



acts

of the general council

year XCI september-december 2010

N. 408

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

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1. LETTER OF THE RECTOR MAJOR

«I am the vine, you the branches»

(Jn 15,5a)

THE VOCATION TO REMAIN ALWAYS UNITED TO JESUS TO HAVE LIFE

**THE HORROR OF PEDOPHILIA. – SOME DATA. – IN THE LIGHT OF THE GOSPEL. –
“WHAT MUST WE DO, BROTHERS?” (Acts 2.37). 1. Transparent admission of responsibility.
2. Victims take priority. 3. Accompaniment of transgressors. 4. Preventing abuse. – FOLLOW-
ING DON RUA’S EXAMPLE. – CONCLUSION.**

Rome, 16 August 2010

The anniversary of the birth of Don Bosco

My Dear Confreres,

I am writing to you on the anniversary of the birthday of our beloved Don Bosco. As we think of him, I am with you in whatever part of the world you may be where this letter reaches you.

This time I am not going to speak about the events of recent months; I would nevertheless like to recall the most important of them, which was, without doubt, the meeting with the Salesian bishops held in Turin between 21 and 25 May. It was a much appreciated opportunity and gift for all those who took part, and who enjoyed the various celebrations: Mass in Turin Cathedral on the occasion of the public display of the Holy Shroud; the Solemnity of Pentecost at Colle Don Bosco; the Solemnity of Mary Help of Christians at Valdocco. All of these occasions were a profound experience of Salesianity marked by the congenial company of the Successor of Don Bosco, by the family spirit, by cheerful and sincere participation in the different events, by the rediscovery of the Salesian charism as a specific way of carrying out the episcopal ministry. For the rest, I am sure you were able to follow this and other Congregation events through our website.

THE HORROR OF PEDOPHILIA

After my last letter on Salesian Youth Ministry which, especially because it deals with the “heart of our mission”,¹ I consider to be very challenging, I now propose to share with you in a familiar way, as a father with his sons, a topic which has recently taken centre stage in the media and which has caused a huge and very serious scandal. I refer to the wave of protest without precedent which concerns the Church, the priesthood and consecrated life, following the publication of news about terrible, horrible cases of sexual abuse perpetrated on minors, and about the often inadequate manner in which these cases have been handled. They are scandals the gravity of which we recognise and which need to be remedied promptly and effectively. “The Catholic Church”, someone has written, “is facing one of the most serious crises in its history”.²

Beginning in the eighties in Canada, the publication of these facts continued in the United States during the nineties, then coming more recently to Australia, Austria, Belgium, France, Germany, England, Ireland, Italy, Holland and Switzerland.³ The cases so far documented reveal a phenomenon which peaked in the thirty year period 1950-1980, but of which there were episodes which also took place many years previously; it is possible that other more recent facts may come to light. A veritable “tsunami” of news has borne down on the Church and, sometimes, on our Congregation as well, and unfortunately its intensity is unlikely to diminish too easily. To imagine these reactions, as being, or worse still, to reduce them to being merely an organised plot would be well off the mark. The crisis has made it clear that this is perhaps the one case in which society today, es-

¹ P. CHÁVEZ, “*And he took pity on them, because they were like sheep without a shepherd, and he set himself to teach them at some length*” (Mk 6:4). *Salesian Youth Ministry*, AGC 407 (2010), cf p. 49.

² EDITORIAL, *Scandal of pedophilia: God in the victims*, “Il Regno” – Regno-doc. n. 10, 2010, p. 289.

³ A brief summary of the facts and of the reactions by the Church are listed in M.E. GANDOLFI, *Geografia di una crisi*, “Il Regno” – Regno-att. n. 6, 2010, 075 (2010), p. 168.

pecially the more liberal and secularised society, so often tolerant and even neutral regarding moral and religious values, is disposed neither to compromise nor to forget, and much less so when it is an issue concerning the Catholic Church.⁴

For us Salesians this crisis is especially painful and discouraging. It is painful because as members of the Church we cannot but share with the Pope his deep distress, “shame and remorse”,⁵ and with the victims the dismay and sense of betrayal they have experienced through these “sinful and criminal acts”⁶ It is also discouraging since committed as we are to returning to the young with the heart of Don Bosco in order to bring them the Gospel of Jesus, these very grave faults and the reactions, not always adequate, of authority, represent a real ‘eclipse of evangelisation’: and, as the Pope wrote, “have obscured the light of the Gospel to a degree that not even centuries of persecution succeeded in doing”.⁷ For us Salesians, finally, this crisis is especially painful and discouraging, because some of the victims are children who are the very reason for our consecration, and some of the guilty are Salesians, our brothers in vocation and companions in the mission.

It is my profound belief that we can, and we must, make of this crisis an occasion for deep-rooted personal and community purification, and for renewed commitment to apostolic holiness. So in this letter I want to offer you the reasons for and indicate ways of “passing through this trial as Christians should”.⁸

⁴ “What State has investigated this fearful phenomenon in depth, making provision, including preventative action, which is clear and explicit against the abuses of pedophilia which it finds amongst its citizens, in families or public school institutions? Which other religious confession has taken action to discover, report and take up the problem publicly, bringing it to light and explicitly pursuing it? Let us especially avoid insincerity: in other words focusing on the limited number of cases of pedophilia verified in the Catholic Church, while not opening our eyes to the tragedy of an often violated and abused childhood everywhere, yet without the scandal” (J. NAVARRO-VALS, *The Pope and the scandal of pedophilia*, “La Repubblica”, 1 April 2010, 35).

⁵ BENEDICT XVI, *Pastoral letter to the Catholics of Ireland*, 19 March 2010, n. 6.

⁶ BENEDICT XVI, *Ibidem*, n. 1.

⁷ BENEDICT XVI, *Ibidem*, n. 4.

