.

³ Cf. G. BOSCO, *Dei castighi da infliggersi nelle case salesiane*, in P. BRAIDO, *Don Bosco educatore. Scritti e testimonianze*, LAS, Roma 1992, p. 340.

summed up in his heart".⁴ This then is his greatness and the secret of his success as an educator: Don Bosco knows how to balance authority and kindness, love of God and love for the young.

1.1 Vocation and the way to holiness

There is no doubt that the explanation for the capacity of Salesian education to bridge the years, to become inculturated in the most varied contexts and to respond to the needs and the expectations of young people that are always new is the unique holiness of Don Bosco.

A happy combination of personal gifts and circumstances led Don Bosco to become the "Father, Teacher and Friend of Youth", as John Paul II proclaimed him in 1988. His innate talent for getting close to young people and gaining their trust, his priestly ministry which gave him a profound knowledge of the human heart, and his experience of the effectiveness of grace in a boy's development, with a practical talent for putting his ideas into practice in a simple manner, the long time spent among the young, all of these enabled him to bring his initial inspirations to their full development.

At the root of all of this is a **vocation**. For Don Bosco, service to the young was a generous response to a call from the Lord. It is the combination of holiness and education, in all that regards his commitments, a spiritual life of sacrifice, an expression of love, that constitute his singular personality. He is a saintly educator and an educator saint.

From this combination he forged the origin of a "system", that is a set of ideas and practical applications that can be presented in a book, narrated in a film, described in a poem or

⁴ Cf. P. BRAIDO, *Prevenire non reprimere. Il sistema educativo di Don Bosco*, LAS, Roma 1999, p. 181.

represented in a musical. It is something that has attracted collaborators full of enthusiasm and made young people dream.

Taken up by his disciples for whom education is also a vocation, this system was carried to a great variety of cultures and translated into different educational projects, according to the circumstances of the young people to whom it was directed.

When once again we examine the life of Don Bosco or the history of one of his works, some questions arise spontaneously: And nowadays? To what extent do his ideas still apply? Which of the practical solutions he actually made use of can solve the problems that we are facing, seemingly insurmountable: dialogue between the generations, the possibility of communicating values, the transmission of a view of reality, etc.?

I won't delay in listing all the differences between Don Bosco's time and ours. They are certainly not slight, and they are to be found in all areas: in the condition of youth, in the family, in behaviour, in the way education is considered, in social life, in religious practice. If, in an attempt to make a faithful historical reconstruction, it is difficult to understand a past experience, it is even harder to relive it and translate it into practice in a context that is radically different.

And yet we are convinced that what happened in Don Bosco's case was a moment of grace full of potential; one that can contain inspirations for parents and educators to translate into present day terms; that there are ideas ripe for expansion, almost like seeds waiting to burst into life.⁵

1.2 Preventive love

One of the lessons to learn is certainly that about **prevention**, the need for it, its advantages, its impact and therefore the

⁵ Cf. P. BRAIDO, *Prevenire non reprimere. Il sistema educativo di don Bosco*, LAS, Roma 1999, p. 391.

responsibilities involved. Nowadays, faced with clear and alarming statistics, this need is becoming quite obvious, but to accept it in principle and put it into practice effectively is no easy matter in the present state of society. Unfortunately this is not the prevailing culture. Far from it!

And yet prevention costs less and is more productive than mere containment of delinquency and any later rehabilitation. In fact, it allows the majority of young people to be freed from the burden of negative experiences, which put at risk their physical health, their psychological development, the fulfilment of their potential, their eternal happiness. It also allows them to give full rein to their talents, to profit to the utmost from all the educational opportunities afforded them, to recover in the early stages from any possible failings. This was the conclusion Don Bosco came to after his experience with the youngsters in jail, and contact with the young manual labourers of Turin.

Prevention, from being almost a form of policing aimed at maintaining order in society, became for him the essential and fundamental characteristic of education. It was preventive because of its timeliness but also because of the form it took and the way he made use of it. He had to anticipate negative situations, whether physical or spiritual, and behaviour arising; and at the same time he had to provide more ways of harnessing the good qualities of individuals and guiding them into attractive and useful projects. He was convinced of the goodness in the hearts of young people, of each young person, that even in the most wretched youngsters there are seeds of goodness and that the task of the wise educator is to discover them and nurture them. It was necessary to create a generally positive climate through a family atmosphere, friends, things to do, things to learn, that would encourage their self-awareness, broaden their knowledge of the real world, give them a feeling for life and a taste for goodness.

Just think of the story of Michael Magone, the "little general" at the Carmagnola station, to whom Don Bosco offered first

of all his friendship, then a education at the Valdocco Oratory, then his skilful guidance ("Dear Magone, I'd like you to do me a favour, ... just let me look into your heart for a moment"), finally helping him to find in God the meaning of his life and the source of real happiness ("Oh how happy I am!") and making him into a model for young people of yesterday and of today.

One of the problems in our society today is the inadequacy of the educational service provided. It doesn't reach everyone, loses many by the wayside and doesn't provide what, given their particular situation, many require. It cannot cope with those who start with a handicap or cannot keep up the pace. What is needed in order to deal with this situation through various preventative measures and provide an appropriate education, is the combined efforts of families, politicians, social services, educational agencies, church communities and individuals. Education, especially for disadvantaged youngsters, rather than being a question of employment or of a professional qualification, is mainly one of a vocation. Don Bosco was a charismatic figure and a pioneer. He went beyond legislation and custom. Urged on by a strong social conscience, but with a very personal approach which was the fruit of a vocation, he created everything that is associated with his name. And perhaps what is required nowadays is no different: putting to work all the forces available, encouraging vocations to education and supporting projects of service.

The preventive effectiveness of education lies in its quality. Society's complexity, the multiplicity of views and messages on offer, the separation of the various areas of life into different compartments, have brought dangers also for education. One of these is the fragmentation of what is offered and the different ways in which it is received. We are living on a diet of pills including those for the mind. The *slogan* is the model of the messages.

Another danger is the selection of what is provided according to one's own individual preferences: this is subjectivism. The

optional has passed from the market place to life. Everyone is aware of the difficult alternatives to be reconciled: personal profit and solidarity, love and sexuality, a material view and a sense of God, a superabundance of information and the difficulty in assessing its value, rights and duties, freedom and conscience.

Don Bosco's way was to encourage in the young person anything that was positive or showed ambition, putting him in contact with a cultural heritage consisting of ideas, customs and beliefs, and offering him the opportunity of a deep faith-experience, helping him take his place in a society of which he could feel a part through his work, through co-responsibility for the common good and a commitment to creating harmony in society. He expressed this in simple formulae that the young could understand and follow: "good Christians and honest citizens", "health, wisdom, holiness", "reason and faith".

The personal benefits gained from education were to be directed towards making a contribution to society in a spirit of solidarity; living honestly with material success in this world had a spiritual, transcendent, Christian dimension; education and training for a profession were linked to a Christian view of the world, to the formation of conscience and to the building of human relationships.

So as not to fall into an exaggerated idealism, Don Bosco began from where it was possible, adapted to the condition of the young person and the situation of the educator. In his oratory it was possible to play, they were made welcome, relationships were forged, religious instruction was given, they could learn to read and write, how to work, norms for proper civilised behaviour were given, thought was also given to the law which regulated labourers' work and attempts were made to improve it.

Today there can be instruction that doesn't take life's problems into consideration. It is a recurring complaint of the young. There can be professional preparation that does not have a

moral or cultural dimension. There can be an education that is limited to the present moment and does not deal with life's questions.

If life and society have become complicated, someone without map or compass is bound to get lost or become dependent on others. Formation of the mind, of the conscience and of the heart is more necessary than ever.

A "problem area" of education today is communication: between the generations because of the rapidity of change, between individuals because of a loosening in relationships, between institutions and their clients because of different perceptions regarding their purpose. Communication, it is said, is confused, disturbed, open to ambiguity because of excessive noise, the sheer volume of messages, and because transmitter and receiver are not on the same wavelength. As a result there are misunderstandings, silences, limited and selective hearing as though through "zapping", non-aggression pacts for more peace and quiet. In this way it is difficult to offer advice about attitudes, recommend ways of behaving, transmit values.

1.3 Language of the heart

The language of the heart too has changed not a little since Don Bosco's day. Yet he does offer suggestions that in their simplicity are winners, if one can find the way to put them into practice. One such suggestion is: "*love the boys*". "We obtain more with a friendly glance", - we read in the so-called "Letter on punishments" - "with a word of encouragement, than with a flood of reprimands" (*BM XVI*, 373).⁶

Loving them means accepting them as they are, spending time with them, showing that you want to share their tastes and

⁶ Cf. G. BOSCO, *Dei castighi da infliggersi nelle case salesiane*, in P. BRAIDO, *Don Bosco educatore. Scritti e testimonianze*, LAS, Roma 1992, p. 335.

interests and enjoy doing so, demonstrating trust in what they can do, and also tolerating what is short-lived or casual, silently forgiving their involuntary mistakes due to their impetuosity or immaturity. This is what Don Bosco thought: "All youngsters have their crises, as you too have had your own. Heaven help us if we do not make an effort to aid them over these moments swiftly and blamelessly " (*BM XVI*, 373).⁷

There's an expression not much used nowadays that Salesians are proud to preserve because it sums up what Don Bosco learned about the educational relationship and gave as his advice: **loving kindness**. Its source is charity as the Gospel presents it, by which the educator perceives God's plan in the life of each young person and helps him to become aware of it and to put it into practice with the same liberating and magnanimous love with which God thought of it in the first place. Loving kindness is love recognised and expressed.

Loving kindness generates an affection that is demonstrated in the way a youngster reacts, especially the poor; it is an approach that shows trust, takes the first step, says the first word, shows respect in ways that can be understood, that encourages confidence, fosters a sense of self-confidence, it suggests and then gives support to the desire to become involved and the strength to overcome difficulties.

In this way, but not without difficulty, a relationship develops to which it is necessary to pay attention as one tries to translate Don Bosco's intuitions into our own context. It is a relationship marked by a friendship that develops into one of fatherliness.

Friendship grows with expressions of familiarity and is nourished by them. So in its turn comes trust. And trust is everything in education, since it is only when the young person opens the doors of his heart to us and entrusts his secrets to us that it

⁷ Cf. G. BOSCO, *Dei castighi da infliggersi nelle case salesiane*, in P. BRAIDO, *Don Bosco educatore. Scritti e testimonianze*, LAS, Roma 1992, p. 336.

is possible to interact. For us friendship has a very practical expression: **assistance**.

It is not possible to understand the significance of Salesian assistance from the meaning given to the word by the dictionary or from its current use. It is a term coined within a particular experience and it has a significance and application that are quite unique. It implies a desire to be with the young people: "I like being here with you". It is being physically present where the youngsters gather together, exchange ideas or make their plans; and at the same time it has a moral dimension with the ability to understand, and encourage, and to offer guidance and advice according to individual need.

Assistance eventually becomes an educative fatherliness, that is more than friendship. It is an affectionate and authoritative expression of responsibility that offers important guidance and teaching and makes demands about discipline and commitment. This fatherliness is love and authority.

It can be seen best of all in "*knowing how to speak to the heart*" in a personal way, since that is the way it deals with what is on the youngsters' minds, it explains what is happening in their lives, it helps them understand the value of the way they behave and feel, touching the depths of their consciences.

Not saying too much, but to the point; not harshly but clearly. In Don Bosco's pedagogy there are two examples of this way of speaking: "the good night", the few words addressed to everyone at the end of the day commenting on what has happened, and "the little word in the ear", that personal word that was spoken at informal moments in recreation. They are both very sensitive moments when real and immediate events are spoken about and wise everyday advice is given on how to deal with them; in fact they are an aid to living and teach the art of living.

Friendship, assistance and fatherliness create the **family atmosphere**, where values become intelligible and the demands

acceptable. In this way the right balance is struck between an authoritarian attitude which runs the risk of not really exerting an influence even though it may apparently get results, and one that lacks a clear purpose; between intrusiveness that leaves °no room for free expression and an educational abdication of responsibility with no effort to transmit values; between an overly friendly approach and responsible adult behaviour.

The *fatherliness* of *Don Bosco* was expressed in a context in which the style of the patriarchal family was the norm. Its characteristics served as models for all kinds of authority: in civil society, the world of business, education. Everything then had its "family style": education, business, the economy. It was taken for granted that the educator ought to assume a "paternal role".

For us too fatherliness is still irreplaceable: it is a love that gives life and takes responsibility for its development, it loves from the heart as it should, it assists the maturing process, accepts independence, joyfully welcomes the one who returns.

Prevention, proposals, relationships all come together wherever young people are to be found. Youngsters need to be able to express their liveliness, what they are feeling inside, thinking about and planning. Youngsters need to have the opportunity to experience exercising responsibility, putting into practice the values they have learned, practising solidarity, managing their own lives.

For a Salesian educator the "best educational key" for getting to know the young person is not the psychological test but the **playground**, where he behaves spontaneously. Educational contact is not mainly that in formal circumstances but the spontaneous. The process of a young person's growth certainly needs to include respect for the rules and docility towards the educator, but it is reflected much more in the capacity to take part joyfully in the various activities and in the life that is created in the group, in the club, in the youth community, where the edu-

cators have the not easy task of motivating, moving, encouraging, widening horizons, encouraging creativity.

The works that still today draw their inspiration from Don Bosco preserve the characteristics that he gave to his foundations. They try to respond to the needs of the young with a practical and ideally all-inclusive programme: teaching, accommodation, preparation for work, and recreation. They also bring adults together, especially those belonging to the working class, or are interested in helping the young people. They are "open" and not exclusive. They network, collaborating with institutions, the local area, the people and the authorities.

Today the need is felt to have "spaces" for the young: small, medium sized and large. Discotheques and various groups would be examples. There is the problem of the harm done by solitude, which is at the origin of much deviant behaviour. Educational analysis has hit the mark when, without being too categorical, it makes a distinction between official places organised for specific purposes and "vital places" open to spontaneity, to a search for meaning, to projects, to creativity: obligatory places and freely chosen places; imposed places and vital places. The space Don Bosco created is a combination of both kinds: so that in daily life the distinctions education analysis talks about are overcome.

2. Fostering the development of the young to their full potential

Faced with the situation of the young, Don Bosco made his choice of education. It is the kind of education that forestalls evil by trusting in the good that exists in the heart of every young person, that with patience and perseverance develops his full potential, that builds up the individuality of each one. It produces sound individuals, active and responsible citizens, people open to the values of life and of faith, men and women capable of

giving meaning to their lives, with joy, a sense of responsibility and competence. It is an education that becomes a real spiritual experience, that touches the “love of a God who provides in advance for all his creatures, is ever present at their side, and freely gives his life to save them”. (*SDB C. 20*). Reproducing this choice of Don Bosco nowadays requires deciding on some fundamental options.

2.1 Shared trust in education

Our age appears to have confidence in education; for this reason there is an attempt to extend it to everyone. Efforts are constantly being made to adapt it to the challenges that emerge from the work place, from developments in knowledge and the way society is organised. It is being entrusted more and more to specialist institutions. It focuses on the communication of culture, on scientific information and professional preparation. Responsibility for it is being extended more and more to families, social institutions and the state.

In this way education has become a social phenomenon, a recognised right and the aspiration of everyone. Questions connected with it have become everyone's concern. Management and business people are interested in it as is the ordinary citizen and public opinion too. Basically it is a question of recognising the unique value of the individual and his central place in the evolution of culture, of social life and even of production processes.

The Church has been no less concerned, and there has been no shortage of guidelines in this area too. Its involvement in education has been decisive in many places as regards both its expansion and its quality. The intrinsic connection that exists between evangelisation and education has led the Church to see education not as an optional commitment but as being at the heart of its mission; it sees itself and wants to be the educator of man.

The most obvious signs of this commitment are the holy educators, who have made the task of education the expression of their preferential option for God, the daily exercise of their love for mankind and the path of their own sanctification. And following behind them have been the institutes and the movements of the Church for whom education has become a mission and a style of life.

Don Bosco and the Salesian Family are to be found among these church movements inspired by a saintly educator. They want to respond to the deepest aspirations of people, especially the poorest of them, taking their place at the present time and taking up the invitation for a new evangelisation.

2.2 Starting with those at the bottom

In spite of this generalised confidence in education, nonetheless we still have the impression that, in its regard, there is a gap between aspirations and possibilities, between declarations and their implementation, between intentions and fulfilment, between rights recognised and rights guaranteed. This is best seen in certain contexts.

Therefore the first appeal to respond to is that concerning the lack of the minimum services and the essential conditions for education. At the beginning of the third millennium the educational desert, like the geographical one, is not getting any smaller but is expanding.

In vast areas of the world the chances of an education are being dramatically reduced both in absolute terms and in relation to the increase in the population. Internal conflicts, a breakdown in services, administrations that are bankrupt and greedy, social and political decay are leading to an increase in under-development, in which the first victims are the young.

There is also a reduction in the chances of an education in advanced societies. The deficiencies are seen in wasted scholastic opportunities, in the lack of family support, in the many forms of delinquency, in youth unemployment and in unskilled child labour often linked to criminal activities.

From these situations a strong appeal is raised. There is a need for the sharing of the basic benefits of education, for a redistribution of attention, time and resources so that they are devoted to those who are without them in particular places and in the world at large.

A family like ours that has accepted the poor as its inheritance and has made huge efforts for a poor continent like Africa, cannot ignore this phenomenon, without at least making some prophetic gestures.

2.3 A new education

The modern enthusiasm for education, while representing worldwide something positive, is not without its ambiguities as regards the way it is generally organised and the practical direction it takes.

It has been said that to educate is to help each one to develop to the full his potential as a person by forming his conscience, developing his intelligence, helping him understand his own destiny. Around this central core problems arise and different concepts come into conflict with regard to education.

Nowadays one can see a kind of imbalance between freedom and a moral sense, between power and conscience, between technological progress and social progress. This imbalance often takes other forms: the emphasis on having with little attention given to being, the desire to possess and the inability to share, consumption without managing to appreciate.

It is a matter of contrasting alternatives which, if a person is able to harmonise them, can become a great source of strength. But they are destructive if they succeed in changing one's values, and especially if the fundamental ones are denied or diminished. Structural factors, cultural currents, forms of social life can have a powerful influence in one direction. Education will always require a positive attitude of discernment, to proposals and prophecy. I shall now consider some of these contrasts to which we need to pay attention in order to renew what we offer through education.

2.3.1 Complexity and freedom

Many have the impression that we are living in a world that is extremely confused when it comes to what is good and what is evil. Sociologists talk about complexity, a social and cultural situation in which there are many messages, and many languages with which the messages are communicated, many basic conceptions of life, with different, autonomous agencies promoting them, innumerable and incompatible interests behind them. And there is no authoritative body capable of proposing with authority a common view of the world and of human life, a system of moral norms, a view about existence, a "list" of common values and having them accepted.

In this situation the process of education becomes difficult. Adults don't feel that they have a firm grasp on a secure cultural heritage. In addition, there is little time to pass it on and there are so many distractions. Therefore what they do succeed in communicating seems to be subjected to rapid wear and tear. The educational package on offer is not always seen as attractive nor understood as a whole. It struggles to gain acceptance.

The most obvious consequence for everyone but especially for the younger generations is the strain of finding one's way among the masses of stimuli, problems, points of view, special

offers. Life's various features appear confused and it is not easy to evaluate them.

The problem experienced in trying to communicate cultural values by families, schools, society and religious institutions makes it difficult to plan an ordered life. This is seen in the way people give up in the face of conflicts and frustrations, in the effort it takes to make and maintain long-term commitments, in the putting off of life choices, in the inability to recognise oneself in the role models society offers.

The educational problem of one's identity is not a new one. In all ages young people have had to deal with it in order to come to terms with their own identity and find and take their proper place in society.

What is new are the circumstances in which nowadays this is taking place. In fact there is a combination of factors that are at one and the same time advantages and disadvantages. On the one hand there are far more things on offer and greater freedom. It is as though youngsters were being told: "choose and help yourself". There is the promise of autonomy and an offer of self-fulfilment, but in isolation. What is missing nowadays is not freedom but knowledge and responsibility, support and guidance.

Soon therefore the individual comes up against his own limitations and against the obstacles presented by a post-industrial society: competition and selection in every field, the job market, the lengthening of the period of dependence, the narrow opportunities for becoming involved in public life, the lack of available alternatives.

This gives rise to feelings of insecurity that make the young in our society vulnerable to exploitation in a variety of ways. Persuasive arguments aimed at their acquiring products determine not a few of their choices, not only of products but also of models: the type of man or woman, the ideal of beauty, of happi-

ness, the scale of values, ways of behaving and of taking one's place in society.

2.3.2 Subjectivism and truth

The emergence of subjectivism is one of the keys to the interpretation of current culture. It is linked to the recognition of the individuality of each person and of the value of his experience and inner life. It is seized upon by those groups who for a long time have felt "victimised" by the laws, by impositions on their identity or by society's conventions that prevent them expressing themselves. However, left to its own devices, without any reference to truth, to society or to history subjectivism cannot find fulfilment.

This privatisation or subjective approach can best be seen in matters of morality and the formation of conscience. The most obvious example, although not the only one, is that of sexuality. In this area restraint imposed by society has collapsed and at times also that by the family. There is public tolerance for the right to make different choices. Indeed, the press, books, the theatre often play up transgressions and present what is deviant behaviour as the consequence of various conditions. Any kind of moral dimension even in purely human terms is given little consideration when it is not completely ignored, even in official programmes widely publicised. The only concern seems to be to have a satisfying sex life without any risks to physical or mental health. It is thus detached from those elements that give it meaning and dignity.

The lack of any reference to the truth is also seen in the rules regarding economic and social activity. Often they are based on personally chosen criteria and on agreements between the most powerful parties involved. They do not always correspond to the common good nor to the benefit of the economy or of society.

The quality of education will depend on bridging the gap between freedom of choice and the formation of conscience,

between objective truth and the individual. Guidance needs to be given in helping to understand the practical consequences of the choices made and keeping in check unbridled subjectivism, and in recognising the objective reality of situations and values.

2.3.3 Individual profit and solidarity

Complexity and subjectivism have an influence on achieving the right balance between seeking one's own advantage and being ready to be open to other peoples' needs.

There was a time when it was thought possible to organise a free and just society, which through laws and structures could provide the right conditions for the well being of all. Many young people passionately took up the cause of the transformation of society and the liberation of the peoples. Preparation for a political role was part of human formation and of the practice of the faith; it was a sign of a mature sense of responsibility and of generous idealism.

Then came the winter of utopias, the collapse of ideologies and with them of collective projects, the moral problem, the setting of institutions one against the other. Political differences led to squabbling. Politics became a spectacle, and not always a very edifying one. This was followed by its loss of respect and people becoming disaffected as was evident in their lack of participation. An appreciation of the concept of the common good suffered and nothing equivalent took its place; on the contrary, only the "crumbs" of a reciprocal social good-will are offered.

Nowadays we are living in the era of the "market", as a mentality and as an organised view of society. At present an individualistic concept of social action is gaining ground. Society is coming to be considered as the sum of individuals, each of whom is intent on seeking his own personal interests, the satisfaction of his needs, potentially without limit. It is the primacy of individual desires and rights.

In this never-ending tendency towards the satisfaction of artificial needs one becomes deaf to fundamental and genuine needs. The ideals of social justice and of solidarity finish by becoming empty formulae, considered impracticable.

Not without foundation therefore is the conclusion of many people who see in the market the principal moral, cultural and legal obstacle to the growth among adults and young people alike at national and international level of a mentality of mutual cooperation.

2.4 The maturing of the faith of the young in this context

Complexity, subjectivism and the individualistic idea of the person have an influence in young people on the process of the maturing of their faith, which is basically openness to, communion with and acceptance of life and history in all its reality.

One is struck nowadays by two phenomena. There is a widespread religious sense that takes the most varied forms. It responds to the search for meaning in a society that does not provide it, to a vague perception of another dimension to life that remains unexpressed. However, together with this one notices the lack of an objective foundation and motivation, and therefore a gap between religious experience, the understanding of life and moral choices. Religious truths too are reduced to opinions. The nature of the Church's contribution becomes problematic, and even more so that of its individual ministers or representatives; it is made use of selectively.

There is a minority who study, enjoy, and develop a mature Christian life and express it in faith, in a sense of Church, and in social commitment. However, there is also a large number of young people who, after having heard the proclamation, drift away from the faith without any regrets. The period of religious formation has become longer and one cannot always count on there being suitable material that covers it completely.

All this gives the faith a very subjective flavour. Disconnect-ed from the solid foundation of the historical events of salvation, it becomes extremely fragile, a kind of commodity for consumption that each one makes use of as he pleases. In this way it becomes just one of the various aspects of life and thought that have their own separate existence. The danger of the gap between life and faith, between this and culture is the situation in which we all find ourselves, in which young people today are growing up. And this too at a time when the Church is showing marked signs of a strong sense of community, of social commitment and missionary endeavour.

2.5 Response of the Salesian Family

What responses to these appeals can young people expect from the Salesian Family? What forces can we deploy?

Nowadays there are more and more educators, especially professional ones. There are also informal educators, who don't have a specific role and aren't professionals. Just as there are published agenda and hidden ones. More and more at the centre of the educational process and passing judgement on it is the individual who chooses and processes the things presented to him or that he discovers for himself. Less than ever nowadays can education be delegated to someone with the hope that he will be able to control the way it goes. Young people quietly appoint their own educators when they open their minds and hearts to us, when they want to hear a word from us or see us do something that they consider makes sense for their own lives. This responsibility can come to someone at any moment.

The influence of educators delegated for the task of education and of those chosen by the individual depends on three factors: the credibility of what is taught in relation to the situation in which the young person is living, the authority of the witnessing teacher, the capacity for communication.

This therefore is the challenge for the adult: offering guidance and suggestions without hiding from the complexity and the demands of subjectivism and without allowing oneself to offer vague generalisations. This means being open to the positive, firmly grounded in what gives human life its real significance, having a capacity for discernment. Here are three things to which the Salesian Family needs to pay special attention.

2.5.1 Returning among the young with greater effectiveness

It was while he was among the boys that Don Bosco fashioned his way of life, his pastoral and pedagogical heritage, his system, his spirituality. For Don Bosco, his exclusive commitment to the mission for youth was always and everywhere a reality, even when for some particular reason he was not physically in contact with the boys, and when the work he was engaged in was not directly at the service of the young, and when he tenaciously defended his charism as founder for all the young people of the world in the face of pressure from ecclesiastics not always well informed. The Salesian mission is consecration, it is a "special love" for the young; and this special love, in its original form, is a gift from God which our intelligence and our heart need to develop and bring to perfection.

The true Salesian does not desert the field of youth. A Salesian is someone who knows young people from personal experience: his heart beats in time with theirs. The Salesian lives for them, devotes himself to their problems; they give meaning to his life: work, school, affective life, free time/recreation. A Salesian is also someone who has both a theoretical knowledge of young people and a lived experience which enables him to discover their real needs and to create a youth ministry adapted to the needs of the times.

Fidelity to our mission, for it to be really effective, needs to be in touch with the "key issues" of today's culture, with the patterns of current thinking and attitudes. We are being faced

with colossal challenges that require serious analysis, a competence in making critical observations, an in-depth examination of the culture and an ability to appreciate the situation psychologically. In a context like this, educative communication gives preference to certain channels.

The first is that of pooling interests and research instead of presenting prefabricated solutions; of dialogue at all levels instead of providing limited information; of transparency and real explanations instead of half-truths.

In their efforts to arrive at/form their own vision of the world, young people listen, react, reflect and experiment. They feel as though they were in a market where they can see the price and the quality of what is on offer and can take those that they like. Personal witness and the word which are capable of providing light and hope will find an audience.

The educator of the future will be the one who knows how to navigate between the multiplicity of messages and views, towards a choice of values and criteria able to sustain a continuous growth. And it will be precisely in the education to values that he will need to focus on the active involvement of the subject, rather than on his simply docile acceptance.

The demands need to be presented with courage. Being satisfied with responses to immediate demands, which deprive the young person of distant horizons and leave him permanently in a narcissistic position is to be avoided.

On the other hand having responsibility contributes greatly to a person's development. Through experience and reflection he has to make his own what education offers and from this draw his own conclusions. Only when a young person becomes an active agent and not merely a recipient of what education has to offer does he become fully aware of what he is being taught and it becomes something to treasure for the whole of his life.

Then there is another key element in the models of communication: the circumstances. Nowadays attention is being given to the so-called “vital spaces”, along side the traditional educational institutions. These latter exert their influence through structures, programmes, roles, rules and regulations; but they appear to be incapable of satisfying the demands for meaning and for relationships that young people express. Vital spaces on the other hand allow room for spontaneity, concentrate on the positive, on freely sharing, on friendship, on mutual acceptance, on ideals, on symbolic language, on projects. It is to be hoped that families, Christian communities, committed groups, places where young people gather, and schools will become like this.

Addressing members of the Salesian Family it is not out of place for me to recall that Don Bosco, by intuition rather than by any theoretical knowledge, created a whole communication system: the oratory, a place full of spontaneity and free expression, in which there were clear roles and informal relationships, and programmes provided for everyone on a regular basis alternated with opportunities for personal and group creativity.

In the first oratory in the Pinardi house, as Don Bosco envisaged it, some important basic ideas can be found that afterwards will be taken up with their more profound human and Christian significance:

- a flexible structure, bringing together the Church, urban society and groups of the sons of the people, a sort of “bridge”;
- respect for and appreciation of the working class;
- religion as the foundation of education according to the teaching of Catholic pedagogy as handed on to him from the atmosphere at the Convitto;
- the vital inter-connection between religious formation and human development, between the catechism and education, but also the combination of education and education to the faith and the integration of faith and life;

- the conviction that teaching is an essential instrument to enlighten the mind;
- an education, just like catechesis, that is developed in every way possible given the limited time and resources available: teaching to read and write those who had never had the opportunity of going to school, finding work for some of them, keeping an eye on them during the week, developing activities for groups and mutual assistance, ...
- the full use and appreciation of free time;
- loving kindness as a style of education and more in general, as a style of Christian living.

Understood in this way, the oratory for us continues to be the “formula” that we try to apply in every kind of situation or educational structure.

2.5.2 *Relaunch of the “honest citizen”*

The reconsideration of the *social quality of education*, already present in Don Bosco, even though imperfectly implemented, ought to give us the incentive to create explicit experiences of social commitment in the broadest sense. This presupposes a deep reflection both at a theoretical level, given the breadth of the subject of human, juvenile, popular promotion and the variety of the anthropological, theological, scientific, historical, methodological considerations involved, and on the level of the experience and practical reflection of individuals and of the communities. In the Salesian context the 23rd General Chapter had already spoken about “the social dimension of charity” and about “education of the young to commitment and participation in public life”, “a sector we have somewhat overlooked or disowned”.⁸

An educational presence in the life of society includes the following: an awareness of education, educational policies, the educational quality of life in society, culture.

⁸ Cf. GC23 203-210; 212-214.

Whoever is really concerned about the educational dimension tries to exert influence through political means, so that it will be taken into consideration in all areas: from urbanisation and from tourism to sport and the radio-television system, something in which market criteria often predominate.

Then there is the specific aspect of educational and youth policies. There is a need to reawaken interest and fight so that the solutions to some urgent problems are not put in the last place. These include, for example, the whole area of prevention, the quality of an integrated educational system, the appropriate diversification of the educational possibilities corresponding to the needs of individuals, economic parity, the rehabilitation of those who have fallen by the wayside in the educational process.

In addition, the style of social life and of political practices constitutes in itself a striking daily lesson from which adults and young people silently draw practical conclusions. One could say that it is useless for educational establishments to teach their students to be law-abiding if in public life other criteria are being applied with an easy conscience, since it is by these that our convictions and behaviour are being shaped. It is difficult to inculcate a sense of justice if public affairs are dominated by corruption and compromise. It is very hard to teach respect for the individual if in political debate mutual distrust, deceit and quarrelling prevail. Education, social life and political practice form a whole, so that whoever wants to improve the quality in one, of necessity must make the effort to change the others.

Finally, at the basis of education, of living together in society, and of politics there is culture. This provides motivations and communicates the significance of things that silently penetrate the mind and give rise to certain patterns of behaviour. To establish something as of value, initiatives are not sufficient even a multitude of them, nor generous and well inspired people. It is necessary for a common way of thinking to take hold and mature. Culture in fact concerns not only personal intentions and

proposals but the systematic and rational harnessing of the energies that the community has at its disposal. Sometimes there is a marked contrast between the actions of individuals and the collective mentality, between personal initiatives and society's approach, between practice and its foundations, so that the aspirations of the individual are one thing and the daily experience to which he is forced to submit is another.

2.5.3 Relaunch of the "good Christian"

The same thing one would have to say about the relaunching of the "good Christian". Don Bosco, "burning" with zeal for souls, understood the ambiguity and the dangers of the social and moral situation of his time, he challenged its presuppositions, he found new ways of opposing evil with the limited cultural and economic resources at his disposal.

How does one produce Don Bosco's "good Christian"? How does one safeguard nowadays all the human and Christian elements of a project with initiatives that are formally or prevalently religious and pastoral from the dangers of old and new forms of fundamentalism? How does one transform traditional-style religious education into an education for living one's own identity in a multi-religious, multi-cultural, multi-ethnic world? Faced with the passing of the traditional pedagogy of obedience, related to a certain kind of ecclesiology, how does one use a pedagogy of personal freedom and responsibility, aimed at producing strong characters capable of making free and mature decisions, open to dialogue, actively taking their place in society not with a conformist attitude but one that is constructively critical?

It is a question of discovering man's vocation and helping him to live his true self in a conscious manner. It is precisely in this area that believers can make their most valuable contribution.

In fact, they know that man and his personal relationships are defined by his nature as a created being which does not indicate inferiority or dependence, but gratuitous and creative

love on God's part. Man owes his existence to a gift. He is in a relationship with God to which he must respond. Outside this relationship his life has no meaning. The 'other' he is aware of and unknowingly/vaguely desires is the Absolute, not an absolute that is alien to him or an abstraction, but the source of his life who calls him to Himself.

In Christ the truth about a person, that reason can begin to grasp, finds its full enlightenment. Through His words, but above all because of His human-divine life in which He shows His awareness of being the Son of God, He opens a person to a full understanding of himself and of his destiny.

In Him we are made sons and called to live as such in our place in history. It is a reality and a gift, the meaning of which a man needs to gradually come to understand. The vocation to be a child of God is not an added luxury, something extrinsic tacked on for man's fulfilment. It is instead his pure and simple indispensable condition for authenticity and fullness, the satisfying of the most radical needs, those that constitute his nature as a creature.

The one who educates – parent, friend, youth leader – is very aware that he is a witness to and companion in this revealing of life's possibilities, which links this awareness with its source and its end, which enables life to grow, but above all provides someone to talk to and a sign of God's presence.

There is a mysterious dialogue between each young person and whatever or whoever comes to him from outside, that which arises within and what he discovers as an imperative, as a grace or as an explanation. Little by little he acquires a fuller knowledge of himself, he creates an image of life in which he has to invest all his energies and fully play his part.