⁸ Card. A. BAGNASCO, *Opening Address of the Cardinal President at the 61st General Assembly of the Italian Bishops’ Conference*, Rome, 24 May 2010, n. 2.

SOME DATA

Even if it be true, and this must never be overlooked, that “the problem of child abuse is not peculiar... to the Church”,⁹ it is absolutely necessary to recognise the fact that “one single case of pedophilia [in it] is already one too many... and such behaviour is doubly reprehensible when committed by a man of the Church, a priest, a consecrated person”.¹⁰ Having said that, one has to recognise – and not remain silent about it, as the mass media tend to do – that the Catholic Church is not a place *par excellence* for pedophiles:¹¹ “cases of pedophilia amongst clergy are equal to or even fewer in number than those found in other categories of people”.¹²

The data, so shocking on account of the extent of the phenomenon of the abuse of minors, is available for everyone: in this regard one can read a report of the WHO with an estimate of the cases of the abuse of boys and girls in different forms referring to the year 2002.¹³ More than a million and a half children each year are forced into international rings of sexual exploitation, adding to an already large number of ten million minors, enslaved in prostitution networks, the sex trade and sex tourism, pornography. According to UNICEF, the sexual market is an industry which, with an estimated turnover of 12 billion dollars annually,

⁹ BENEDICT XVI, *Pastoral letter to the Catholics of Ireland*, n. 2.

¹⁰ Mons. M. CROCIATA, *A look at the situation of the Church in Italy. Address at the Italian Priests' Commission*, Rome 29 April 2010.

¹¹ Cf. M. INTROVIGNE, *What lies behind the scandals?*, “Avvenire”, 22 March 2010: “If we compare the Catholic Church in the United States with the main Protestant denominations we discover that the pedophile presence is – according to the denominations – from 2 to 10 times higher among Protestant pastors than among Catholic priests [...] During the same period when about one hundred American priests were sentenced for the sexual abuse of minors, the number of gymnastics teachers and trainers of youth sports teams... found guilty of the same crime by US courts was around six thousand [...] According to regular reports from the US Government, some two thirds of the sexual molestation of minors came not from strangers or teachers [...] but from family members”.

¹² Mons. M. CROCIATA, *A look at the situation of the Church in Italy*.

¹³ Cf. WORLD HEALTH ORGANIZATION, *Global Estimates of Health Consequences due to Violence Against Children*, Genève, 2006.

appears, in terms of its monetary value, as the third illegal activity after drug and arms trafficking.¹⁴

Underlying this very real “sex industry”, there is also an active “sex culture”, often defended, fostered, and even justified. In a report presented to the UN General Assembly on 21 July 2009, there was mention of the extraordinary growth of *on-line* pedophile and pornographic websites.¹⁵ One should not be surprised then, if “according to some recent statistics, one out of three girls and one young man out of seven have been subjected to sexual violence before they reach their majority”.¹⁶ In addition it should be remembered that “the overwhelming majority of abuse (84-90%) occurs in the family, and 27% involves a close family member”.¹⁷

In general, one could say that among the cases of sexual abuse reported, 30% concern cases of pedophilia,¹⁸ a further 30% ephebophilia and the remaining 40% deal with victims who had already reached their majority. “In the USA in 2008 alone 62,000 people were identified as having committed acts of abuse against minors, while the proportion of Catholic priests was so small as

¹⁴ Cf. http://www.intervita.it/IT/condividiamo/news/22_ottobre_2007_-_notizie_di_intervita.aspx.

¹⁵ The report gave a number of 261,653 sites in 2001. Three years later, in 2004, they had become 480,000.

¹⁶ Cf. *La Repubblica*, 24 August 1989, p. 16.

¹⁷ G. CUCCI - H. ZOLLNER, “Osservazione psicologiche sul problema della pedofilia”, *La Civiltà Cattolica* N. 3837 (1 May 2010), p. 214. In Italy, for example, “in 1999, of a total of 522 people reported, 357 were known to the victim; amongst these 338 belonged to the family nucleus; for the remaining 165 cases the perpetrator of the crime was unknown to the minor. In 2000, of a total of 621 people reported, 476 were known to the victim; of these, 449 belonged to the family; of the remaining 145 cases the perpetrator of the crime was not known to the minor” (M. PICCOZZI - A. ZAPPALA, *Criminal profiling*. From analysis of the crime scene to a psychological profile of the criminal Milan, Mc Graw-Hill, 2008, 228).

¹⁸ Strictly speaking, pedophilia is sexual activity or phantasy with children, prepubescent as its object, children that is under 13 years of age, which takes place for a period of at least 6 months, and which is carried out by a person who is no younger than 16. Not infrequently it is incorrectly identified with ephebophilia, which is the attraction an older person feels to adolescents or older youths. Cf. ASSOCIAZIONE PSICOLOGICA AMERICANA, *Manuale Diagnostico e Statistico dei Disturbi Mentali DSM-IV-TR*, Milan, Masson, 2001, 610s.

not to be taken into consideration as a group”.¹⁹ More concretely, regarding abuse carried out by Catholic priests, of the around 3,000 reports presented to the Congregation for the Doctrine of the Faith over the period 2001-2010, only 300 cases, 10%, concerned acts of true and proper pedophilia; for 60% it was a matter of acts of ephebophilia and for a further 30% of heterosexual relationships.²⁰ Why therefore is so much said “almost exclusively about the cases which have occurred within the Catholic Church, while they constitute little more than 3% of the total number of reported cases?”²¹

Even though the statistics regarding the Catholic Church are not so negative, it is not right to take a defensive stance behind them nor to shout conspiracy. There is no justification for a defence to the bitter end: pedophilia is always “a serious sin and a heinous crime”,²² and when it is committed by priests or religious it is a scandal without comparison. “We should not, in fact, be surprised if the reaction to abuse committed by ecclesiastics has been so strong... The anger and bitterness are significantly related to the awareness of the high moral and human standard of the clergy, as well as the greater trustworthiness we offer and which is expected by others, particularly in relation to minors consigned to our care and our educational responsibility. The highest expectations which are nurtured by our ministry render such a serious and devastating betrayal even more immeasurably intolerable and to be condemned”.²³

¹⁹ Note from Fr. Federico LOMBARDI concerning abuse. *Dopo la Settimana Santa, tenere la rotta* (9 April 2010). Cf. “L’Osservatore Romano” [English edition] Wednesday 14 April p. 4 http://www.vatican.va/resources/resources_lombardi-nota-abusi_it.html

²⁰ Cf. G. CARDINALE, “Chiesa rigorosa sulla pedofilia. Interview with Mons. Charles Scicluna”, *Avvenire*, 13 March 2010, p. 5.