Educators, whether professionals or not, are called to offer what they consider appropriate, living with hope for the future with all its unknown factors. They take a serious interest in the

person growing up with uncertainties. In fact God wants to be recognised in him, and in the process of growth He will manifest Himself with ever greater clarity. If things go well they will have contributed to playing their part in the history of those “descended from God”, those who feel themselves to be in a filial relationship with Him, and will have created living signs of his presence.

3. Promoting human rights, in particular those of juveniles

We are the heirs to and the bearers of an educational charism that is aimed at the promotion of a **culture of life** and the **changing of structures**. For this reason we have the duty to promote human rights. The history of the Salesian Family and its extremely rapid expansion, even in cultural and religious contexts far removed from those in which it was born, witness to the fact that Don Bosco’s preventive system can be guaranteed to contribute to the education of youth in every kind of setting and be a platform for dialogue for a new culture of rights and of solidarity. By considering the dignity of each individual and the equality of his rights, one can better understand the raft of reasons that support the Church’s preferential option for the poor.

It is in this context that Don Bosco’s advice to the first missionaries should be read and implemented today: “Take special care of the sick, of the young, of the old and of the poor, and you will win the blessing of God and the goodwill of men”.⁹ For us Salesians, education to human rights, in particular those of juveniles, is the best way to put into practice in different settings our commitment to prevention, to all-round human development, to the building of a world that is more equitable, more just, more healthy. The language of human rights also enables

⁹ G. BOSCO, *Ricordi ai missionari*, in P. BRAIDO, *Don Bosco educatore. Scritti e testimonianze*, LAS, Roma 1992, p. 206.

us to discuss our pedagogy and introduce it into the different cultures of the world.

3.1 Human rights and personal dignity

Human rights are rights that apply to every person as a human being; they don't depend on race, on religion, on language, on geographical origin, on age or sex. They are rights that are fundamental, universal, inviolable and indispensable. They are not carved in stone but are in continuous evolution. The civil and political rights that go back to the time of the French Revolution (1789), arise from the demand for a series of fundamental liberties from which large sections of the population had been excluded: the right to life, to physical respect, to freedom of thought, of expression, of association, of political participation. Economic, social and cultural rights were sanctioned by the Universal Declaration of Human Rights of 1948: the right to instruction, to work, to a home, to health, etc. Then there are the rights of people to self-determination, to peace, to development, to ecological stability, to control of national resources, to protection of the environment. Finally there are the rights linked to respect for man, in relation to the fields of genetic manipulation, of bioethics and the new communication technologies.

We have to realise that full respect for human rights is first of all our responsibility. Unfortunately violations of human rights are the order of the day and it is clear that the existing means for prevention are not sufficient to eliminate them. In this situation too we need to work for respect for human dignity.

The Church's teaching affirms that a correct interpretation and an effective safeguarding of rights depends on an anthropology that takes account of all the constitutive dimensions of the human person. In fact all human rights ought to correspond to the dignity of the individual person. They need to refer to the satisfaction of his basic needs, to the exercise of his freedom, to

his relationships with others and with God. They are universal, to be found in all human beings without any exception of time or place. Fundamental rights in fact, belong to the human being as a person, to each and every person, men and women, children or the elderly, the rich or the poor, healthy or sick.

3.2 Salesian mission and childrens' rights

In an address that I gave in the Campidoglio in Rome on 27 November 2002, on the subject: "Before it is too late let us save youngsters, the future of the world", I tried to present the Preventive System from the point of view of the promotion of each individual boy and girl, to be educated, to be totally redeemed in every sense of the word from a Christian perspective, but with a particular reference to the transformation of society, so that there will no longer be any on the margins. Above all I presented the Preventive System in terms of a conscious assuming of responsibility by the one being educated who changes from being someone needing protection because of his needs (the object) to being a responsible subject because he has rights and recognises the rights of others, preparing in the youngster of today the citizen of tomorrow: *the honest citizen and the good Christian*. I give you some sentences taken from my address.

«The situation in which many young people find themselves in many parts of the world is very serious: young people at risk and marginalised. There are so many of them, too many of them. Their cry goes unheard. They weigh on the conscience of a society that is seeking to globalise the economy, but not the commitment to the development of peoples and the promotion of the dignity of each human being.

Today's challenges. Here is a rapid overview of the marginalisation and the exploitation of the young around the world:

- Youngsters who are on the streets and in gangs.
- Youngsters who are soldiers.

- Youngsters who are abused.
- Youngsters who are slave labourers.
- Youngsters who are “nobodies”.
- Youngsters who are in prison.
- Youngsters who are forced to donate organs and are crippled.
- Youngsters who are poor and marginalised.
- Youngsters who are living in the sewers and the waifs and strays.
- Youngsters who are sick.
- Youngsters who are refugees and orphans.
- Youngsters who are...

Such misfortune weighs on everyone’s conscience. At the end of the 25th General Chapter the Salesians made an appeal addressed to all those with responsibilities regarding the young: “Before it is too late let us save the youngsters, the future of the world”. This is also my appeal as the successor of Don Bosco.

Faced with such a sad picture of the way young people are suffering, we Salesians “are on the side of the young, because, like Don Bosco we have confidence in them, in their willingness, to study, to escape from poverty, to take their future into their own hands ... We are on the side of the young because we believe in the worth of the individual, in the possibility of a different kind of world, and above all in the great value of working for education”.¹⁰ Let us invest in the young!

Let us put commitment to education on a global footing and in this way we shall prepare a positive future for the whole world. To this effort the Salesian Family will bring the riches of the method of education inherited from Don Bosco, the well-known Preventive System.

According to this System the first concern is that of preventing evil through education, but at the same time it is concerned

¹⁰ GC25, 140.

with helping young people to build up their own personalities, to give new life to values that previously they had not been able to acquire and develop precisely because they had been marginalised, and to discover motives for living a life that has meaning with joy, responsibility and competence.

In addition, this System firmly believes that a persons' religious dimension is his most precious and significant quality; therefore as the final aim of everything that it does it sets out to guide each youngster to realise his vocation as a child of God. I think that this is one of the most important contributions that Don Bosco's Preventive System can make in the field of the education of young people of all ages from children to young adults who are poor and in psycho-social danger.

It is a question of a clear and significant experience of solidarity aimed at forming – these are Don Bosco's words – “honest citizens and good Christians”, that is, builders of the city, active and responsible people, aware of their dignity with a plan of life, open to the transcendent, to others and to God».

3.3 Let us try to present the same ideas in the language of human rights

Referring to the list of the violations of human rights set out above, it becomes clear that nowadays an all-round Salesian education cannot prescind from a commitment to the fundamental rights and the dignity of human beings.

First of all one can note that the theme of education to fundamental rights and freedoms is intimately connected to the two previous Strennas, in which I underlined the important role of the family in educating and promoting human rights, and first of all the defence and promotion of life.

In this area, education sets itself the aim of contributing to the building of a **culture of human rights** capable of dis-

cussing, persuading and in the last analysis preventing violations of human rights, rather than punishing them or repressing them. It is the passage from the mere denunciation of violations already perpetrated to preventive education.

From this point of view education to human rights has to be necessarily multi-dimensional and characterised as an education to honest, active and responsible citizenship, capable of combining the descriptive and the prescriptive, knowing and being, and to integrate the handing on of knowledge and the formation of the personality.

Education to human rights is education to action, to doing something, to taking up a position, to accepting responsibility, to critical analysis, to being informed, to weighing up information from the media; it is an education that has to become permanent and daily.

On these foundations, the *methodology* to be used ought to include at least three dimensions:

- a cognitive dimension: knowing, thinking critically, conceptualising, judging; Don Bosco would say “*reason*”;
- an affective dimension: making an effort, having an experience, making friends, empathy; Don Bosco would say “*loving kindness*”;
- a dimension involving the will: which leads to behaviour that is morally motivated: making choices and acting, behaving in an orderly manner; Don Bosco would say “*religion*”.

3.4 Educating ourselves to educate for the transformation of every individual and of the whole of society: for human development

Therefore the Preventive System and the spirit of Don Bosco are today calling us to a great effort, individually and collective-

ly, aimed at changing the situations of poverty and under-development, to make ourselves promoters of human development and to educate to a culture of human rights, and the dignity of human life.

Human rights are a means for human development; education to human rights is instrumental in bringing about human development both personal and collective and therefore to achieving a world that is more equitable, more just and more healthy.

Each one of us, whoever we may be, precisely because we are educators and are following the Christian anthropological view of life that inspired Don Bosco, can become a defender, a promoter and activist in the cause of human rights.

For this reason we need to arrive at a Salesian understanding of the principles that are at the foundation of human rights, so as to be able to identify the challenges that human rights present to our Salesian Family.

Here are some elements for such an examination:

- *the wholeness of the person* and the application of the principle of the indivisibility and the interdependence of all a person's fundamental rights: civil, cultural, religious, economic, political and social;
- education to honest citizenship and the application of the principle of the common differentiated responsibility for the promotion and the protection of human rights;
- the *one to one* approach and the application of the principle of the superior interest of the juvenile;
- the *juvenile at the centre as the active and participating subject* and the application of the principle of the participation of the juvenile;
- the "*it is enough that you are young for me to love you a great deal*" and the application of the principle of non-discrimination;

- the “*I want you to be happy now and always*” that concerns the whole person and the application of the principle of total human development: spiritual, civil, cultural, economic, political and social of the juvenile.

3.5 A text to which Don Bosco would be ready to subscribe

The education of the child shall be directed to:

- *The development of the child’s personality, talents and mental and physical abilities to their fullest potential;*
- *The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;*
- *The development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living; the country from which he or she may originate, and for civilizations different from his or her own;*
- *The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;*
- *The development of respect for the natural environment.*

This in fact is art. 29 of the “*Convention of the UNO on the rights of the child and adolescents*”, adopted by the General Assembly of the United Nations on 20 November 1989 and at present ratified by 192 States.

The practice of many educators needs to be corrected therefore when they reduce human rights to a list of ideas or see education to human rights in terms of norms as though explaining legal texts.

We are in favour of a much broader approach, an approach to *socio-civic learning*, one that encourages practical experience,

the acceptance of responsibility and active and responsible involvement.

Education to human rights, or better to a “preventive culture of human rights”, one that is capable of preventing their violation, needs to emerge from the narrow field of lawyers and jurists, in order to belong to everyone, to anyone who feels ready to open and maintain an intercultural dialogue based on human rights.

Human rights, in fact, are not mainly a legal or philosophical subject; they are an interdisciplinary subject and can be explained and discussed with an intercultural approach in the context of a number of subjects: history, geography, foreign languages, literature, biology, physics, music, economics.

They are not a subject apart but a transversal theme. Human rights ought to be an integral part of the training and updating of educators, whether formal or informal, so that they themselves may be able to develop and re-present them as the *leit-motiv* and transversal dimension within the different subjects.

If by teaching we were to understand an activity in which only one person, the teacher, has something to say, and all the others have only to listen, then as far as human rights are concerned it would not be possible to proceed in this way. Human rights are not taught, just as they are not imposed, but people are educated to them through dialogue, discussion, and personal reflection.

As teaching methods one can use art, drama, music, dance, design, poetry; in this regard we can recall the initiatives “invented” by Don Bosco.

If the accent in the educative process is placed on the interior motivations needed by the educator, then the Preventive System becomes a “spirituality”. If the accent is placed on the three *columns* of reason, religion and loving kindness, then the Preventive System becomes the exercise of a form of asceticism, a framework of values and a plan of life. If the accent is on the

relationship between the educator and the one being educated, the Preventive System postulates a mystical dimension. If the accent is placed on a plan of life that the person being educated needs to nurture in his heart, then the Preventive System is complete evangelisation, since it aims to form the honest citizen and the good Christian, as "Christifideles Laici" puts it, capable of *living the gospel while being of service to man and society*.

In conclusion the Preventive System transforms both the educator and the one being educated into someone who is aware of the responsibility to defend and promote human rights for the human development of the person and of the whole world.

Paraphrasing a felicitous expression of Paul VI, in "Populorum Progressio", I would dare to say that *the new name of peace is education to the defence and the promotion of human rights*.

Certainly, educating with Don Bosco's heart, for the development to their full potential the lives of the young, especially the poorest and most disadvantaged, promoting their rights implies:

- *a renewed decision to become involved as communities in specific fields of action.*

The communitarian character of Salesian pedagogy demands that we create a spirit of communion with regard to the educational ideals of Don Bosco, knowing how to involve all those with responsibilities in the various educational institutions and programmes, forming in them a critical awareness of the causes of youth marginalisation and exploitation, a strong motivation that sustains their daily efforts and an active and alternative attitude. All of this involves a commitment to the formation of educators.

- *a renewed explicitly pastoral approach.*

Salesian activity, in whatever circumstances it is carried out, always includes a concern for the salvation of the individual: a knowledge of God and filial communion with him by accepting Christ through the sacramental life of the Church.

Having made an option for youth and poor young people, Salesians take as their starting points where the young people find themselves, and the possibilities they have of making a journey of faith. In every work of rehabilitation, of education and of personal development, there is the beginning and the implementation of that salvation that will become more explicit as those involved become more capable of it. All have a right to Christ. He needs to be proclaimed without forcing things too much, but also without letting things slip by too easily.

By way of conclusion

And this time, I conclude not with a fable but with a family story, rather with the “dream” that is at the origin of what we are and what we do.

A “dream” that is both memorial and prophecy, a recalling of the past and a plan for the future.

«I had reached my ninth year. My mother wanted to send me to school, but this was not easy. The distance to Castelnuovo from where we lived was more than three miles; my brother Anthony was opposed to my boarding there. A compromise was eventually agreed upon. During the winter season I would attend school at the nearby village of Capriglio. In this way I was able to learn the basic elements of reading and writing. My teacher was a devout priest called Joseph Delacqua. He was very attentive to my needs, seeing to my instruction and even more to my Christian education. During the summer months I went along with what my brother wanted by working in the fields.

A Dream

«It was at that age that I had a dream. All my life this remained deeply impressed on my mind. In this dream I seemed to

be near my home in a fairly large yard. A crowd of children were playing there. Some were laughing, some were playing games, and quite a few were swearing. When I heard these evil words, I jumped immediately amongst them and tried to stop them by using my words and my fists. At that moment a dignified man appeared, a nobly dressed adult. He wore a white cloak, and his face shone so that I could not look directly at him. He called me by name, told me to take charge of these children, and added these words: "You will have to win these friends of yours not by blows but by gentleness and love. Start right away to teach them the ugliness of sin and the value of virtue".

Confused and frightened, I replied that I was a poor, ignorant child. I was unable to talk to those youngsters about religion. At that moment the kids stopped their laughing, shouting, and swearing; they gathered round the man who was speaking.

Hardly knowing what I was saying, I asked, "Who are you, ordering me to do the impossible?"

"Precisely because it seems impossible to you, you must make it possible through obedience and the acquisition of knowledge".

"Where, by what means, can I acquire knowledge?"

"I will give you a teacher. Under her guidance you can become wise. Without her, all wisdom is foolishness".

"But who are you that speak so?"

"I am the son of the woman whom your mother has taught you to greet three times a day".

"My mother tells me not to mix with people I don't know unless I have her permission. So tell me your name".

"Ask my mother what my name is".

At that moment, I saw a lady of stately appearance standing beside him. She was wearing a mantle that sparkled all over as though covered with bright stars. Seeing from my questions and answers that I was more confused than ever, she beckoned me to approach her. She took me kindly by the hand and said, "Look". Glancing round, I realised that the youngsters had all apparently run away. A large number of goats, dogs, cats, bears, and other animals had taken their place.

"This is the field of your work. Make yourself humble, strong, and energetic. And what you will see happening to these animals in a moment is what you must do for my children".

I looked round again, and where before I had seen wild animals, I now saw gentle lambs. They were all jumping and bleating as if to welcome that man and lady.

At that point, still dreaming, I began crying. I begged the lady to speak so that I could understand her, because I did not know what all this could mean. She then placed her hand on my head and said, "In good time you will understand everything".

With that, a noise woke me up and everything disappeared. I was totally bewildered. My hands seemed to be sore from the blows I had given, and my face hurt from those I had received. The memory of the man and the lady, and the things said and heard, so occupied my mind that I could not get any more sleep that night.

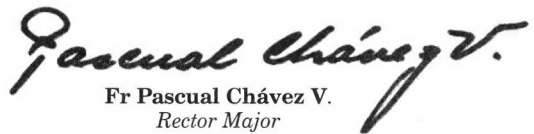
I wasted no time in telling all about my dream. I spoke first to my brothers, who laughed at the whole thing, and then to my mother and grandmother. Each one gave his own interpretation. My brother Joseph said, "You're going to become a keeper of goats, sheep and other animals". My mother commented, "Who knows, but you may become a priest". Anthony merely grunted, "Perhaps you'll become a robber chief". But my grandmother, though she could not read or write, knew enough theology and made the final judgement, saying, "Pay no attention to dreams".

I agreed with my grandmother. However, I was unable to cast that dream out of my mind. The things I shall have to say later will give some meaning to all this. I kept quiet about these things, and my relatives paid little attention to them. But when I went to Rome in 1858 to speak to the Pope about the Salesian Congregation, he asked me to tell him everything that had even the suggestion of the supernatural about it. It was only then, for the first time, that I said anything about this dream which I had when I was nine or ten years old. The Pope ordered me to write out the dream in all its details and to leave it as an en-

*couragement to the sons of that Congregation whose formation was the reason for that visit to Rome».*¹¹

My wish for all of you is that you make your own the dream of the beloved father and founder of our Salesian Family, Don Bosco. Let us work together to make it a reality for young people, especailly for the poor, the abandoned and those in danger and for their sake let us dream new dreams.

May the Mother of God in whose name we begin this year of grace 2008, be for you mother and teacher, as she was for Don Bosco, so that at her school we may learn to have the heart of educators.


Fr Pascual Chávez V.
Rector Major

¹¹ J. BOSCO, *Memoirs of the Oratory of Saint Francis of Sales from 1815 to 1855*, Translation by Daniel Lyons SDB, Don Bosco Publications, New Rochelle, 1989, pp. 9-10; 18-21.

4. ACTIVITIES OF THE GENERAL COUNCIL

4.1 Chronicle of the Rector Major

– September 2007

The Rector Major began the month of September in Rome where in addition to his ordinary work he had a number of meetings, spread over various days. On Wednesday 5 he presided at Mass sharing in the joy of the community for the 70th anniversary of the religious profession of Brother Egidio Brojanigo.

On Thursday 6, at midday he left for the *United States of America*. He began his visit to the East Province on Friday morning 7 September, meeting 2,400 youngsters from the 'Salesian High School' in New Rochelle NY, from the 'Mary Help of Christians' Academy in North Haledon NJ, from 'Don Bosco Prep' in Ramsey NJ, and hundreds of other students from the parish schools. In the evening he went to Orange NJ, where he met the aspirants, prenovices, novices, postnovices, those on practical training, the students of theology, and the formation teams from Orange and Port Chester.

On Saturday 8, in the Provincial House he had a meeting with the Provincial and his Council

and in the afternoon met the confreres of the Province at 'Salesian High School' in New Rochelle. There he blessed the renovated chapel, gave a conference to the confreres followed by an open discussion and concluded with Mass and supper.

On Sunday morning, 9 September, Fr Chávez went to Port Chester NY, to the 'Holy Rosary' parish which was celebrating the feast of its patron. Our Lady of the Rosary. He met the immigrants cared for by the Salesians of the Province, presided at Mass and had lunch with them.

In the afternoon he went to the Provincial House of the FMA, at Haledon NJ, where he met the Daughters of Mary Help of Christians in the Centenary of their arrival in the United States. After he was welcomed, he went to visit the elderly and sick Sisters, and then gave a conference, followed by an open discussion, evening prayer and supper. Afterwards the Rector Major went to Stony Point to begin preaching the Retreat for the Provincials, Councillors and Rectors of North America.

The Retreat finished on the evening of Friday 14, and the following morning Fr Chávez had a meeting with the Salesian Family at the 'Marian Shrine' in Stony Point. He spoke to them and then presided at Mass. After lunch he left for *Canada*.

Between 15 and 19 September the Rector Major visited the confreres and the Salesian houses in Canada. Arriving at Montreal he immediately went to the community in the Mary Help of Christians Mission, where he took part in evening prayer and had supper with the confreres. Afterwards he had a meeting with the Salesians-Cooperators from Sherbrooke and Montreal.

On Sunday 16, after a meeting with the Daughters of Mary Help of Christians in their Provincial House, he presided at Mass in three languages (Italian, English and French) in the Mary Help of Christians parish and had lunch with the confreres from Sherbrooke and Montreal, and gave them a talk. In the evening Fr Chavez attended a bi-lingual concert given by young people from Sherbrooke and Montreal, at the end of which he left for Toronto, accompanied as always by the Superior of the Vice Province Fr Richard Authier, and by his per-

sonal secretary, Fr Juan José Bartolomé.

The next morning he presided at Mass in the parish of St Benedict. In the course of the morning he had two meetings, one with the confreres from Toronto and Hamilton, and the other with the Daughters of Mary Help of Christians. He had lunch with the confreres and then gave an interview to a local newspaper, and had a meeting with the Salesians-Cooperators from Toronto and Hamilton.

On Tuesday 18, early in the morning, Fr Chávez left for Surrey, where he met the confreres from Edmonton and Surrey and spent the day with them. In the evening he took part in an entertainment organised for the children and young people of our parish and school of Our Lady of Good Counsel.

In the morning of the following day he presided at Mass and met the Salesians-Cooperators from Surrey and Edmonton. He then left for Los Angeles, California, where he was welcomed by the Provincial, Fr David Purdy, and a group of confreres and young people who took him to the community of the 'St John Bosco High School' at Bellflower. He had supper and then took part in a meet-

ing of the Salesian youth Movement from the Los Angeles area, in the Parish of Saint Dominic Savio.

The next morning in 'St John Bosco High School' Bellflower he presided at Mass for the students, about three thousand of them, from our three High Schools and from other schools, which was followed by games and other various other activities. In the evening he had supper with the Salesian community and the main collaborators from the different works in East Los Angeles and then met the Salesian Family in Salesian High School.

On Friday 21 the Rector Major visited the community of the 'Little Sisters of the Poor'. He greeted two sick confreres who are cared for there and chatted with them and the Sisters' community. At Rosemead, in 'Don Bosco Technical School' he gave a conference to the confreres from the Los Angeles area and had lunch with them and with other members of the EPC. In the afternoon he presided at Mass and had supper at St Joseph, Rosemead, with the Salesians, the FMA, postulants and Salesians-Cooperators. He then left for Oakland, where he was welcomed by the Rector and the confreres of

the 'Don Bosco Hall' community in Berkeley.

The following day he met the Staff of 'Don Bosco Hall' in Berkeley and then all the students in the community. In the afternoon, at Richmond he had meeting with the Provincial Council, blessed the football field of the 'Salesian High School', gave a conference to the confreres from the San Francisco Bay area and presided at Mass, attended by the confreres who were celebrating jubilees of ordination and profession. The day concluded with supper with the Salesian Family.

On Sunday 23, in San Francisco, he greeted the confreres from the Salesian community and then presided at Mass for the Chinese Community in the parish of 'Ss. Peter and Paul'. In the afternoon he visited the community of the Salesian parish of 'Corpus Christi', also meeting the staff of the school run by the FMA. He then left for Coralitos, where he met the representatives of the staff of the school of the Daughters of Mary Help of Christians. At Watsonville he visited the High School, presided at Mass for the Hispanic community, at the end of which he took part in a concert in his honour, had supper with the Salesian community and returned to Berkeley.

On Monday morning 24 he left from Oakland, arriving in the early afternoon in New Orleans, in the East United States Province and was welcome by the Provincial Fr James Heuser. Arriving at the Salesian house he found that waiting to greet him were various Salesians from the Louisiana area, the Provincial Sr Phillys Neves, FMA, and young people from the High School. After a short break, Fr Chávez visited the premises and greeted the students. In the evening he blessed the Cross erected at the entrance to the school in memory of the 75th anniversary of the arrival of the Salesians in Louisiana and as a mark of gratitude to one of the great benefactors of the house. Then he had supper with the Salesian Family and Friends of Don Bosco and concluded the day giving the "Good night".

Next day, after morning prayer, he gave a message to the SDB and FMA communities of the two Provinces. Later he went to the 'St Rosalie' School, where he was welcomed by the school community, blessed a statue of Mamma Margaret, and visited the parish of St John Bosco. He then went to the Convention Centre where he met 2.000 young people from Westbank, students of the 'Arch-

bishop Shaw' High School and the 'Our Lady' Academy, together with youngsters from the 'St Rosalie' School (Harvey), the 'Immaculate Conception' School (Marroero) and the 'Our Lady of Prompt Succor' (Westwego). At the end of the Mass at which Archbishop Alfred Hughes assisted, he had lunch with all those who attended the event, and in the afternoon, after visiting the area most affected by the Katrina hurricane in August 2005, the Rector Major left for Washington.

In Washington on Wednesday 26 September Fr Chávez visited the new work 'Don Bosco Cristo Rey High School', gave the "Good morning" talk, blessed a statue of Don Bosco and the chapel, met some of the young people from the school in the class rooms. Afterwards he said Mass and then had lunch with the students and members of staff. In the evening he took the plane for the return flight to Rome.

After returning to Rome, on Thursday 27 September he immediately resumed his ordinary work. The same day he received some confreres including the Bishop of the Mixopolitana Prelature, Bishop Héctor Guerrero, SDB, accompanied by Fr Giuseppe Sobrero. The next day also was

filled with meetings with the Council and confreres including the Provincial of Barcelona, Fr Joan Codina. In the evening he went to the hospital to visit the Rector of the community of the Generalate Fr José Manuel Guijo, who was recovering from an operation for a serious heart condition.

On Saturday morning 29, in St Peter's Basilica, he took part in the consecration of Bishop Francesco Giovanni Brugnaro, and in the afternoon left for Turin. On his arrival he gave the "Good night" to the SDB and FMA communities at Valdocco, and immediately after supper greeted the confreres in the formation house for Salesian Brothers from Europe, which had just opened. The next day at Valdocco, he met the missionaries, gave a conference to those taking part in the *Harambée* 2007, greeted the Novices from Pinerolo, and presided at Mass with the presentation of the cross to the missionaries of the 138th Salesian missionary expedition. In the evening he returned to Rome.

– *October 2007*

The Rector Major began the month of October introducing the work of the Precapitular Commis-

sion, meeting together at the Pisana between 1 and 12 October.

In the morning of Wednesday 3 October, he had a meeting with the Secretariat of the Union of Superiors General (USG), and on his return he received Bishop Gaetano Galbusera, SDB, recently consecrated Auxiliary Bishop for the Vicariate Apostolic of Pucallpa, Perú.

Thursday 4 was full of appointments. In the afternoon after a meeting with the Councillors in the house, he went again to the hospital to visit the Rector of the Generalate community whose health was still causing serious concern. In the evening he received the Ambassador of Argentina to the Holy See. Afterwards he gave the "Good night" to the Directors of the Mission Offices and of various NGO, meeting in Rome, with whom he had supper.

On Friday afternoon 5 October, Fr Chávez left for *Nigeria*. Having arrived at Lagos early in the afternoon of Saturday 6, he was welcomed by the Superior of the Vice Province, Fr Riccardo Castellino, with some confrere and by the Italian Consul, Sig. Maurizio Bungaro. From Lagos he was taken at once to Ibadan, where he had a meeting with the young people of the SYM from all the houses in

Nigeria and representatives from Ghana, with an open discussion before supper, and the afterwards he took part in a cultural programme, that ended with the "Good night".

The next day he went on to Akure. Here he celebrated Mass in the Church of Mary Help of Christians, at which there was the official commemoration of the 25th anniversary of the presence of the Salesians in Nigeria, with the presence of the Bishop of Akure, Bishop Francis Alonge. In the afternoon there was the social and cultural celebration, followed by adoration of the Blessed Sacrament and Benediction. The day ended with supper for all the Salesians and FMA who had come to Akure.

On Monday morning 8 October, the Rector Major left for Ondo. There he said Mass for the Salesian Family, the faithful of the parish and the young people from the 'Training Centre' and the 'Youth Centre'. At the end of Mass there was a cultural programme, after which the Rector Major blessed the new Youth Centre and met the Salesian Family from all the works in Nigeria. Early in the afternoon he gave a conference to the confrere followed by an open discussion with

them. In the evening he inaugurated the new academic year of the Pre-novitiate.

The following day Fr Chávez, accompanied as always by Fr Riccardo Castellino, returned to Ibadan, where he had a meeting with the Provincial Council and spent some hours with the community of the Postnovices. After lunch he left for Lagos, from where he travelled to Zambia, via Nairobi.

Having arrived at Lusaka at midday on Wednesday 10 October, he was welcomed by the Superior of the Vice Province Fr Joseph Czerwinski, by the Provincial Sr Roberta Tomasi, by the private secretary of the Nuncio Apostolic, by members of the Salesian Family and by some young people. At once he went to the Salesian parish and Prenovitiate at Bauleni. After a meeting with Salesian Family, he presided at Mass, celebrating the *jubilee of the presence of the Salesians in Zambia* and also the jubilee of priestly ordination of two confreres. Taking part in the celebration were Archbishop Medardo Mazambwe, former Archbishop of Lusaka, Bishop Patrick Mulumba of Kasama, who 25 years ago welcomed the Salesians to Zambia, and the Nuncio Apostolic, Arch-

bishop Nicola Girasoli. After the Mass he had supper and concluded the day meeting the young people of the SYM from the Vice Province of Zambia and giving the "Good night".

The next day the Rector Major returned to the Provincial House for the conclusion of the 'Youth Rally'. Then he went to the 'City of Hope', an FMA centre that has a school for the district, a 'Skills Centre' and a house for youngsters at risk. There he celebrated Mass, blessed the foundation stone for the future Centre of Spirituality and took part in a cultural programme prepared in his honour. Immediately afterwards he blessed the foundation stone of the future novitiate of the ZMB Vice Province. After lunch still accompanied by the Superior of the Vice Province and other confreres he travelled by air to Chingola, where he was welcomed by SDB, FMA, Salesians-Cooperators and young people who take him to the 'Don Bosco Youth Centre' where there was a great celebration. Here he spoke to the young people from the various SDB and FMA centres in this part of Zambia. After supper there was another cultural programme, which ended with the "Good night".

On Friday 12 Fr Chávez presided at Mass in the presence of two Bishops, Bishop O'Regan of the Diocese of Ndola, and Bishop Aaron Chisha of the Diocese of Manza. During the Mass 34 new Salesians-Cooperators make their promise. Immediately after the Mass everyone went to the Grotto of Mary Help of Christians in front of which the Superior of the Vice Province, Fr Joseph Czerwinski, consecrated the ZMB Vice Province to the Madonna. Again before lunch the Rector Major met the Salesian Family, and after lunch planted a commemorative tree marking the Jubilee and said good-bye to the young people, who then accompanied him to the airport from where he left to return to Lusaka.

On Saturday 13 the Nuncio Apostolic offered the Rector Major breakfast in the Nunciature. From there Fr Chávez left for the airport to travel to Lilongwe, in *Malawi*, where he was welcomed by confreres, past pupils and young people, first in the airport and then at the "Don Bosco Campus". Here he spoke to the young people and then presided at Mass. He concluded the evening taking part in a cultural programme and giving the final "Good night".

On Sunday 14, the Rector Major took part in a concelebration at which Bishop Remi St. Marie of Lilongwe presided, assisted by Archbishop Tarcisius Ziyaye of Blantyre, and Bishop Peter Msekuwa of Chikwawa. At the end of the Mass the Rector Major blessed a commemorative plaque for the Sanctuary dedicated to Mary Help of Christians. In the evening after praying with the confreres and the FMA, he gave them the "Good night".

The following day Fr Chávez had a meeting with the Provincial Council and at midday left for Tete, in *Mozambique*, where he was welcomed by the Superior of the Vice Province, Fr Manuel Leal, by confreres and the FMA of the communities, by members of the Salesian Family and by a group of teachers and youngsters. Having arrived at the Vocational Training Centre in Matundo, he was given a warm welcome followed by lunch with the Salesian community, the school staff and students. He then left for Moatize, where he presided at Mass in the Salesian parish for the Confreres, the FMA, young people and faithful. The day ended with supper and a visit from the Bishop Paolo Matlade of Tete.

On Tuesday morning 16 at Moatize the Rector Major had a meet-

ing with the SDB and FMA, followed by Mass. After lunch he left for Maputo, where he was welcomed by the community of the Vice Province and a group of members of the Salesian Family with expressions and symbols of the local culture. He then went to the Nunciature to visit the Nuncio Apostolic, Archbishop George Panikulam.

On Wednesday 17 he presided at Mass for the community of the Vice Province, visited the Don Bosco Higher Institute, for the training of teachers for the Vocational Training Centres throughout the country, and had a meeting with the Deputy Minister for Education, Dr. Luis Covane. Afterwards, still at the DBHI, he met the Salesians and had lunch with them, with Archbishop Francisco Chimoio of Maputo and representatives of the Salesian Family. In the afternoon he held a meeting with the leaders of the SYM and catechists in the parish of Jardim. Then he met a group of street children, said evening prayer and had supper at the Provincial House of the FMA.

He spent the whole of the morning of Thursday 18 at Namaacha, the site of the Novitiate for the Vice Provinces of Angola and

Mozambique. He met the SDB and FMA Novices, the students of the Mary Help of Christians School of the FMA and the young people from the Youth Centre. Having returned to Maputo, in the evening he said Mass with the young people, the Salesian Family and the faithful from the St Joseph's House in Lhanguene. He attended a musical concert commemorating the *centenary of the arrival of the Salesians in Mozambique* and had supper with the community. The evening ended with him giving the "Good night" to the young boarders.

On Friday 19 he visited the Aspirantate and Prenovitiate at Matola. He had a meeting with the students from the Vocational Training Centre and representatives from the work at Moamba, and followed this giving a conference to the aspirants and prenovices and holding a meeting with the Provincial Council and the Rectors. He then presided at Mass and returned to Maputo for a farewell lunch before beginning his journey back to Rome.

Having arrived in Rome at midday on Sunday 21 October, the following day the Rector Major chaired a meeting of the Curatorium of the UPS and, in the afternoon left for Barcelona, Spain,

from where he returned on Tuesday evening 23 October.

On Thursday 25, early in the morning, he received and passed on to the Community the news of the death of Fr José Manuel Guijo, Rector of the Generalate. At midday he held a meeting with the Council and early in the afternoon he went with the Vicar, Fr Adriano Bregolin, to the mortuary chapel to pray before the remains of Fr Guijo. Later he received the Provincial of Madrid, Fr Luis Manuel Moral and, in the evening the Vice Rector of the community, Fr Nino Zingale. The following morning, with the whole Community, he presided at the first Mass of suffrage for the deceased Rector, and on Saturday morning he presided at the funeral.

On Sunday 28 he took part in the *Beatification of the Spanish Martyrs* in St Peter's Square.

On Monday 29, at midday he left for Milan and from there he went to Lugano to visit the community and the Salesian work. The following day he was at the Salesian house of Sesto San Giovanni (Milan). He gave the "Good morning" to the students of the third year and then presided at Mass for the students of the various schools of the Don Bosco Social Work, after which there was

the inauguration of the new school buildings and he met the young people of the third year for a discussion. In the afternoon he had a meeting with the confreres of the Lombard-Emilian Province, followed by a meeting with the young confreres of the postnovitiate at Nave and afterwards went to visit the FMA, to whom he gave a conference.