²¹ G. CUCCI - H. ZOLLNER, “Osservazione psicologiche sul problema della pedofilia”, *La Civiltà Cattolica* N. 3837 (01 May 2010), p. 219. In Austria, according to official data, out of 527 reported cases, only 17 regard religious (cf. *Il Foglio*, 16 March 2010). In Germany, according to criminologist C. Pfeiffer the priests involved vary between 0.1% and 0.3% (cf. *Süddeutsche Zeitung*, 15 March 2010).

²² Card. A. BAGNASCO, *Opening Address at the 61st General Assembly of the Italian Bishops’ Conference*, n. 2.

²³ Mons. M. CROCIATA, *A look at the situation of the Church in Italy*.

It is not right for us to pretend that nothing has happened or that we are dealing with matters which do not apply to us. Our Congregation too has been involved in various countries provoking discouragement, indignation, anger, loss of credibility, in contrast to a history, more than a century old, of generous, qualified service in the field of the education and evangelisation of young people.

I am in full accord with Pope Benedict, and so grateful to him,²⁴ for having declared that even though in this storm we are experiencing under the attacks of the world that speak of our sins, the incidents of pedophilia and sufferings connected with it “come precisely from within the Church, from the sins existing within the Church”²⁵ herself... “Trials for Christians have never been lacking and in certain periods and places have assumed the character of true and proper persecution. Yet, despite the suffering they cause, they do not constitute the gravest danger for the Church. Indeed she is subjected to the greatest danger by what pollutes the faith and Christian life of her members and communities, corroding the integrity of the Mystical Body, weakening her capacity for prophecy and witness, and marring the beauty of her face”.²⁶

In fact, “the greatest persecution of the Church comes not from her enemies without but arises from sin within the Church; [...] the Church thus has a deep need to re-learn

²⁴ Cf. P. CHÁVEZ, *Letter of the Rector Major and the Salesian Bishops to the Holy Father Benedict XVI*, Turin, 23 May 2010. The Holy Father answered this letter with a letter to the Rector Major dated 14 June 2010, in which he wrote: “This thoughtful expression of solidarity, shown in a difficult situation also for the whole Church, has produced in me a sincere sense of gratitude, also because it is sign of that deep communion and that ardent affection which the spiritual Sons of Saint John Bosco have also nourished for the Successor of Peter. Therefore, I want to respond to your message, which I greatly appreciate, with the assurance of a constant remembrance in my prayers, with which I very willingly accompany the praiseworthy proposals for a spiritual renewal and an ever more convinced attachment to the Gospel, demonstrated, in the name of the whole Institute, by yourself and by all those who have taken part in this significant meeting”.

²⁵ BENEDICT XVI, *To journalists on the flight from Rome to Lisbon*, 11 May 2010

²⁶ BENEDICT XVI, *Homily at the Mass for Saints Peter and Paul*, 29 June 2010, in *L'Osservatore Romano* (Eng Edition 30 June 2010) p.6.

penance, to accept purification, to learn forgiveness on the one hand, but also the need for justice. Forgiveness does not replace justice”.²⁷ “The true enemy to be feared and fought” therefore, “is sin, the spiritual evil, which at times unfortunately, afflicts even the members of the Church. [...] We Christians are not afraid of the world even though we must beware of its seduction. But we must fear sin, and for this we must be strongly rooted in God, in solidarity for the good, in love, in service.[...] Let us follow this way together with confidence, and the trials that the Lord gives us urge us to greater radicality and consistency”.²⁸

IN THE LIGHT OF THE GOSPEL

Because of this, we must understand the current crisis in the light of the Gospel. However, before reflecting on the Gospel with you with regard to what is happening in order to find criteria there for evaluation and for future guidelines, I would like to indicate, even if only briefly, the cultural and social context in which we find ourselves and starting from there we can listen to what the Lord is saying to the Church. The Word of God in fact throws light on the situations we are experiencing.

Our societies, in great part post-modern ones, accept and even justify the destruction of embryos, which are not considered to be human beings, commercialise ovules and sperm; consider masculinity and femininity as simple cultural “genders”; they would like to see assisted death as a noble choice; with irritating public exhibitionism they present a particular notion of sexuality, which permeates everything, even obsessively so; they spread pornography as a legitimate form of entertainment. Then there are also “the extreme positions of those who in the western world would even want to give political dignity to the practice of

²⁷ BENEDICT XVI, *To journalists on the flight from Rome to Lisbon*, 11 May 2010.

²⁸ BENEDICT XVI, *Regina Coeli*, 16 May 2010.

pedophilia.²⁹ “Out of a kind of perversion of truth we find ourselves faced with an ethical confusion of such proportions that reality is lost in subjectivism. And so we see that the condemnation of the immoral behaviour of religious comes out of the same cultural environment which is ready to accept every individual’s whim. The reasons are ideological, but also financial as demonstrated by the American legal offices which have earned billions of dollars thanks to the unscrupulous use of accusations of pedophilia”.³⁰

It is in this environment that God’s will for us must be intelligible, that is we need to have the capacity to *intus legere*. In the Gospels I find some passages which are really relevant, such as the one about the selection of the disciples, which highlights on the one hand the special love Jesus has for those he calls to be with him and share his mission, and on the other the inability of the disciples to live up to their vocation, because of the effort required in following Jesus or of the disappointments he arouses in them. In fact one betrays him, another denies him, they all abandon him (cf. *Mk* 14:43-46. 52. 66-71). It is interesting, however, to note the fact that, after the Resurrection and Pentecost, the Church comes to birth not from the betrayal of one or the abandonment of them all, but from the personal faith, the courageous witness, the full-time ministry, the martyrdom of the Eleven.

²⁹ Card. A. BAGNASCO, *Opening Address at the 61st General Assembly of the Italian Bishops’ Conference*, n. 4. “The leader of the Greens in the European Parliament, Daniel Cohn-Bendit, already a charismatic leader of protest, has boasted not only of having recommended but of having practised sex with minors when he was a teacher... Sartre, de Beauvoir, Foucault, Jack Lang, the future French minister, signed a famous manifesto along with other intellectuals where – in the name of ‘sexual liberation’ – they demanded the de-criminalisation of relationships with minors, including children. In these ‘masters’ a long European tradition was revived” (V. MESSORI, *Un dolore vero per ridare fiducia*, *Corriere della Sera*, 19 April 2010, p. 11). More extraordinary cases are reported in G. CUCCI - H. ZOLLNER, *Contrastare la cultura della pedofilia*, *La Civiltà Cattolica* N. 3838 (15 May 2010) p. 322-325.

³⁰ A. GASPARI, *Investigation into pedophilia in the Church. Interview with L. Bertocchi, expert in the history of Christianity* (Zenit, 17.05.2010) 3. Cf. <http://www.zenit.org/article-22495?I=italian>.

Nowadays as then, in the Church and in the Congregation, Jesus continues to call and choose “ordinary” people, sometimes fragile and fearful ones; today as then, not all have been faithful; and the media have broadcast and magnified these isolated cases. There are very many, the great majority of priests and religious, who have lived out and continue to live out their fidelity happily and with total and freely given dedication, and who seek holiness without respite. What a pity that these stories – all stories about good people – have not been spoken about by anyone or almost by no one in these days of crisis! There are so many stories of ordinary holiness.

But I should like rather to spend a little time with a text from John (15:1-8), which is part of the farewell discourse of Jesus (*Jn* 15:1-16:3).³¹ In these verses Jesus himself defines Christian life as remaining in Him (*Jn* 15:1-11), that is, being loved by Him (*Jn* 15:12-17) and hated by the world (*Jn* 15:18-16:3). Jesus follows the allegory of the vine (*Jn* 15:1-4.5-8), with the request to remain in His love (*Jn* 15:4.5.7.9.10) and to bear fruit (*Jn* 15:2.4.5.8.16). Those who remain firm in Him, will be loved by Him. The one who is unfruitful, unfaithful, will be cut away from Him, separated from him, destroyed. The disciple is not unfaithful when and because he does evil, but when he does not bear fruit: it is lack of fruitfulness that reveals infidelity. On the other hand, whoever remains in Him, bears fruit and is loved by Him as He is loved by the Father (*Jn* 15:9).

The identification of Jesus with the vine is somewhat unusual (*Jn* 15:1.5). An integral part of the agricultural landscape in Israel (*Num* 13,23; *1 Kgs* 5:5), the vine was a metaphor for the people of God. Jesus has more to say: He is the vine, the one and on-

³¹ The choice of this passage was suggested to me by reading an interview which appeared in the Spanish magazine “Vida Nueva”, by Fr Carlos ASPIROZ, Master General of the Dominican Order; speaking about the situation of pedophilia in the Church and evaluating the rage against it, he said that our God is not a woodsman who gathers his wood from fallen trees, but a vinedresser who prunes his vines so they may bear fruit. It truly is “good” news knowing that God has today set about purifying and strengthening his Church.

ly true vine; His Father is the vinedresser (*Jn* 15:1); His disciples are the branches (*Jn* 15:2.5). He is the true vine, since He has not disappointed his Father, the owner and the cultivator, who has laboured to ensure fruitfulness. As a good vinedresser, the Father throws away whatever does not produce fruit and prunes the fruitful shoots, that they may give more and better fruit. Whoever lives in Christ becomes the field of work of the Father, the hardworking vinedresser.

Pruned by God, the disciples, like branches, are cleansed: Jesus' word has separated them from the world and focused them on God (*Jn* 15:3). The divine pruning has taken place, then, through Jesus' word, which has separated them, purified them and made them fruitful. Fruitful and clean, they are to remain in Jesus (*Jn* 15:4.5). To the central declaration "I am the vine and you are the branches" (*Jn* 15:5), Jesus adds a new detail: whoever does not remain in him, serves for nothing; everything he undertakes is ineffective; whoever does not remain firmly in him, withers and becomes useless, is ruined, and is good only to be burned (*Jn* 15:6). Jesus points to the experience of the disciples: when they have distanced themselves from him, they have lost him and they are themselves lost. And this is why the promise that follows has greater force: remaining in him and listening to his word will see to it that their desires are realised and that they are given what they ask for (*Jn* 15:7). Whoever keeps the word of Jesus, will be heard by his Father; listening to what Jesus tells us ensures that God himself listens to us!

I invite you to re-read the scandalous facts of the abuse of minors in the light of this allegory through which Jesus expresses his relationship with his disciples.³² Through what has happened Jesus is also speaking to us his disciples. He is telling us that it is not sufficient to listen, it is necessary to remain in Him. Only in this way can He remain in us; only in this way can we "do

³² Cf. J.J. BARTOLOMÉ, *Cuarto evangelio. Cartas de Juan*. Introducción y comentario, Madrid, CCS, 2002, pp. 307-309. For the commentary on the Gospel passage I have made use of this study.

something” (cf. *Jn* 15,5). And this something is nothing else but the commandment of love: «This is my commandment: that you love one another, as I have loved you.» (*Jn* 15:5); this is the identity card of the disciple: “By this love you have for one another, everyone will know you are my disciples.” (*Jn* 13:34-35).