On Wednesday morning 31, accompanied by Fr Adriano Bregolin, he left for Israel. On their arrival they were welcomed by the Provincial Fr Gianmaria Gianazza, and at once went to Beit Gemal, where the Rector Major met the community. After supper they went on to the Ratisbonne community in Jerusalem.

– November 2007

On Thursday 1 November, Solemnity of All Saints, the Rector Major gave a conference to the confreres of the community of Ratisbonne, and then presided at Mass at which confreres representing the communities of the Province took part. After lunch he had a meeting with them and then visited some of the Holy Places.

The following morning he celebrated Mass at Gethsemane. Later he met the Auxiliary of the Pa-

triarch of Jerusalem, Bishop Fouad Twal. Afterwards he met the FMA of the Middle East Province and had lunch with them. In the afternoon he had a meeting with the Nuncio Apostolic, Archbishop Antonio Franco, who invited him to supper. The day ended with a social evening with the Ratisbonne community.

On Saturday morning 3, he went to Bethlehem and had breakfast with the FMA community. Then he went to the Basilica of the Nativity where he said Mass in the Grotto of the Nativity. Then he arrived again at Beit Gemal; he had lunch with the confreres and went on to Tel Aviv, where he took the return flight to Rome.

On Sunday 4 he passed the morning with the SYM (SDB and FMA) from Triveneto (a conference. Mass and lunch). In the afternoon he received the Provincial of Hungary Fr Joseph Havasi, and then Fr Albert Van Hecke, other confreres and had a meeting with the Council of the VDB.

The following day at midday he had a meeting with the Congregation for Consecrated Life and the Institutes and Societies of Apostolic Life. In the evening he went to the Pius XI Clinic to visit H.E. Cardinal Alfonso Maria Stickler, who was being treated there.

On Wednesday evening 7, he greeted the World Council of the Salesians-Cooperators.

On Thursday 8, at the headquarters of the International Union of Female Superiors General (UISG), he gave a conference on the General Assembly of the Latin-American and Caribbean Bishops' Conferences held at "Aparecida". In the evening, accompanied by Fr Adriano Bregolin, Fr Tarcisio Scaramussa and Fr Francesco Maraccani, he left for Argentina.

Having arrived at midday of Friday 9 at Buenos Aires, in the evening he greeted the sick confreres in the infirmary of the Provincial House and then celebrated Mass for them, the community of the Provincial House and the students of theology. He then left for Bahía Blanca, where, in the afternoon he greeted the youth leaders who work with street children.

On Saturday 10 the Rector Major with his companions visited Fortín Mercedes, where he met the confreres from the Provinces of Argentina who were making their retreat and prayed before the new altar of Zephyrinus Namuncurá. He then went on to Carmen de Patagones, where he was met by the Mayor and the local

people and then reached Viedma. Here he celebrated Mass and with all the Provincials arrived for the Beatification, prayed before the casket of Blessed Artemides Zatti. After lunch he returned to Fortín Mercedes, where he welcomed Cardinal Tarcisio Bertone, and afterwards had a meeting with all the Provincials. On the way to Choele Choele, he stopped off at Rio Colorado, where he greeted the family of Fr Julio Palmieri, a confrere who is a missionary in Pakistan.

On Sunday 11 November, at Chimpay, he took part in the solemn concelebrated Mass with Cardinal Tarcisio Bertone presiding, for the *Beatification of Zephyrinus Namuncurá*. Before the ceremony he gave an interview about the occasion. Immediately after lunch, at Luis Beltrán, the Rector Major held a meeting with the Provincials of Argentina, after which he returned to Bahía Blanca and concluded the day with supper in the house of the Archbishop with other guests including Cardinal Bertone and the Nuncio Apostolic.

On Monday morning 12, after a visit to pray before the tomb of Laura Vicuña, the Rector Major left by air for Buenos Aires. At midday he presided at Mass in the

Basilica of Mary Help of Christians at Almagro and in the evening left with his companions for Italy. He was back in the Pisana on Tuesday 13 in the evening.

On Friday 16 Fr Chávez spent the morning in a meeting of the "Council of 16", in which the Executive Committees of the USG and the UISG take part with the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life.

On Saturday 17 at midday the Rector Major took part in the celebrated Mass for the trigesima of the death of Cardinal. Rosalio Castillo Lara in the Church of Our Lady of Mount Carmel in Traspontina. In the afternoon he met a group of former-Salesians and past pupils, then those taking part in an updating course for Missionaries.

On Monday 19, he chaired a meeting of the Executive Council of the USG and then one of this with the new Superiors General. In the evening he received His Eminence Cardinal. Joseph Zen SDB, Bishop of Hong Kong, and then chaired a meeting of the Council with the Councillors in the house.

On Tuesday morning 20, he had a meeting with Cardinal Giovanni

Battista Re, Prefect of the Congregation for Bishops.

Between Wednesday 21 and Friday 23 Fr Chávez chaired the Bi-annual Assembly (the first two days) and the General Assembly (third day) of the USG. On the evening of 23 he received the new Salesian Bishop in Madagascar, Bishop Rosario Vella.

On Saturday morning 24, the Rector Major attended the Ordinary Public Consistory at which the Holy Father created Archbishop Raffaele Farina SDB a Cardinal.

On Sunday evening 25, he received Bishop Adrianus Van Luyn SDB, of Rotterdam. Together they attended a supper offered on the occasion of the elevation of Archbishop Raffaele Farina to the dignity of a Cardinal, at the Pontifical Lateran University.

On Monday morning 26, he received the Superior General of the Sisters of Charity of Miyazaki, and in the evening he left for Verona. On his return to Rome, on Thursday afternoon 29, at the Salesian Pontifical University, he took part in a meeting on "Salesian Historical Studies: achievements and future prospects", an event commemorating the 25th anniversary of the Salesian Historical Institute, which also recalled Prof. Fr

Pietro Stella, six months after his death.

The Rector Major concluded this very busy period with the immediate preparation for the winter plenary session of the General Council.

4.2 Chronicle of the General Councillors

The Vicar of the Rector Major

At the end of the work of the summer plenary session of the General Council, the Vicar of the Rector Major left for Jordan and Amman, the Provincial House of the Daughters of Mary Help of Christians, and from there he went on to Lebanon, where he preached a Retreat to the Sisters of the Middle East Province. This began on 28 July and finished on 4 August. On the evening of the same day he went to Damascus, where the following morning he presided at Mass with the FMA community at the Italian Hospital: four of the Sisters in the community were celebrating their Golden Jubilee. Having returned

to Jordan he spent two days in Amman during which with the Provincial of the Middle East he was able to make an on the spot visit in the city of Az Zarqa, where the Latin Patriarch of Jerusalem has asked us to make a new Salesian foundation. On 8 August he returned to the Generalate.

On 15 August, with the Rector Major, he left for Mexico City, where between 16 and 20 he took part in the International Congress of ADMA. Between 21 and 24 he was with the Rector Major in the Province of Guadalajara. On 25 he returned to Rome.

On 28 August he left for Brazil. He arrived in Recife, where he made a short visit to the North East Province, meeting the confreres in the houses in Recife and Jaboatão, in particular the Novices and Postnovices.

He then went to Manaus on 31 August. He visited this Province until 4 September. He met the Committee of the Salesian Family, visited the Postnovitiate at Zumbi, thus meeting the young confreres in formation and the houses: Manaus "St Dominic Savio", Manaus "Pro Menor" and Manaus "Don Bosco". He was also able to meet the Provincial Council and some Rectors called together for the occasion in the Provincial House.

On the afternoon of 4 September he left for Campo Grande. Here the next day he had a meeting with the Rectors of Brazil on the subjects of the Salesian Family and some problems of religious discipline. Afterwards on 7 and 8 September, he took part in the National Congress of the Salesian Family, in the city of Campo Grande.

On the evening of 8 he went to San Paolo and from there the following day paid a visit to the Sanctuary of Aparecida and the nearby centre of "Canção Nova", a group who have asked to be able to join the Salesian Family.

Having returned to Rome on 11, on the 13 the Vicar then left for Pamplona, in Spain, where the following weekend there was "Eurobosco" for the Past Pupils of Europe.

After this, having returned to Rome the Vicar stayed there until the beginning of October. On 2 October he left for a visit to the North Belgium Province. On 3 he went to Hoevelaken, in Holland, where he met the confreres of the Delegation. Returning to Belgium, he paid short visits to the communities of Hechtel and Helchteren. On 4 he paid a visit to the Salesian community in Boortmeerbeek (Missions Office) and in the after-

noon went to Heverlee and Oud-Heverlee, visiting the "Jeugddeenst Don Bosco" (Don Bosco Youth Service) and the "Don Bosco Vorming & Animatie" (Don Bosco Service for Formation and Animation). The evening of the same day he met the leaders of the various groups of the Salesian Family in the Province. On 5 he visited Woluwe with its technical and vocational training school, the CDO (Centre for Part-Time Schooling) and the "Projectencentrum" (Centre for School Projects). He then went to Groot-Bijgaarden, a community of elderly confreres with a nearby Salesian Centre for Youth Spirituality. In the afternoon he was also able to meet Sr. Lutgardis Craeynest, the Provincial, at the Provincial House of the Daughters of Mary Help of Christians.

Finally at Halle, Saturday 6 October was dedicated to a celebration with the Don Bosco Movement (Friends of Don Bosco). He said Mass with the Provincial Fr Jos Claes and spoke to the numerous groups representing the various branches of the Salesian Family.

Having returned to Rome on the evening of the 6, on the 8 the Vicar of the Rector Major left for India. The first stop was at New Delhi,

where he was welcomed by the confreres and said Mass for the community and the aspirants on 10. He then went by air to Guwahati. Arriving here in the afternoon he visited the FMA Community of St. Mary's Maligaon, and then the Don Bosco Community in Maligaon. Afterwards he went to the Provincial House of the Daughters of Mary Help of Christians for a short conference and supper. The day ended at the "Don Bosco Institute" with a brief welcome from the young people resident there.

The whole of 10 October was spent meeting the Provincials of the South Asia Region and the Delegates for the Salesian Family. In the evening the Vicar opened a new section of the "Don Bosco Institute", intended to provide accommodation for the young people attending formation courses.

The following day, 11 October, he went by train to Dimapur for the celebration of the Silver Jubilee of the Province. On the same day he met the young confreres in the "Salesian College" (postnovitiate) and then went on to Don Bosco in Dimapur for a reception. On Friday he spent the day visiting the prenovitiate at Zubza and the "Don Bosco School" in Kohima. On this occasion the Vicar al-

so paid a courtesy call on the FMA school and novitiate community.

Having returned to Dimapur, the Vicar gave a conference to the Salesian Family of the Province and presided at Mass with the same group. 13 October was devoted to the solemn celebrations of the Jubilee of the Province. The Vicar presided at Mass and attended the concert prepared by tribal groups brought from various Salesian centres. In the afternoon he left for Golaghat, where he visited the parish and school. In the evening he arrived at Jorhat-Rua Home, where he met the aspirants and blessed "Life Plus", the new Research and Study Centre for the Mising tribe. On 14 October he continued his journey towards Borduria, with two short stops at Moran and Naharkartia, two communities of the Missionary Sisters of Mary Help of Christians (MSMHC). At Borduria he stopped for lunch and a short visit to the Salesian parish and school, with a section for boarders. After Mass with the boarders and the local people, on the way back from Minthong, he visited Longding (School), Khonsa (Youth Centre) and Ketī (School). After another short stop at Borduria to be welcomed by the pupils in the school, he went to the parish of

Tinsukia, and called in briefly at the Tinsukia Bible School, ending the day at Dibrugarh, and the Don Bosco Institute. Here on the morning of 16 he celebrated Mass for the group of aspirants and then met all the students in the school. In the afternoon he left by air for Guwahati. The evening was spent meeting the Missionary Sisters of Mary Help of Christians (MSMHC). The Vicar gave them a conference and then had supper with them and so celebrated his birthday. The following day, 17 October, he left for Shillong. On the way he visited the houses at Nongpoh (SDB - Parish and School), Siden (FMA - Novitiate), the agricultural centre at Umran and then the Retreat and Conference Centre at Barapani-Siloam. Having arrived in Shillong, he visited the "Savio Juniorate", speaking briefly to the aspirants. Then after a visit to the ethnological and missionary museum, he met the staff and then all the students in the Studentate of Theology. The following morning, after saying Mass with the Novices of the Province, he went to Mawjrong and then Cherrapunje (Parish and school). In the afternoon he had a meeting with the Salesian Family at "St Anthony's College" and then gave a conference to the con-

freres of the Province. The day ended with a festive supper also at St Anthony's College.

On 19 October he celebrated Mass in the Mother House of the Missionary Sisters of Mary Help of Christians, and before leaving for Guwahati, he visited the "Don Bosco Technical School", meeting a group of students. Arriving in Guwahati, he made a final visit to the house of Guwahati-Snehalaya, which looks after youngsters at risk and street children. In the evening he left for New Delhi and then for Italy.

After his return to Rome, on 28 October the Vicar was present with the Rector Major, at the beatification of the Spanish Martyrs, taking part in the solemn concelebration in St Peter's Square.

On 31 he left, with the Rector Major, for the Holy Land. Here he went to Beit Gemal and then to Jerusalem and the Ratisbonne Institute. With the Rector Major he had a meeting with the Nuncio and Bishop Twal, Coadjutor of the Latin Patriarch of Jerusalem. Together they had also visited the House of the Daughters of Mary Help of Christians, seeing a considerable number of Sisters gathered for the occasion. On 3 November he returned to Italy with the Rector Major.

On 8 November he left for Argentina, with the Rector Major, the Councillor Fr Tarcisio Scaramussa and the Procurator Fr Francesco Maraccani. The purpose of the journey: the Beatification of Zephyrinus Namuncurá which took place on 11 November at Chimpay. On this occasion he visited the houses in Bahía Blanca, Fortín Mercedes and Viedma. On the return journey he also went to Buenos Aires Almagro and San Carlos.

Between 21 and 23 November he took part in the Half-yearly Assembly of the Union of Superiors General.

In the afternoon of 23 he left for Ljubljana to visit the Province of Slovenia. Arriving at the Provincial House he met the confreres of the Rakovnik community. He gave them a short talk and then had a festive supper with them. The following morning he celebrated Mass in the Sanctuary of Mary Help of Christians for a group of ADMA and then went to the Salesian house at Trstenik, where he met the elderly and sick Salesians. In the afternoon he made a courtesy call on the FMA community in Bled. On 25, the Solemnity of Christ the King, he met a group of the Salesian Family, gave them a conference and in the afternoon

presided at a solemn Celebrated Mass with two hundred young people from several parish youth choirs leading the singing. On Monday 26, after Mass in the Sanctuary of Mary Help of Christians and a visit to the parish and youth centre in Rakovnik, he went to the Secondary School in Zelimlje. Here he had a meeting with the students and then with the teachers and staff of the School and of the Boarding section. On his return journey to Italy he was accompanied by the Provincial and then he had a short break with the Rector Major in the mountains.

On 29 November he returned to the Generalate to prepare for the start of the plenary session of the Council.

On 7 December he went to La Spezia for the 130th anniversary of the presence of the Salesians in St Paul's. The celebrations were held on 8 December with the unveiling of a commemorative plaque and Solemn Mass in the Parish Church.

The Councillor for Formation

When the plenary session of the General Council concluded, on 28 August the General Councillor for

Formation took part in the Assembly of the confreres of the Vice Province of Italy - Sardinia. Afterwards on 30 August he chaired a meeting of the Rectors of the Province of Spain - Seville. Then on 4 September he chaired the "Curatorium" of the international community of student confreres at Rome-Testaccio. On 17 September in Venice he received the perpetual professions of confreres from the Province North East Italy.

During the month of September he sorted out the contributions of the Provincial Chapters to the GC26 and put them together in five volumes, one for each of the nuclei of the theme "Da mihi animas, cetera tolle". He also gathered together the contributions regarding the Constitutions and General Regulations, the life of the Congregation and the figure of the local Economer. Then between 1 and 12 October he coordinated the work of the Precapitular Commission which drew up the working document on the theme of the GC26.

On 13 and 14 October he took part in the meeting of the Regional Formation Commission for Italy and the Middle East which was held in Rome. On 16 October he was present at the opening of the Academic Year of the UPS; then

on 22 October he took part in the "Curatorium" of our Salesian Pontifical University. On 28 October he concelebrated Mass in St Peter's Square on the occasion of the Beatification of the Spanish Martyrs of the XX century.

On 1 and 2 November he contributed his own reflections to the Provincial Chapters of the Roman, Lombard and Piedmontese Provinces of the Daughters of Mary Help of Christians on the theme of their General Chapter. Between 13 and 17 November he visited the international formation community and our study centre in Jerusalem and chaired the "Curatorium". On various days he visited the "Don Rua", "Don Bosco" and "St Thomas" communities of the UPS and the "St Tarcisius" postnovitiate in Rome.

On 27 and 28 November, at Farnborough in Great Britain he attended the meeting of the Formation Commission of the Atlantic and German area of the North Europe Region. On 15 December he chaired the "Curatorium" of the international community of in Rome - Gerini. Between 27 and 30 December he took part in a study meeting on the Salesian Brother for the Italy and Middle East Region.

The Councillor for Youth Ministry

When the summer plenary session of the General Council finished, on 30 and 31 July the Councillor for Youth Ministry took part in a meeting for young confreres in initial formation in the ICP Circumscription at Les Combes (Val d'Aosta), speaking on the subject "Challenges presented by today's youth situation and the resources available".

Between 19 and 25 August he gave a Retreat to confreres from the Barcelona Province at Martí Codolar (Barcelona).

During the following months the activities of the Councillor were very restricted because of the state of his health. The Councillor had to go into hospital for brief periods of treatment and also to have an operation, followed by a long period of convalescence in Barcelona (Spain) during the month of November and a large part of December.

In the meantime a collaborator in the Department Fr Dominic Sequiera took part, on behalf of the Councillor in various planned meetings. Between 29 September and 1 October he took part in a meeting for Youth Ministry Provincial Delegates from the In-

dian Provinces held at Chennai, to review the previous six year period. Between 21 and 24 October at Addis Abeba (Ethiopia) he took part in a meeting for Youth Ministry Provincial Delegates from the Africa - Madagascar Region. Following this he also took part in a meeting of SDBs and Volunteers working in Africa and collaborating in Provincial projects, and on the following days 27-29 October, at a meeting to study the document on voluntary service for representatives of this Region.

At the end of the month of November (between 30 November and 3 December) he collaborated with Fr Francis Alencherry in the organisation and the animation of a meeting on voluntary service held at the Pisana for the Provinces of Italy and some others from Europe.

The Councillor for Social Communication

In the months August-September the Councillor for Social Communication visited the following Provinces: Uruguay ((between 19 and 21 August); Argentina-Rosario (22-23 August); Argentina-La Plata (between 24 and 26 August); Brazil-Belo Horizonte (be-

tween 27 and 30 August); North Philippines (22 September). On the occasion of the visits to the Provinces of Argentina, on 27 August he took part in a meeting with people working in various fields of social communication. After this in Tlaxala (Mexico) between 13 and 18 September, he took part in a meeting for Social Communication Delegates and ANS correspondents from the Regions of America South Cone and Interamerica. In addition he took part in the first international meeting for Centres of Formation in Social Communication in São Paulo, between 19 and 23 September. Then between 19 and 23 October, in Cebu (Philippines) he took part in a meeting for Social Communication Delegates and ANS correspondents from the Provinces of the East Asia-Oceania and South Asia Regions. On 23 and 24 November at Zafferana (Sicily) he met the Rectors from the IME, ISI and MOR Provinces at the end of their Retreat. Finally between 26 and 30 November, with Fr Pier Fausto Frisoli, in Turin he took part in the work and meetings at the end of the Extraordinary Visitation of ICP.

In this period there has been a change of personnel in the Department, with the arrival of the Salesian Brother Hilario Seo, who

has taken over the work of *webmaster* of the site, in place of Fr Mario Baroni. For the first time there was also an experience of collaborative work between ANS and the Communication Faculty of the UPS.

In these months the Department of Social Communication has been particularly involved in meetings for the training of Delegates and correspondents on the subject of computer journalism, and in meetings and subsequent follow-up with the centres for training in social communication. The Department took part in the Latin-American Congress on "Ética de la comunicación" (CELAM), in the month of September. In addition it has been involved in the preparations for the GC26, creating for the purpose a new site, which also contains an interactive space called AGORÁ. Also in this period, there has also been the work of preparing, filming, editing and producing a DVD with the commentary of the Rector Major's Strenna for 2008 undertaken at the "Missioni Don Bosco-Media Centre", and with the collaboration of various video production centres of the Congregation. The Department has also collaborated with the "Don Bosco in the World" Foundation in the promotion of the solidarity cam-

paign linked with the Christmas Concert. It has also collaborated in coordinating the translations for the Spirituality Days for the Salesian Family in January 2008.

The Councillor for the Missions

Immediately after the conclusion of the summer session of the General Council Fr Francis Alencherry, Councillor for the Missions and at the same time Co-ordinator for the Africa-Madagascar Region, left for Johannesburg to begin the last visit during this six-year period to several African countries.

Arriving in Johannesburg on 28 July, he went at once to the hospital to see Brother Walter Tyrniang, a missionary from the ZMB Vice Province who was seriously ill.

He then visited the following countries in this order:

- Between 29 July and 1 August: *Mozambique*. In addition to the Provincial House he visited the mission at Moatize. In Maputo he presided at the ceremony of laying the foundation stone of the new Provincial House.
- 2-7 August: *Angola*. As well as the Provincial House, he visited the aspirantate at Viana, the

post-novitiate at Palanca and the distant mission of Lwena.

- 8-15 August: *Madagascar*. Here he visited the novitiate and the mission at Bemaneviky. He also took part in the conclusion of a meeting for the Salesian Youth Movement for the whole Vice Province.
- 16-20 August: *Vice Province of the Great Lakes (AGL)*. He paid a quick visit to all the centres in the Vice Province beginning with Burundi, passing through Rwanda and finishing with the three centres in Uganda.
- 21-28 August: *Vice Province of English-speaking West Africa (AFW)*. He visited all the centres in three of the four countries in the Vice Province. He began with Ghana, where the Provincial House is located, then passed through Liberia and finally Sierra Leone.
- On 29 August, in the Provincial House of *East Africa (AFE)* at Nairobi he took part in a meeting of the Provincial Council. The same evening he went to the theologate at Utume to give a conference to the confrere. The Province took the opportunity to celebrate the Councillor's birthday.
- Between 30 August and 5 September Fr Francis accompanied

by the Provincial visited all the Salesian centres in *Tanzania*.

- On 6 September he arrived at Juba in southern Sudan. Beginning from there he visited all the Salesian centres in *Sudan*: Juba, Tonj, Wau, El Obeid, the parish of St Joseph and the Vocational Training School of St Joseph in Khartoum, where the Delegation headquarters is located.

In all the Circumscriptions visited, Fr Francis met with the Provincial Council to assess the implementation of the recommendations given at the Extraordinary Visitation of the individual Circumscriptions. In AGL and MOZ the topic for the meeting was the assessment of the progress made in the two Vice Provinces in the first year of their existence as autonomous jurisdictions. He always took the opportunity to meet the young confreres in formation in the various formation houses and to speak about the Salesian missions.

Having returned to Italy, between 16 and 30 September Fr Francis was busy with the course for new missionaries due to depart. The course began at the Generalate on 16 September and continued until 25 September. During the last four days the course involved a pilgrimage to the places

associated with Don Bosco and the Salesian saints, while they stayed at Colle Don Bosco. On 30 September the Rector Major gave the missionary cross to the new missionaries: SDB, FMA and Lay Volunteers. Of the 22 Salesian missionaries on the list this year only 17 were able to take part because not all were able to obtain visas to enter Italy in time.

Afterwards, between 2 and 5 October in Rome Fr Francis led the half-yearly meeting of the Missionary Offices, the Directors and other representatives of Salesian NGO. During the meeting attention was given to some important issues regarding human development in out Provinces.

On 6 October the Councillor left for Eritrea and the following day he began the *Extraordinary Visitation of the Vice Province of Ethiopia-Eritrea* (AET). Between 7 and 13 October he visited the two communities in the Delegation of Eritrea. On 14 October he went to Addis Abeba, beginning the visitation of the communities of Ethiopia with a meeting of the Provincial Council. The Visitation concluded on 29 November with a new meeting of the Provincial Council and a concluding conference to the Rectors and other confreres of the Vice Province.

On 30 November Fr Francis returned to Rome for the beginning of the last study seminar on Voluntary Service and the Salesian mission. The seminar ended on 3 December.

The Economer General

After the summer plenary session of the General Council finished, between 29 July and 3 August Fr Mazzali preached a Retreat to group of about seventy confreres from the San Francisco Province at the "Saint Francis Retreat Center" at San Juan Bautista in California.

He then returned at once to Italy for another Retreat for a group of members of the Salesian Family from the Liguria-Tuscany Province at Col di Nava, between 5 and 11 August.

Between 26 August and 1 September he took part as spiritual director, in the School Camp of the Don Bosco Oratory from the parish of the Holy Martyrs of Sangano, at the mountain centre of Col di Nava (IM).

After a short visit to his family, at Diano Marina, on 10 September, he chaired a meeting of the Administrative Committee of the Polaris Society, at the headquarters

in Milan. Having returned to Rome, he was in contact with the "Prime Time Promotions" Agency regarding preparations for the Christmas Concert, on behalf of youngsters in Darfur. On 13 September, in Rome at the Campidoglio, he had a meeting with the Mayor Walter Veltroni, about some issues connected with the "Marchesi Teresa, Gerino and Lippo Gerini Institute" Ecclesiastical Foundation.

On 14 September he left for the Democratic Republic of the Congo, where he remained until 19 November for the *Extraordinary Visitation of the "Maria SS. Assunta" Province of Central Africa (AFC)*.

Having returned to Rome he took part on 26 November in Turin at a meeting of the Administrative Committee of the SEI, for the approval of the three year plan 2007-2009. Finally on 4 December he took part in the National Congress of the Economers of the CISI, speaking on the subject: "Administration and the Salesian Charism in a changing world".

The Councillor for the Region Latin America - South Cone

When the summer plenary session of the General Council fin-

ished, the Regional Councillor, Fr. Helvécio Baruffi, left for *Chile*, to begin the *Extraordinary Visitation of the* "St Gabriel the Archangel Province".

The Visitation opened on 30 July with a meeting of the Provincial Council. Afterwards the Councillor left for the northern region to visit each of the Salesian communities there. During the Visitation he met all the Salesians personally and also groups of the Salesian Family, the EPC of each work, the staff and the pupils.

The Visitation was interrupted between 4 and 9 September for him to chair the meeting of the *CISBRASIL*, which was held in Campo Grande, Brazil. Afterwards, Fr Baruffi took part in the National Congress of the Salesian Family, held with the attendance of the Vicar of the Rector Major. The Provincials and Provincial Delegates for the Salesian Family took part in the meeting.

Returning to the Province of Chile, the Visitor continued to visit the communities in the centre and south of the Province. The *Extraordinary Visitation* concluded on 24 October with a meeting of the Provincial Council and all the Rectors.

Between 26 October and 4 November the Regional was in the

Campo Grande Province for the consultation for the appointment of the new Provincial. The Salesians of the Province held discernment meetings in Campo Grande, Corumbá, Cuiabá, Meruri and Araçatuba.

Afterwards, between 5 and 17 November the Regional arranged the consultation for the new Provincial of the p Belo Horizonte, Province in Brazil. This was interrupted between 9 and 13 November, when the Regional took part in the *Beatification of Zephyrinus Namuncurá*, which took place at Chimpay, Patagonia, Argentina.

Between 19 and 28 November, the Regional organised the discernment for the new Provincial of the Porto Alegre Province. When the discernment meetings held in Curitiba, Itajaí, Porto Alegre, Santa Rosa and Río Grande were over, on 28 November Fr Baruffi began some medical treatment in the city of Porto Alegre.

The Councillor for the Region Interamerica

After the conclusion of the summer plenary session of the General Council, Don Esteban Ortíz González, Regional for Interamerica, left for New York on 3 August

to spend some days with his family.

On Monday 6 August he met the Provincial Fr James Heuser and the Provincial Council of the East United States Province (SUE) to assess the implementation of the recommendations from the Extraordinary Visitation of the previous year (2006) made by Fr Joaquim D'Souza. On 12 August he left for Montreal (Québec, Canada) and the following day met the Superior of the Vice Province of Canada (CAN), Fr Richard Authier, and his Council, likewise to assess the implementation of the recommendations of the Extraordinary Visitation made the previous year.

On 14 August the Regional Councillor arrived in Guatemala City to begin the Extraordinary Visitation of the "Divine Saviour" Province of Central America (CAM). On 15 he had a meeting with the Provincial Fr Luis Corral Prieto and his Council, and the same day began visiting the 24 Communities that the Province has in six countries (Central America and Panama).

On 10 October Fr Esteban Ortiz interrupted the Extraordinary Visitation to take part in the final part of the annual meeting of the Provincial Delegates for Youth Ministry, this year being held in

Cuzco, Perú. On 14 October he then went to Quito, Ecuador, for the annual meeting of the Provincials of the Interamerica Region, taking place in the Salesian Regional Centre of Ongoing Formation (CSRFP), for the purpose of making an evaluation of the progress made in the Region in this six-year period. During the morning Bishop Camino Castrel-lón Pizano SDB of Tibú (Colombia), gave a presentation of the guidelines of the V General Conference of the Bishops of Latin America and the Caribbean, held at Aparecida (Brazil).

On 21 October the Regional Councillor returned to the Province of Central America to continue the Extraordinary Visitation and complete it in the Retreat House at Ayagualo (El Salvador) with a meeting with the Rectors and some confreres from that country on 16 November, and one with the Provincial and his Council the next day.

On Sunday 18 November Fr Esteban Ortiz went to Guatemala City to take part in the opening of the V CONGRELAT (Latin-American Congress of Don Bosco Past Pupils).

On 19 November he travelled to Los Angeles (California, United States) to assess with the Provin-

cial Fr David Purdy, and his Council the implementation of the recommendations of the Extraordinary Visitation of the "St Andrew" Province (SUO) which took place the previous year (2006).

Between 21 and 25 November, the Regional Councillor was in Mexico for a brief visit to the two Provinces in this country (MEG e MEM). In the Province of Guadalajara he had a meeting with the Provincial, Fr Filiberto González Plasencia, and his Council and visited the houses of formation of the Novitiate and of the Theologate. Afterwards in the Province of México he also had a meeting with the Provincial, Fr Miguel Aguilar Medina, and his Council, visited the Postnovitiate and Prenovitiate Communities, gave the "Good night" to those attending the National Congress of the Salesians-Cooperators, greeted the young people taking part in a vacations meeting as well as the leaders of youth groups from the Province who were attending a course as part of the training programme called "Vivir Valdocco".

Finally the Councillor arrived in Caracas on 25 November to chair meetings of the communities of the "St Luke" Province (VEN), in the discernment process for the appointment of a new Provincial

to take the place of Fr Jonny Reyes Sequera; in the course of a week he chaired meetings in Caracas (2), Barinas, Puerto Ayacucho, Valencia and Coro, attended in all by 145 confreres.

Fr Esteban Ortiz then returned to Rome on 2 December to take part in the winter plenary session of the General Council.

The Councillor for the Region East Asia - Oceania

As soon as the summer plenary session of the General Council finished, the Regional Councillor, Fr Václav Klement, left for a short but very busy visit to Thailand (28-31 July and 11-15 August). He was able to visit in particular the two Aspirantates and the Postnovitiate at Sampran, and then with the Provincial Fr John Bosco Theparat all the Salesian centres in the south in the diocese of Suratthani. The high point was the visit to the Don Bosco village at Bangsak, with work for the orphans developed in the area hit by the tsunami in 2004. Fr Klement was able to admire the courageous and patient presence of the confreres in the places with a majority of Muslims which for the last four years have been suffering from

the violence of the extremists.

Between 1 and 10 August at Hua Hin, in Thailand, there was an ongoing formation course in which almost half the Rectors (64 confreres) from the East Asia -Oceania Region took part. For the first time the programme was carefully prepared by the "*Mobile regional team for ongoing formation*", very well led by Fr Francis Gustilo (FIN) and Fr Giovanni Marsiglio (GIA). The emphasis was placed on the spiritual and pastoral guidance of the confreres. Fr Michael Winstanley (GBR) and Fr Danilo Torres (FIN) brought the wealth of their experience to the sessions.

Between 16 and 28 August the Regional paid a short visit to the Papua New Guinea - Solomon Islands Delegation, to give support to the process of Salesian consolidation and animation in progress. Here too the main emphasis was on vocational promotion and formation, with special reference to the Aspirantates at Port Moresby and Vunabosco and to the new Novitiate at Kumgi.

The last three days of August were spent at the "*Cura*trium" of the Interprovincial formation centre in Manila - Parañaque. It was the first regular meeting held since the signing of the Convention between the six Provincials

concerned (2005). At Parañaque the formation team from "Seminario ng Don Bosco" and the lecturers from the "Don Bosco Center of Studies" met together with the Provincials from Provinces concerned (FIN, FIS, ITM, KOR, THA, VIE). There was general satisfaction at the growth in synergy among the Province involved, an improvement in the quality of the formation and an increase in the number of students now coming from eight countries.

The final Visitation in the Region was dedicated to the young Vice Province of Indonesia - East Timor (ITM) between 1 and 15 September. Fr Klement was able to pay a quick visit to all the communities, giving special attention to the animation of the formation houses. The young Vice Province has recently completed a twofold structure of all the stages of formation up to the postnovitiate in both countries.

Immediately afterwards Fr Klement went to Prague for the *Extraordinary Visitation of the Province of the Czech Republic and Bulgaria* (CEP), which took place between 17 September and 27 November. During the Visitation in all the communities both in Bohemia and in Bulgaria there were celebrations for the 80th an-

niversary of the presence of the Salesians in the country which began on 28 September 1927 with the Servant of God Fr Ignàc Stuchlý. The high point of the celebrations was the two days 28-29 September at Fryšták, with Mass at which Bishop Karel Herbst SDB, Auxiliary Bishop of Prague presided, attended by all the Salesian Family. Towards the end of the Visitation there was the first working session of a meeting of the Provincial Councils of the two sister Provinces of Slovakia (SLK) and the Czech Republic (CEP) at Brno, on 25 November.

When the Extraordinary Visitation of the Czech Republic was completed, the Regional went to South Korea (KOR), where between 28 November and 2 December he directed the consultation for the appointment of the next Provincial, gathering together almost all the confreres in discernment meetings in three different places.

On 3 December the Regional returned to Rome.

The Councillor for the Region South Asia

When the summer plenary session of the General Council fin-

ished, the Councillor for the South Asia Region, Fr Joaquim D'Souza, left for India. Not having to make any Extraordinary Visitations in this period he planned visits to the Provinces in the Region. He spent the first month (3 August - 8 September) in the Province of Mumbai (INB), directing in different places the consultation process for the appointment of the new Provincial and visiting the formation houses (the novitiate and the postnovitiate at Nashik, and the house of studies for the students of theology at Pune) and other houses on the outskirts that he had not been able to visit previously, also because in the two six-year periods he had not personally made the Extraordinary Visitation of this Province. He also met the Provincial Council to consider the implementation of the recommendations given at the last Extraordinary Visitation undertaken in 2003-2004 by Fr Francis Alencherry.