If Jesus’ mission consists in revealing God and his love, the only way of making him visible and credible is love for His own to the end; “a man can have no greater love than to lay down his life for his friends” (*Jn* 15:13). This and no other is the Salesian mission, as we read in article 2 of the Constitutions: “being in the Church signs and bearers of the love of God for the young, especially those who are poor”. Such is our ‘Salesian’ way of becoming Christ’s disciples, grafted into Him, attended to by the Father. Therefore nothing is more contrary to the Salesian mission than doing the opposite, namely, “being signs of our selfishness in dealing with the young, especially those who are little and poor”.³³ If the glory of the Father is the result of communion with Jesus and mutual love, then disgrace is selfishness manifested in mistreatment, abuse, violence towards minors.

The fact that the world does not value consecrated life is the logical consequence of the hatred it has had for Jesus, to the point of deciding on his death. The reason for this refusal is Jesus’ claim to have come from God and to reveal God to a world which has its own ideas about Christ and the kind of relationship he had with God. If the disciples end up making the world’s beliefs their own, then the world will accept them, recognise them as its own, and will not hate them. Jesus on the other hand has joined his disciples to himself and as a consequence has drawn down the world’s hatred on them. The disciples should not have been so surprised about that. The servant’s lot is no better than that of his Master.

³³ Rightly the Provincial in Germany, Fr Josef Gruenner, in a letter addressed to all the confreres, was asking ‘what must we do today to restore credibility to our institution, our education, our mission?’ And the response can be none other than fidelity to Don Bosco, his charism, his mission, his Preventive System. The only credible language about God is love.

We can draw some comfort from the fact that we are not alone: the Father is at work in us, purifying us with his pruning hand and being glorified by our fidelity under trial to His Son. We also rely on the Holy Spirit, our consoler, advocate and teacher (*Jn* 14:15; 16:7). It is his indwelling which sanctifies us because he keeps us united with Christ, like branches to the vine; he strengthens us in the fight against evil, against the provocations coming from within us and the seductions coming from outside; he guides us in listening and in obedience to the Father in order to do his will.

“WHAT MUST WE DO, BROTHERS?” (*Acts* 2:37)

In Jerusalem, on the day of Pentecost, “Jews of every nation under heaven” (*Acts* 2:5) could hear the Gospel for the first time from Peter’s lips, the disciple who only a short time before had three times denied his Lord (*Mk* 14:68.70.71; *Jn* 18:17.25.27). A disciple, who had misunderstood Jesus, was the first evangeliser, and how effectively so! At the end of his speech, the listeners, “cut to the heart”, asked him: “what must we do?” (*Acts* 2:37).

As happened once to Peter, even the most serious mistakes cannot take us away from the mandate to preach the Gospel (*Acts* 1:8). He who evangelises however, first of all, like Peter, bitterly repents (*Mk* 14:71; *Mt* 26:75) and, after an examination in love (*Jn* 21:15-17), re-assumes the commitment to the mission (*Jn* 21:19). Personal sinfulness is not a sufficient reason to abandon evangelisation, on condition that this is preceded by a true conversion and a return to the following of Jesus. What are we to do then, dear confreres?

1. *Transparent admission of responsibility.* As a first step towards an essential pressing conversion, we ought to look *squarely in the face*, courageously and compassionately, what has happened, *feel that we have been wounded* by every individual case of violence and damage to minors

We have to learn from Benedict XVI “not to be afraid of the truth even when it is painful and hateful, not to be silent about it or cover it up”³⁴ and “to bear the burden of the pain for the infidelities sometimes serious ones”, of some confreres. “In order to recover from this grievous wound”, in the first place we have to “acknowledge before the Lord and before others the serious sins committed against defenceless children”.³⁵ “From this pain will come a providential awareness: it is necessary to live ‘a season of rebirth and spiritual renewal’ [...] and ‘to find new ways to transmit to the young the beauty and the richness of friendship with Jesus Christ in communion of his Church’”.³⁶

2. Victims take priority. This courageous and compassionate approach should serve, and be itself a proof of the establishment of the absolute priority of the victims whose trust has been betrayed and whose personal dignity has been violated. Nothing can cancel out the evil inflicted on them, and it is understandable that they find difficulties, at times insurmountable ones, in forgiving their aggressors and being reconciled with the Church, the Congregation. No hesitation, then, and fewer excuses still, in recognising that the abuses “cause wounds at a deep personal level”. We find ourselves before people who need to be protected, who “ask mainly to be understood and accompanied, thoughtfully and respectfully, throughout a patient journey of recovery and reconciliation especially with themselves and their story”.³⁷ In addition to their being made aware of “our sorrow, our profound regret and our heartfelt closeness”,³⁸ the victims need justice and solidarity. This is the challenge.

³⁴ Card. A. BAGNASCO, *Opening Address at the 61st General Assembly of the Italian Bishops' Conference*, n. 3.

³⁵ BENEDICT XVI, *Pastoral letter to the Catholics of Ireland*, n. 2.

³⁶ Card. T. BERTONE, *Address at the meeting of priests on the beauty and appropriateness for today of celibacy*, Vatican City, 6 June 2010.

³⁷ Card. A. BAGNASCO, *Opening Address at the 61st General Assembly of the Italian Bishops' Conference*, n. 2.

³⁸ Card. A. BAGNASCO, *Ibidem*.