From Mumbai the Regional went to Calcutta on 9 September, to begin another consultation for the appointment of the Provincial and to visit the houses of formation (the prenovitiate at Azimganj, the novitiate at Siliguri, the postnovitiate at Sonada and the post-

novitiate for Brothers at Kalyani), also meeting the Provincial Council to assess the process for the implementation of the recommendations from the last Extraordinary Visitation held in 2003. He also made a courtesy call on Archbishop Lucas Sircar SDB of Calcutta.

Not being able to enter Myanmar according to his original programme, since he was refused an entry visa, Fr D'Souza returned to the Province of Mumbai, where he spent some days in the postnovitiate at Nashik, before continuing his visits to the other Provinces. Between 28 September and 2 October he was in Chennai to take part in a meeting of those in charge of Youth Ministry in the various Provinces of the Region. Then he went to Sri Lanka (2-7 October) for a visit and in order to assess the implementation of the recommendations of the Extraordinary Visitation held in 2007.

From Colombo the Regional took a flight to Guwahati to take part in a meeting of the Provincials' Conference SPCSA, at which the Vicar of the Rector Major Fr Adriano Bregolin presided, with the topic of the Salesian Family (9-10 October), also attended by the World Delegates, Fr Stjepan Bolkovac for the Salesians-Cooperators, and Fr Jeronimo Monteiro for the Don

Bosco Past Pupils. He then accompanied the Vicar of the Rector Major to Dimapur for the celebration of the 25th anniversary of the IND Province on 12 October.

Immediately after the celebration, Fr D'Souza went to the Province of Bangalore (INK) to begin on 14 October, a visit to the formation houses (the prenovitiate at Mysore, the novitiate at Padivayal, the postnovitiate at Aluva and the theologate at Bangalore). In these circumstances he also took part in the Province celebrations held in Irinjalakuda in Kerala on 20 October for the Jubilees of profession and ordination of various confreres. He also gave a conference to the Rectors and those in charge of communities and had a meeting with the Provincial Council about the implementation of the recommendations from the Extraordinary Visitation made in 2005.

On 23 October the Regional went to Chennai for another visit to the formation houses (the novitiate at Yellagiri Hills, the house of studies for the students of theology at Chennai)) and to groups of confreres gathered together in various places. During his journeys through the INM Province he also made courtesy calls on the Salesian Bishop Soundaraj Peri-

anayagam in Vellore, and Bishop Joseph Antony Irudayaraj in Dharmapuri. He also gave a conference to the Rectors and those in charge of communities and had a meeting with the Provincial Council for an assessment of the implementation of the recommendations of the Extraordinary Visitation of 2006.

On 29 October Fr D'Souza moved on to the Province of Tiruchy, where he spent a week, going to the houses of formation (the prenovitiate at Coimbatore, the postnovitiate at Yercaud and the house of studies for the students of theology at Tiruchy), giving a conference to the Rectors and those in charge of communities and concluding with a meeting of the Provincial Council once again in reference to the implementation of the recommendations of the last Extraordinary Visitation in 2002.

On 6 November Fr D'Souza travelled to Sana'a, the capital of Yemen, where he met the four confreres gathered there from the four centres in the country (Sana'a, Taiz, Hodeidah and Aden), where they provide a valuable pastoral service for the Missionary Sisters of Charity of Blessed Mother Teresa of Calcutta, and to the foreign Christian

workers. From Yemen, the Regional went to the new foundation at Fujeirah in the United Arab Emirates (U.A.E.), where he met the two confreres who are preparing to take over the management of the "St Mary's Catholic High School", belonging to the Diocese. On 12 November Fr D'Souza went to Kuwait to meet the Salesian community of four confreres who are looking after the "Indian English Academy School", for the children of Indian and Philippine workers, and also for Muslim Arabs. At both Abu Dhabi and in Kuwait he was able to make courtesy calls on Bishop Paul Hinder, OFM.Cap., Vicar Apostolic of Arabia, and Bishop Camillo Ballin, M.C.C.I., Vicar Apostolic of Kuwait, and Archbishop Moungeled El-Hachem, Nuncio Apostolic of Bahrain, Kuwait, Qatar and Yemen, who is resident in Kuwait, to exchange news and discuss the prospects for the future of our foundations and works in the Islamic countries of the Gulf.

Having returned to India on 16 November, Fr D'Souza spent a short time in Hyderabad, where he gave a conference and celebrated Mass for the 57 deacons from all the Provinces of the South Asia Region who were following a spiritual-pastoral course in prepara-

tion for ordination to the priesthood. The following day he also gave a conference to the Rectors and those in charge of communities. Moving on from Hyderabad to Chennai, he took part in a three day course (19-21 November) on the precapitular document with the 28 participants in the approaching 26th General Chapter. Travelling from Chennai to Bangalore, he spent three days spiritual retreat with some confreres and lay people (22-24 November), before reaching Goa, where he spent three days with his family and on 27 November gave a conference to the Rectors and those in charge of communities.

Having completed all the visits to the Provinces in the Region, on 1 December, the Councillor Fr D'Souza, returned to Rome for the winter session of the General Council.

The Councillor for the Region North Europe

During the summer session of the General Council between 13 and 16 July 2007, the Regional, Fr Albert Van Hecke, went to Colle Don Bosco to take part in the conclusion of a Retreat for confreres from North Belgium.

At the end of the work of the Council, the Regional left for Cogne, in Piedmont, for a period of rest, returning to the Generalate on 16 August.

Between 24 and 26 August he was in Warsaw (Poland) for the installation of the new Provincial Fr Sławomir Łubian. He also had the opportunity to visit the annual 'Campo Bosco' which brought together about 500 young people from the Warsaw Province.

He then went to Malta, between 26 and 30 August, to visit the Delegation and see how things were progressing. He also had the opportunity to visit all the houses and to present the progress in the preparation for the GC26. For the same purpose between 31 August and 5 September he visited all the communities in the Irish Province.

On 7 September the Councillor left for Colle Don Bosco to receive, the next day, the first profession of the 23 novices from 9 countries in Europe. These are occasions for great joy and thanksgiving to the Lord for the gift of the Salesian vocation to the Congregation.

Immediately afterwards the Councillor went to Slovenia to begin the *Extraordinary Visitation of the Province of Slovenia*, which lasted until 20 October. The confreres of this Province are work-

ing in five countries: Slovenia, Austria, Italy, Montenegro and Serbia. During the Visitation the Councillor was able to see the dynamism and the fidelity of the confreres to the Salesian charism and the very significant option of the Province for young people both in Slovenia, and in the 'diaspora' of Serbia and Montenegro among the Catholic minority.

Between 5 and 8 October the Councillor went to Prague in the Czech Republic to preside at a meeting of Provincials and Vice Provincials from the CIMEC area. The purpose of this meeting was to study work for Vocations and to improve the initiatives in the various Provinces.

After a short stop over in Rome on 20 October, between 26 and 29 October Fr Van Hecke was in Przemyśl, in the Krakow Province (Poland), for the celebration of the centenary of the work and the 80th anniversary of the building of the church. It is of considerable significance in Poland, among other things for the presence of Blessed August Czartoryski and the well-known organ school, founded by the Servant of God Cardinal August Hlond. On 29 the Councillor returned to Rome.

On 2 November the Councillor left for Tunisia, where at Manou-

ba, near Tunis, our confreres look after an elementary school with about 600 Muslim boys and girls. He also visited the large diocesan elementary school in the centre of the capital Tunis, the direction of which we took over in September 2007. There was also the opportunity to visit the FMA Sisters at Menzel Bourgiba. He returned to Rome on 4 November.

Between 6 and 11 November he was in the Province of Piła in north west Poland. He was able to visit the studentate at Łąd and most of the houses in this flourishing and promising Province.

On 10 November, in Piła, he took part in a meeting of the Polish Provincial Conference. There was discussion about the process of restructuring the formation houses in a Poland and there was also an assessment of the pilgrimage of the relics of St Dominic Savio throughout Poland. It was a pilgrimage that aroused great enthusiasm and a renewed awareness of and devotion to this Saint of youth and of young families.

Between 13 and 17 November the Councillor was in Austria to undertake the consultation for the appointment of a new Provincial. The consultation was held in the context of a day of recollection in three places in the Province (Vi-

enna, Graz and Linz). They were occasions of deep prayer, discernment and co-responsibility for the confreres.

Between 22 and 27 November Fr Van Hecke was in Belgium at Groot-Bijgaarden for a meeting of the Provincials of the Atlantic-German area of the Region. The theme for the meeting was the preparation of Rectors.

On 28-29 November he was in Ireland to take part in the funeral of Fr Joe Lucey, Vice Provincial, who died suddenly at 47 years of age, and to take the Christian and religious condolences of the Rector Major to the family and confreres so sorely tried.

On 30 November he returned to Rome to prepare for the winter session of the General Council.

The Councillor for the Region West Europe

When the summer plenary session of the General Council finished, on 28 July Fr Filiberto Rodríguez left for Salamanca, to spend a long weekend with his family. Then on 2 August he went to Turin where he actively joined in the activities of the *Campobosco* for young people from Spain and Portugal which ended on 6 August.

On 8 August he left for Mexico, where he remained until 24 at Amatitan, preaching a Retreat to those in formation from the Province of Guadalajara and then taking part in the Congress of Mary Help of Christians in Mexico City.

He spent 25 and 26 with his family in Salamanca and then between 27 and 30 August he accompanied the Province of León (Spain) in planning days for the new school year.

Between 1 and 4 September he attended and took part in the meeting in Madrid organised by the Formation Commission of the West Europe Region.

During this period Fr Filiberto did not have any Extraordinary Visitations in the Region. Between 5 and 11 September he was in Rome and then between 12 and 16, in Pamplona, he took part in *Eurobosco*, the European Congress for Salesian Past Pupils.

Between 17 and 23 he visited the houses in the Province of Portugal. The communities organised small meetings for discussion and the exchange of information.

After spending some days in the Don Bosco House in Madrid, on the 27, 28, and 29 September he attended a number of celebrations organised on the occasion of

the 150th anniversary of the St Francis Xavier Foundation in Gragnan (Bordeaux).

On 1 October he returned to Rome where he remained until 8, when he left for Argentina to accompany, by taking part in several meetings, the process of the unification and the reorganisation of the presence of the Salesian charism, involving all the Provinces working together. He visited several houses in the Provinces of Buenos Aires, Rosario, Córdoba and La Plata. In La Plata he had a meeting with all the Provincial Councils in Argentina and another with that of Bahía Blanca, a Province he had not been able to visit. He returned to Rome on 19 October.

On 22 and 23 he accompanied the Rector Major on a quick visit to Barcelona.

Because of a strike of air traffic control in France he was unable to be present in Lourdes, with the Rector Major at a long-standing engagement with all the Salesian Family in France.

He was very pleased to be able to take part in the celebrations for the Beatification of the 498 Martyrs in the religious persecution in Spain during the years of the civil war.

The month of November very filled with travels and engagements for the Regional of West Europe:

- Between 2 and 5 November in Krakow he took part in a meeting organised by ACSSA on "Salesian Education in difficult times".
- Between 7 and 11 he took part in the annual meeting of the SDB and FMA Provincial Councils of Belgium and France. He took the opportunity to present the consultation for the appointment of the Provincial of the Province that will result from the unification of the current Provinces of South Belgium and France.
- On 12 and 13 in Barcelona he prepared documents for the consultation for the new Provincial.
- On 14 and 15 he visited the formation communities: the theologians in Seville and the novices in Granada.
- On 16 at a meeting with the Rectors and Provincial Councilors at Martí - Codolar he began the consultation process for the appointment of a new Provincial in Barcelona.
- On 17 he visited the houses of the postnovitate at Burgos and the other community of the school and returned to Madrid.

- On 19 in the morning he took part in a meeting connected with the Foundation of the NGO *JTM*; then in the afternoon presented to the Rectors and the Provincial Councillors of Madrid the consultation for the new Provincial; and he finished the day with a third meeting at the "Misiones Salesianas" House, with the annual meeting of the "Junta de la Procura".
- On the 20, 21 and 22 he took part and chaired one of the ordinary meetings of the Iberian Conference. In this November meeting there is an assessment of the progress of the various National Delegations and of the sectors of Youth Ministry.
- Between 23 and 27 he visited the various houses in the Bilbao Province. Here too the communities had arranged small meeting for discussion and the exchange of information.

On 29 November Fr Filiberto returned to Rome to take part in the winter session of the General Council.

The Councillor for the Region Italy and the Middle East

When the summer plenary session of the General Council fin-

ished, Fr Pier Fausto Frisoli, after a visit to his parents, took part, between 16 and 18 August, in a meeting of priests in the first quinquennium of ordination and of Brothers in the first five years of their perpetual profession held at Rocca di Papa. He gave a talk about the Salesian view of the vow of poverty.

Then between 19 and 21 August he went to Ivrea to visit the confreres who were following a course of immediate preparation for perpetual profession, conducted by Fr Giuseppe Buccellato, and animated by Fr Enrico Castoldi.

On 24 August he gave a talk during the Week of Education to a World View, organised by VIS at Pallanza. On 26 he chaired the Assembly of the Adriatic Province at L'Aquila, giving a talk on the priorities of Rectors in government and animation.

On 27 and 28 August he was in Messina to meet the confreres who were on a course for the first phase of preparation for perpetual profession. On the following days between 29 August and 1 September, he took part in the *Agorá* of the Salesian Youth Movement at Loreto, and in the meeting of young people with the Pope which followed.

On 2 September he visited the novices on Retreat at Guarcino. On 5 he gave a talk on the identity of the teacher in a Salesian school to about 700 teachers and staff from the North East Italy Province (INE). The following day at Genoa he gave a talk at the Assembly of the Liguria-Tuscany Province (ILT), attended by Salesians and lay people.

On 15 and 16 September he was in the Lombard-Emilian Province (ILE), where he chaired a meeting of the Provincial Council, a year after the Extraordinary Visitation, gave a talk at the Study Day of the Salesian Youth Movement and presided the perpetual Profession.

Between 17 and 20 September at Genzano, Rome he presided at the CISI-PG Assembly dedicated to programmes of education to the faith.

On 22 September he took up again the *Extraordinary Visitation of the Special Circumscription of Piedmont and the Val d'Aosta* (ICP), meeting the Salesian Family and visiting in succession the communities of Lombriasco, Torino-San Giovanni Evangelista, Venaria, Avigliana, Vigliano Biellese and Asti. Between 22 and 25 October he returned to Rome, where

he took part in the third and last phase of the Formation Course for new Rectors. Then he continued the Visitation in Piedmont of the communities of Torino-Monterosa and Oulx.

Between 4 and 12 November with the Italian Provincials he took part in the celebrations for the Beatification of Zephyrinus Namuncurá, also visiting some of the communities in San Paolo (Brazil) and various communities and places with Salesian associations in Patagonia.

Between 13 and 16 November he took part in the first part of the formation course for newly appointed Rectors, and then returned to Piedmont to visit the communities of Casale Monferrato and Lanzo. The with Fr Tarcisio Scaramussa, he concluded the Extraordinary Visitation of the ICP with two days of work with the Provincial Council and the concluding Assembly on 30 November.

On 2 and 3 December at Montebelluna, he took part in a formation meeting for Economers, organised by the Economy Section of the CISI.

On the evening of 3 he returned to Rome.

5.1 Letter of the Rector Major to the Salesians of Spain for the Beatification of the Salesian Martyrs

Below is the letter written by the Rector Major to the Salesians of Spain, on the occasion of the Beatification of the Salesian Martyrs. It is a message that is of interest to the whole Congregation and the Salesian Family.

To the Salesians of Spain

Dear Brothers,

With profound gratitude to God and fraternal joy we are preparing to celebrate the Beatification, which we have wanted for so long, of the Martyrs from the former Spanish Provinces of Betica and Celtica. Their colleagues from the Tarracona Province were beatified six years ago. These 63 confreres remind us that faithfulness to God can require a supreme act of love, to give up one's life for one's friend, and assures us that even in this trial God is faithful to those who love him to the end.

Through the signing of the Decree of Martyrdom last year and the Beatification ceremony which we are celebrating on 28 October, the Church recognises these our brothers as martyrs. That is what

they are, and that is what we want to celebrate. They were not heroes or victims of either side in the Spanish Civil War; they are witnesses to Jesus Christ and for him alone they gave up their lives even to shedding their own blood.

To die as a martyr is primarily a grace, which God gives to those he loves in a very special way. The granting of this gift, the preferential love of God for each of our brothers, is what we want to, and must, celebrate with gratitude. Without doubt, 28 October will be a great day for the Congregation, for Spain and for the Salesians of Spain. In the name of Don Bosco and of all Salesians, I join you in thanking God for the love he has shown us. I congratulate Salesian Spain for this priceless gift it is making to the Congregation and to the entire Salesian Family – the testimony of the greatest possible love which 63 of our brothers have sealed with their lives.

Martyrdom is the proof which guarantees the faithful implementation of the Salesian charism in Spain. I also believe that this official recognition from the Universal Church comes at an important time for Salesian Spain, which has just celebrated the 125th anniversary of the arrival of the Salesians at Utrera and is awaiting the

opening of the next General Chapter. These two events prompt us to renew our apostolic passion towards the young. What better demonstration of passion than the offering of one's own life?

The martyrs offer us a model and an encouragement to apostolic generosity at this historic moment. The Beatification of these brothers who were martyred during a sad episode of your history is an invitation to live our commitment as believers and as Salesians with greater integrity. This historic occasion gives us a wonderful opportunity to bear courageous witness to our faith and to our fidelity to God and to the young.