The clear and pressing directives proposed some time ago by the Holy See and recently revised and updated,³⁹ must guide the efforts for complete transparency in identifying and opposing such behaviour and for responsibility and a firm determination to take the necessary measures for the truth, once the facts have been ascertained. Already in 2006 Pope Benedict asked the Bishops of Ireland “to establish the truth of what happened in the past, to take whatever steps are necessary to prevent it from occurring again, to ensure that the principles of justice are fully respected and, above all, to bring healing to the victims and to all those affected by these egregious crimes”.⁴⁰

While making clear that responsibility in these cases is the competence of the individual Provinces, we need to recall that at the level of our Congregation, in 2002 (19 July) the Rector Major and his Council sent to Provincials guidelines with regard to the problem of the abuse of minors.⁴¹ Subsequently in 2004 the Vicar of the Rector Major, in the name of the Rector Major with his Council, in a letter dated 24 July sent to Provincials, gave concrete directions on the management of such problems, indicating the procedure to be followed and the norms to be adopted, on the basis of the protocol sent to diocesan and religious ordinaries by the Congregation for the Doctrine of the Faith.

3. Accompaniment of transgressors. We cannot overlook those who transgress; members of our Church and our companions by vocation and mission, they belong to us. They have betrayed “the trust that was placed in [them] by innocent young people and

³⁹ CONGREGATION FOR CATHOLIC EDUCATION, *Educational guidelines for formation to priestly celibacy*, Rome, 11 April 1974; IBIDEM, *Guidelines for the use of psychological skills for admission and formation of candidates to priesthood*. Rome, 29 June 2008. CONGREGATION FOR THE DOCTRINE OF THE FAITH, *De delictis gravioribus Congregationi pro doctrina fidei reservatis*, Rome, 18 May 2001. And most recently: CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Normae de gravioribus delictis*, Rome, 15 July 2010.

⁴⁰ BENEDICT XVI, “Address to the Bishops of Ireland on their *ad limina* visit” (28.10.2006).

⁴¹ Among the guidelines it was indicated that each Province should create “an appropriate Commission to deal with reported cases of abuse, to help the Provincial in his task”.

their parents”, “they have violated the sanctity of the sacrament of Holy Orders in which Christ makes himself present” and they have not remained faithful to their personal covenant with God in religious consecration. “Together with the immense harm done to victims, great damage has been done to the Church and to the public perception of the priesthood and religious life”.⁴² But they should not be left alone/to themselves; like Jesus, and indeed with Him, who came to call not the just but sinners (*Mk* 2,17), we take their burdens on ourselves and accept responsibility before God and men for being “our brothers’ keepers” (cf. *Gen* 4:9).

We exercise this care by helping them and asking them to recognise their sins and “answer for it before Almighty God and before properly constituted tribunals”, since “God’s justice summons us to give an account of our actions and to conceal nothing”.⁴³ We accompany them to help them accept responsibility for the crimes committed and to express their sorrow; we remain close to them also in prayer and in our compassion, throughout their time of correction and supervision, until they openly recognise their faults, submit to the requirements of justice, without ever despairing of God’s mercy or our fraternal help. In a case where a criminal process is required, we encourage the victims to present the circumstances, and the accused to offer his full cooperation.⁴⁴

The abuse of minors is a crime, a sickness and a sin. “A person who abuses minors needs at the same time justice, care and

⁴² BENEDICT XVI, *Pastoral letter to the Catholics of Ireland*, n. 7.

⁴³ BENEDICT XVI, *Ibidem*.

⁴⁴ The legal situation is not the same everywhere; in some countries with an Anglo-saxon legal culture, but not only these, the Ordinary, Bishop or Religious Superior who, outside the sacramental seal, comes to the knowledge of crimes committed by his subjects, is obliged by law to report them to the judicial authorities. Even though “we are speaking of a grave duty, since these Bishops [or Religious Superiors] are constrained to carry out an act which can be compared to that performed by a parent reporting a child of theirs..., in these cases the law is to be respected”. If instead the Ordinary is not legally constrained to report, he should “address himself to the victims to invite them to report the priests of whom they have been victims”, beyond offering them “every spiritual (but not only) assistance” (G. CARDINALE, “Chiesa rigorosa sulla pedofilia”, *Avvenire*, 13 March 2010, p. 5).

grace. All three are necessary, without their confusing nor distorting one another. The penalty imposed for the crime does not automatically cure nor give forgiveness, and conversely forgiveness for the sin does not automatically cure the illness nor is it a substitute for justice, and so care does not take the place of the penalty, nor even less can it remit the sin".⁴⁵

4. Preventing abuse. Repairing injustices of the past and facing up to the responsibilities linked to the abuse of minors is not enough. The current crisis, "caused by faults that we ourselves have committed as Church", and also as a Congregation, "is a possibility offered us to come close to God", "to discover that Jesus is even closer than we had ever imagined".⁴⁶ This urges us to a more humble and radical conversion to God and to our brothers and to a more courageous evangelising presence and brings with it a real "*season of spiritual rebirth and spiritual renewal*".⁴⁷ But *how do we do this*, my brothers? Allow me to put it frankly, even though briefly.

The Holy Father says: "It cannot be denied" that some of us, especially called to the service of authority have "failed, at times grievously, to apply the long-established norms of canon law to the crime of child abuse" and that "serious mistakes were made in responding to allegations". Even though, given the extent and complexity of the problem, and the affective implications for those involved, it is difficult "to obtain reliable information and to make the right decisions [...] it must be admitted that grave errors of judgement were made and failures of leadership occurred".⁴⁸ In the name of the Congregation, of all Salesians and

⁴⁵ Card. A. BAGNASCO, *Opening Address at the 61st General Assembly of the Italian Bishops' Conference*, n. 2.

⁴⁶ T. RADCLIFFE, "Venite a me, voi che siete oppressi", *Il Regno* N. 1076 - Regno-att. n. 7, 2010, pp. 201-202.

⁴⁷ BENEDICT XVI, *Pastoral letter to the Catholics of Ireland* n. 13.