The Passion of Christ was, and continues to be, the best news for humanity (its salvation). In the same way, the Beatification of the martyrs is the proclamation of a piece of good news, a word of hope and a source of serene joy. God continues his work of salvation and continues to need people who can make themselves completely available to their brothers and sisters, by offering themselves totally to him. A world without God is a world without a future. We believe and hope in a new world which is better and more human, and we are fully involved in building that world. The blood of the martyrs is

the seed of this future which we are confidently expecting: the end of a world of hate and death, of the absence of God and of human irresponsibility. May the blood of the beatified Salesian martyrs be the seed of new vocations and of a vigorous rebirth of the Salesian charism in your blessed homeland.

God asked our martyred brothers for extreme generosity in making a radical and sudden choice. God and young people expect from us the courage of our clear and persevering choice, and the joy of living in their service. May Mary, the Queen of Martyrs, grant us to honour the memory of our brothers with the daily offering of our lives.

With affection, in Don Bosco,

Rome, 22 september 2007

D. Pascual CHÁVEZ
Rector Major

5.2 Zephyrinus Namuncurá, a fruit of Salesian youth spirituality

Below is the circular letter from the Rector Major to the whole Salesian Family and to young people in our Salesian centres, on the occasion of the Beatification of the Venerable Zephyrinus Namuncurá.

***Dear Brothers and Sisters,
all the members
of the Salesian Family,
dear young people,***

I am writing to you with a heart full of joy for the beatification of the Spanish martyrs, at which I was able to take part on Sunday 28 October in St Peter's Square. The Lord has blessed us with 63 new beati who confirm what Don Rua said: "The holiness of the sons is proof of the holiness of the Father". They are an incentive to us in our efforts to make holiness a programme of life, especially at this time in which society needs passionate witnesses to Christ at the service of men.

The joy increases like a river in flood with the approaching beatification of Zephyrinus Namuncurá, on Sunday 11 November, this time in Chimpay, where he was born and which over the years has become the destination of pilgrims. His reputation for holiness goes back to 1930, when Fr Luigi Pedemonte began collecting and publishing testimonies and was recognised first of all when he was declared Venerable by Pope Paul VI in 1972 and afterwards by the decree for his Beatification signed by Pope Benedict XVI on 6 July 2007.

The holiness of Zephyrinus is the expression and the fruit of Salesian youth spirituality, that spirituality of joy, friendship with Jesus and Mary, the fulfilment of one's duties, giving oneself to others. Zephyrinus represents the convincing proof of the fidelity with which the first missionaries sent by Don Bosco succeeded in reproducing what he had done at the Oratory at Valdocco: forming young saints. This continues to be our task today, in a world in need of young people inspired by a clear sense of the meaning of life, daring in the choices they make and firmly concentrated on God while they serve others.

The life of Zephyrinus is a parable of scarcely 19 years, but full of lessons.

He was born at Chimpay on 26 August 1886 and was baptised two years later by the Salesian missionary Fr Milanesio, who had negotiated a peace treaty between the Mapuce and the Argentinean army, making it possible for Zephyrinus's father to keep for himself the title of the "Great Cacico" and for his people the territory of Chimpay. He was eleven years old when his father enrolled him in the government school in Buenos Aires: he wanted to make his son the future de-

fender of his people. But Zephyrinus was not happy there and his father transferred him to the Salesian College of "Pius IX". Here grace began its work and transformed a heart not yet enlightened by the faith into an heroic witness to the Christian life. He at once showed a great interest in his studies, was enraptured by the practices of piety, loved the catechism and was appreciated by everyone companions and superiors alike. Two experiences launched him towards the highest peaks: reading the life of Dominic Savio, of whom he became a fervent imitator, and his first communion, when he pledged himself to complete fidelity to his great friend Jesus. From then on this boy who had found it difficult to "line up" and "be obedient to the sound of the bell" became a model student.

One day – Zephyrinus was already a Salesian aspirant at Viedma – Francesco De Salvo, seeing him ride up at the gallop called out to him: "Zephyrinus, what would you like best?" He expected a reply connected with horse-riding, an art at which the Araucani were experts. The boy, however, reining in the horse replied: "To be a priest", and then rode off again.

It was in these years of growth in the interior life that he became ill with tuberculosis. They arranged for him to return to his native climate but it was not enough. Bishop Cagliero then thought that it would be possible to find better treatment in Italy. His presence in the country did not go unnoticed: newspapers wrote admiringly about the Prince of the Pampas. Don Rua had him dine with the General Council. Pius X received him in a private audience, listening to him with interest and giving him his *ad principes* medal. On 28 March 1905 he had to enter the St John of God Brothers' hospital on Tiber Island, where he died on 11 May leaving behind him a memory of his inimitable kindness, diligence, purity and cheerfulness.

He was a mature fruit of Salesian youth spirituality. His remains are now in the Sanctuary in Fortín Mercedes in Argentina, and his tomb is the goal of constant pilgrimages, because of the reputation for holiness he enjoys among the people of Argentina.

Zephyrinus incarnates in himself the sufferings, the distress and the hopes of his people the Mapuce, the people who in the years of his adolescence were introduced to the Gospel and opened

their hearts to the gift of faith under the guidance of wise Salesian educators. There is an expression that sums up his whole programme of life: "I want to study so as to be useful to my people". In fact, Zephyrinus wanted to study, to become a priest and return to his people in order to contribute to the cultural and spiritual development of his people, as he had seen the first Salesian missionaries do.

A saint is never like a meteorite that unexpectedly flashes across the sky of humanity, but is rather the fruit of a long and silent gestation in a family, and in a people whose best qualities are expressed in that son of theirs.

The beatification of Zephyrinus is an invitation to believe in young people, even in those scarcely evangelised, to discover the fruitfulness of the Gospel that destroys nothing that is truly human, and the contribution made by education to this stupendous work of shaping the individual person so that he reproduces in himself the image of Christ.

Whoever thinks that religious faith is a form of adjustment or a lack of commitment to social change, is mistaken. On the contrary it is the force that makes the transformation of history possible.

Holiness, which by some is considered a peculiar condition little adapted to everyday life, in fact signifies mankind at its fullness translated into fact. The saint is someone who is genuine, fulfilled, happy. The testimonies of the contemporaries of Zephyrinus are unanimous in affirming the goodness of his heart and the seriousness of his commitment. "He smiles with his eyes", his companions said. He was an admirable, holy adolescent who today, can and must be proposed as a model and example to the young. Grateful to God for the extraordinary gift that in Zephyrinus He has given it, Salesian Argentina has the obligation of feeling responsible for keeping his memory alive, convinced that it can continue to propose to young people valid paths of holiness.

While we praise and give thanks to the Lord for this new piece in the beautiful mosaic of Salesian holiness, let us renew our faith in the young, in the inculturation of the Gospel and in the Preventive System.

Affectionately, in Don Bosco

Rome, 1 November 2007
Solemnity of All Saints

Fr. Pascual CHÁVEZ VILLANUEVA, SDB
Rector Major

5.3 New Salesian Bishops

1. *VELLA Rosario, Bishop of AMBANJA, Madagascar.*

On 17 November 2007 the Press Office of the Holy See published the appointment by Pope Benedict XVI, of the Salesian priest *Rosario VELLA* as *Bishop of the Diocese of AMBANJA (Madagascar)*.

Born on 8 May 1952 at Canicattì, in the Province of Agrigento (Italy), Rosario Vella became a Salesian on 12 September 1968, when he made his first religious profession at San Gregorio, Catania, in the Sicilian Province. Following the normal Salesian course of formation he made his perpetual profession on 14 September 1974 and was ordained priest on 27 May 1979, at the end of his theological studies in the Salesian Theological Institute in Messina. He obtained a degree in Philosophy at the University of Palermo.

After priestly ordination for two years he was with the young Salesians in the postnovitiate of San Gregorio in Catania. In 1981 he left for Madagascar as a missionary to undertake intense Salesian apostolic work. Sent to the community of Tulear, he worked in the missionary district of Ankililoaka (in the Diocese of Toliara), and

then became Rector and parish priest of that community when it was canonically erected in 1989. Between 1995 and 2004 he was parish priest and in charge of the missionary district of Betafo (in the Diocese of Antsirabe). From 2004 he was Rector and parish priest in the Salesian community of Bemaneviky (in the Diocese of Ambanja). He taught Patristics in the Inter-diocesan Major Seminary of Antsiranana, and was a member of the College of Consultors in the Diocese of Ambanja. He was ordained Bishop at Ambanja on 16 December 2007.

2. *BLANCO Jesús Tirso, Bishop of LWENA, Angola.*

On 26 November 2007 the Press Office of the Holy See published the appointment by Pope Benedict XVI of the Salesian priest *Jesús Tirso BLANCO* as *Bishop of the Diocese of LWENA (Angola)*.

Jesús Tirso Blanco was born on 3 June 1957 at Ramos Mejía (Buenos Aires, Argentina) and became a Salesian on 31 January 1976, when he made his first religious profession in the novitiate at Manucho. He then pursued his philosophical and pedagogical studies in the Salesian studentate in Buenos Aires and, after practi-

cal training, theological studies in the theologate at San Justo. Perpetually professed on 24 January 1982, he was ordained priest at San Justo on 28 September 1985.

After ordination, he spent a further year at San Justo, and then in 1986 left as a missionary for Angola, where he carried out his pastoral ministry. After a year as parish curate at Dundo, he was parish priest at Lwena between 1988 and 1991, and then Rector and parish priest at N'Dalatando between 1992 and 1996. He then

spent two years in Rome where he obtained a Licence in Missiology at the Gregorian University. Having returned to Angola, he was Coordinator of Youth Ministry for the Salesian Vice Province and the CEAST representative for National Youth Ministry. For a time he was also Delegate for Social Communication. In 2000 he was appointed Rector and parish priest of the Salesian community in São José, Lixeira, on the outskirts of Lwanda. Since 2005 he was Vice Provincial.

5.4 Our dead confreres (4th list 2007)

"Faith in the risen Christ sustains our hope and keeps alive our communion with our brothers who rest in Christ's peace. They have spent their lives in the Congregation, and not a few have suffered even to the point of martyrdom for the love of the Lord... Their remembrance is an incentive to continue faithfully in our mission." (C. 94).

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P AARTS Piet	Fleuriot-Tabarre (Haïti)	16/10/2007	83	HAI
P ABÀ Guido	Lanzo Torinese (Italia)	08/11/2007	85	ICP
P ABBÀ Giuseppe	Torino	12/11/2007	83	ICP
L AIROLDI Giuseppe	Torino	20/11/2007	54	ICP
P AMO HUSILLOS Manuel	Guadalajara (Spagna)	30/11/2007	73	SMA
P ANEAS RUIZ Francisco	Granada (Spagna)	25/11/2007	76	SSE
P ARROBBIO Renzo	Torino	18/09/2007	70	ICP
P BÁEZ LÓPEZ Virgilio	Fernando de la Mora (Paraguay)	21/10/2007	69	PAR
P BARTHES Marcel	Toulon (Francia)	27/09/2007	89	FRA
P BERNARD André	Bruxelles (Belgio)	07/10/2007	70	BES
P BODEM Anton	Penzberg (Germania)	19/10/2007	82	GER
P BRAZIL Michael	Askeaton, Limerick (Irlanda)	28/10/2007	82	IRL
E CASTILLO LARA Rosalío José	Caracas (Venezuela)	16/10/2007	85	—
<i>Fu per 4 anni Ispettore, per 6 anni Consigliere Generale, per 2 anni Vescovo Coadiutore di Trujillo (Venezuela). Successivamente fu Segretario e poi Pro-Presidente della Commissione per la revisione del C.I.C. Cardinale dal 1985, fu Presidente della Commissione per l'interpretazione autentica del C.I.C., poi Presidente dell'Amministrazione del Patrimonio della Sede Apostolica e Presidente della Pontificia Commissione per lo Stato della Città del Vaticano, fino al 1997.</i>				
L CESARO Genesio	Torino	24/10/2007	86	ICP
P CRUMMEY John	Belfast (Irlanda)	28/11/2007	90	IRL
P CRUZ NAVARRO José Ismael	Valdivia (Cile)	13/11/2007	85	CIL
P FEDELI Flavio	Cremisan (Israele)	22/10/2007	94	MOR
P FRYDRYCH Alois	Ostrava-Vítkovice (Rep. Ceca)	05/12/2007	85	CEP
P GALIANI Giovanni	Napoli (Italia)	24/10/2007	78	IME
L GARCÍA MACÍAS Bartolomé Francisco	Logroño (Spagna)	01/12/2007	92	SBI
S GONZÁLEZ RODRÍGUEZ Luis Enrique	Puerto La Cruz (Venezuela)	01/12/2007	33	VEN
P GRANÉ Carlos Alberto	Buenos Aires (Argentina)	17/10/2007	85	ABA
P GUIJO GONZÁLEZ José Manuel	Roma	25/10/2007	74	RMG
<i>Fu Ispettore per sei anni</i>				
P HEIDERSDORF Benedetto	Conegliano (Italia)	02/10/2007	75	INE
P HONDA Zen'ichiro Yanuario	Nagasaki (Giappone)	03/11/2007	83	GIA
<i>Fu Ispettore per sei anni</i>				

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P JOHLER Josef	Oberstaufen-Kalzhofen (Germania)	01/10/2007	75	GER
L KALLUMKEL Joseph	Calcutta (India)	22/10/2007	77	INC
P KUROWSKI Józef	Kraków (Polonia)	07/11/2007	75	PLS
L LAUGLÉE Joseph	Parigi (Francia)	20/09/2007	69	FRA
P LLAMAS ARELLANO Alberto	Guadalajara (Messico)	20/10/2007	93	MEG
P LOI Orazio	Cusco (Perù)	04/06/2007	94	PER
P LUCEY Joseph	Limerick (Irlanda)	25/11/2007	47	IRL
L MARTINS Sebastião	Lorena (Brasile)	22/10/2007	93	BSP
P MAUCERI Sebastián	Caja de Agua (Venezuela)	25/09/2007	68	VEN
P McGRATH Patrick	Farnborough (Gran Bretagna)	08/11/2007	86	GBR
P MONDINO Esterino José	Córdoba (Argentina)	29/11/2007	83	ACO
P MORELLI Marcello	Varazze (Italia)	10/11/2007	82	ILT
P MRTVÝ Vincenc	Praga (Rep. Ceca)	21/09/2007	77	CEP
P MÜHN Francisco José	Córdoba (Argentina)	14/10/2007	89	ACO
P MUÑOZ FUENZALIDA Hugo	Santiago del Cile	29/08/2007	84	CIL
P NANNOLA Nicola	Caserta (Italia)	20/10/2007	96	IME
P PAPPALARDO Domenico	Pedara (Italia)	20/11/2007	90	ISI
P PATERNÒ Nicolò	Palermo (Italia)	07/10/2007	97	ISI
P PEDOT Giuseppe	Trento (Italia)	26/10/2007	84	INE
P PERINI Artur	Bagé (Brasile)	31/10/2007	79	BPA
P PIROG Tadeusz	Lubin (Polonia)	27/09/2007	70	PLO
P PUGLIESE Michele	Roma	15/10/2007	92	IRO
P RAMOS Juan Bosco	Sevilla (Spagna)	14/11/2007	67	SSE
P RAVASIO Bruno	Milano (Italia)	07/10/2007	76	ILE
P RESTELLI Carlo	Roma	06/10/2007	87	IRO
P RIVOLTELLA Aldo	Bologna (Italia)	07/10/2007	68	ILE
L ROBUSCHI Mirto	Roma	13/10/2007	81	UPS
P RODRÍGUEZ RUMBAO Miguel	Sevilla (Spagna)	31/10/2007	94	SSE
P ROTELLI Dino	Varazze (Italia)	06/11/2007	80	ILT
P RUBIO MORENO José María	Barcelona (Spagna)	07/10/2007	88	SBA
P RUSSO Lino	Damasco (Siria)	13/12/2007	93	MOR
P RYMBAL Krius	Mawjrong (India)	07/10/2007	40	ING
P SÁNCHEZ DELGADO Juan Antonio	Sevilla (Spagna)	16/10/2007	101	SSE
P SEPÚLVEDA Angel María	Medellín (Colombia)	29/11/2007	90	COM
P SIBILIA Giuseppe	Lecce (Italia)	27/10/2007	77	IME
P SOFIA Albert	Orange, NJ (U.S.A.)	11/12/2007	85	SUE
E STICKLER Alfons Maria	Roma	12/12/2007	97	-

Fu per 8 anni Rettore del PAS (UPS). Nel 1971 fu nominato Prefetto della Biblioteca Apostolica Vaticana. Consacrato Vescovo il 1° novembre 1983, fu proma Pro-Archivista e poi Archivista e Bibliotecario di Santa Romana Chiesa, da quando fu creato Cardinale il 25 maggio 1985, fino al 1988.

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P TAVELLA Ferruccio	Cairo (Egitto)	29/09/2007	71	MOR
L TRATZ Wirnto	Murnau (Baviera, Germania)	29/10/2007	53	GER
P VAN DE KERKHOVE Roger	Kigali (Rwanda)	08/12/2007	78	AGL
P VAN DER BOL Leonhardus	Rijswijk (Olanda)	08/12/2007	90	BEN
P VIGLIETTI Mario	Torino	08/11/2007	86	ICP
P WESOŁY Józef	Wrocław (Polonia)	25/10/2007	88	PLO
L WIPPLINGER Johann	Bad Mühlacken, Linz (Austria)	29/11/2007	99	AUS
P ZANOVELLO Ivano	Lungavilla (Italia)	09/11/2007	67	ECU
P ZINGALI Sebastiano	Pedara (Italia)	21/11/2007	86	ISI
P ZIVIČ Stanislao	Trieste (Italia)	01/10/2007	87	INE