⁴⁸ BENEDICT XVI, *Pastoral letter to the Catholics of Ireland*, n. 11. Said more clearly: "Who has preferred attitudes of indulgence or practices of removal has never accepted the Church's directives, but has betrayed them, turning due reserve into a knowing cover-up" (Mons. M. CROCIATA, *A look at the situation of the Church in Italy*).

in my own name personally, like Pope Benedict and with him, “we too insistently beg forgiveness from God and from the persons involved, while promising to do everything possible to ensure that such abuse will never occur again”.⁴⁹

Consequently I commit myself and I commit the whole Congregation, in addition to expressing “sincere sorrow for the damage caused to these victims and their families”, to make “a concerted effort to ensure the protection of children from similar crimes in the future”⁵⁰ in all the works and in all the services that we provide. We came into existence “to be in the Church signs and bearers of the love of God for young people especially those who are poor” (C. 2) and with the special purpose of guiding and serving them. So that young people may feel at ease among us, accompanied and protected, so that our institutions may be a home for them and that they may find there nothing and no-one to fear, we pledge ourselves to recover and enable the “culture of chastity” which deeply marked Don Bosco’s thinking and work, to flourish.

Knowing like him that this great virtue, “the one to crown all others... is everywhere beset by the enemy of our souls, because he well knows that if he succeeds in snatching it from us, the whole affair of our sanctification may be said to be ruined”,⁵¹ I am also taking to heart the rethinking and strengthening of preventative measures in place in the Congregation. I ask the Provinces to draw up, in harmony with procedures spelt out by the Holy See, and to put into practice a protocol for the protection of minors, and to see that it is known and applied by Salesians and all the lay collaborators involved in our works.

I also agree that “all institutions that have to do with children and youth attract people who seek illicit contact with minors”; and “this also applies to sports associations, welfare structures

⁴⁹ BENEDICT XVI, *Homily at Mass concluding the Year of the Priest*, 11 June 2010.

⁵⁰ BENEDICT XVI, *Pastoral letter to the Catholics of Ireland* n. 2.

⁵¹ J. BOSCO, “To the Salesian confreres”, *Constitutions of the Society of St Francis of Sales*, Rome, Editrice S.D.B., 2003, p. 235.

for the young and naturally also for the Churches”.⁵² Therefore I feel it is my undeniable duty to follow up more closely, through the Councillor for Formation, the long process of discernment of vocations to Salesian life, assessing the adequacy of the procedures for determining the suitability of candidates and also making use of the best achievements of the human sciences, ensuring their timely and correct application so as to prevent situations which are not compatible with the choice of God and dedication to one’s neighbour. I well know that the current scarcity of vocations could sometimes lead to the “temptation to easily accept people affected by problems that in time are seen to be devastating. [...] The sad facts over these years lead us unfortunately to recognise that our investigation and formation arrangements have not always measured up to the importance of this issue”.⁵³

My concern does not finish with ensuring the suitability of candidates to consecrated life and priesthood. Among the elements that gave rise to the present crisis, Benedict XVI has identified an “insufficient human, moral, intellectual and spiritual formation”.⁵⁴ In addition to weighing up the authenticity of vocations, we must commit ourselves more to the accompaniment of consecrated Salesians, priests or brothers, “so that the Lord will protect them and watch over them in troubled situations and amid life’s dangers”.⁵⁵ For an effective prevention of abuse, I commit myself finally to rethinking and reformulating the holistic and mature formation of the confreres and the people in our educational and pastoral institutions, including from the point of view of sexuality; this has always been a not-so-easy challenge, especially in a cultural and social context marked by an omnipresent pan-sexuality and militant secularism. Basically it is a question of “rediscovering and reaffirming the meaning and importance of sexuality, chastity and emotional relationships

⁵² M. LÜTZ, “La Chiesa e i bambini”, *L'Osservatore Romano*, 17 February 2010, p. 4.

⁵³ G. CUCCI - H. ZOLLNER, *Chiesa e pedofilia. Una ferita aperta*. Un approccio psico-logico-pastorale, Milano, Ancora, 2010, p. 10.

⁵⁴ BENEDICT XVI, *Pastoral letter to the Catholics of Ireland*, n. 4.

⁵⁵ BENEDICT XVI, *Homily at the Mass at the conclusion of the year for priests*.

in today's world, and doing so in concrete, not just verbal or abstract terms". What a source of disorders and suffering its violation or undervaluing can be!⁵⁶

Writing a circular letter from Rome as I am today, "promoting and preserving good morals among the boys kindly entrusted to us by Divine Providence", on 5 February 1874, Don Bosco told his sons in the Turin house: "if we wish to promote good morals in our houses, we must first set the example. Suggesting something good to others while we ourselves do the opposite is like trying to dispel the night darkness with an unlit lamp [...] in each case one not only demotes good morals but really sets a bad example and causes scandal". And he continued with an observation which is severe and extremely relevant for today: "The press often bewails immoral acts that have ruined good morals and caused horrible scandal. It is a great evil, a calamity, and I pray that the Lord will close all our houses before any such disaster befalls them".⁵⁷

See, my dear confreres, how, by imitating Don Bosco, his word and action, we can find light and courage to face up to today's challenges. What our beloved Father wants to tell us is very clear: our youngsters, in order to remain chaste, need our chastity, lived out in the joy of our dedication to them; without us, called by vocation to be educators and teachers and therefore to live what we propose to the youngsters, they will not know how to succeed nor will they find the courage to commit themselves to living chastely. And more than this, there is something we should never forget. Don Bosco would have preferred not to have any works for the young if this were the price to save even one of them from abuse. He loved the holiness of his boys more than the existence of his work. How can we not love this Father and Teacher?

⁵⁶ Note by Fr. Federico LOMBARDI concerning abuse (9 April 2010). *L'Osservatore Romano* [English edition] Wednesday 14 April p. 4.

⁵⁷ BM X, p. 495-6.

FOLLOWING DON RUA'S EXAMPLE

At this point, I cannot but recall the well-known and painful "Varazze scandals" and the exemplary way in which Don Rua dealt with them. We are speaking of a false accusation of pedophilia, which took place in July 1907, "a real and proper diabolical attempt aimed at destroying the Salesian Congregation". In fact the news spread rapidly throughout Italy, with large headlines in the newspapers, and with such reaction that Salesian works in Sampierdarena, Alassio, Savona, Faenza, Florence and elsewhere were the target of groups of hotheads. It was only in June 1908 that the court in Savona recognised the total inconsistency of the accusations against the Salesians, and another two years passed, until 2 August 1910, when the same court judged that the Salesian claim against calumny and public defamation was well-founded.

At first Don Rua felt depressed and saddened, he cried and prayed, seeing how the Congregation was under attack. Once he got himself together, he took up the matter energetically with the Italian Ministry for the Interior. It is in the minutes of the Superior Council meetings especially that he expressed his deepest feelings. On 5 August Don Rua, having recalled the "critical point we find ourselves at, perhaps the most critical the Congregation has ever experienced, leaving aside the question of human wickedness", he added that "we can take it as a warning from heaven, from the Ven. D. Bosco, and we can benefit even more by purifying our houses, eliminating the unworthy and distancing ourselves from offending God, the ultimate purpose of the work of D. Bosco. Don Rua proposed above all to move slowly and with every precaution in accepting to the novitiate to profession and to sacred ordinations".⁵⁸

To get to know the personnel of the Houses better it was necessary to have a general inspection. According to the minutes

⁵⁸ *Minutes of the Superior Chapter Meeting*, 5 August 1907, in FdR 4247A11.

four decisions were taken which may surprise us for their courage, and their relevance for today: “1. Remove from the company of the young all those (be they priests, clerics or brothers - professed, novices or intern workers) who are seriously noted for questions of morality or cruelty. 2. Give other roles to Rectors who are not capable of carrying out their office, especially the direction of the confreres and supervising the boys. 3. Reduce the number of Provincials so as to have available a greater number good rectors and confessors, for which we feel great need. 4. Announce before 1907-1908, and almost simultaneously, a general visitation of all the Houses of the Congregation with a view to having a clear idea of the true moral, disciplinary, and financial state of the entire Congregation. [...] Don Rua adds that when there are accusations of immorality the local superiors need to get to the bottom of the seriousness of the fault and that they refer the matter immediately and well, so that the appropriate decisions may be taken, among which he indicates the laying aside of the clerical habit when the guilty person is a cleric not yet *in sacris*”.⁵⁹

In a year when we are celebrating the centenary of his death, Don Rua encourages us and inspires us in the arduous task before us. After those resolutions, he dedicated some of the meetings of the Superior Chapter to finding ways to implement the decisions taken and others for meeting all the Provincials. Don Rua is for us an example, a patron and an intercessor.

CONCLUSION

My dear confreres, I have written with my heart in my hands and with my hand on my heart, allowing myself to be enlightened by the Gospel passage from John, in which Jesus speaks to us as friends, and does not call us servants; He reveals the secrets

⁵⁹ *Minutes of the Superior Chapter Meeting*, 5 August 1907, in FdR 4247A11-12.

of the Kingdom to us and invites us to remain in Him, as the branch in the vine, in order to have life and be fruitful.

It is my hope that this letter and the guidelines proposed will be useful to us all, help us return to Don Bosco and the joy of living as witnesses to an authentic culture of chastity, and inspire in us practical actions and future planning.

To all of you my affection and blessing.


Fr Pascual Chávez Villanueva
Rector Major

2. GUIDELINES AND DIRECTIVES

2.1 FORMATION TO AFFECTIVITY AND TO CHASTITY¹

Fr Francesco CEREDA

General Councillor for Formation

In the “Pastoral Letter of Pope Benedict XVI to the Catholics of Ireland” we find expressed some of the causes which have led to the current situation in the Church regarding the sexual abuse of minors. This is what he says: “Only by examining carefully the many elements that gave rise to the present crisis can a clear-sighted diagnosis of its causes be undertaken and effective remedies be found. Certainly, among the contributing factors we can include: inadequate procedures for determining the suitability of candidates for the priesthood and the religious life; insufficient human, moral, intellectual and spiritual formation in seminaries and novitiates... Urgent action is needed to address these factors” (n. 4). This urgency is also essential in our formation procedures.

In the “Ratio” and in “Criteria and norms for Salesian vocation discernment” we can already find some guidelines which can help to prevent the regrettable situations which the current crisis in the Church and in the Congregation has brought to light. These guidelines are aimed primarily at overcoming the problems of the sexual abuse of minors, but their implementation will help to provide a more sound formation and a more careful discernment. They refer to affective and sexual maturity, to formation to consecrated chastity, to fraternal support within the community, to the discernment regarding the suitability of the candidates. They are guidelines, which in the light of this new situation need to be applied less generically and in a more focused, concentrated and urgent manner.

¹ In these “Guidelines” ordinarily reference is being made to Salesian consecrated chastity even though the adjective “consecrated” is not always repeated when chastity is being spoken about.

1. Affective and sexual maturity

In the “Ratio” at numbers 63-65 are described the motivation, the contents, the processes and the means needed in order to offer those in formation a process of affective and sexual maturation. At present in the Congregation sufficient attention is often lacking in this area of human formation. Paradoxically, in a culture which almost universally emphasises the feelings, emotions and sexuality, there is an educative and formative silence which leaves the young and confreres without terms of reference/guidance.

Above all it is necessary that those in formation acquire a good self-awareness and are ready to make themselves known to their formation directors, even in the vast field of the emotions and affections. Initial formation introduces the candidates and those in formation to a real “emotional and affective learning process”. The positive force of the emotions cannot not be known, likewise their destructive force cannot be ignored. The affective maturity of the Salesian finds its expression especially in the family spirit, in loving kindness, in friendship but it cannot be exercised without control of the feelings of desires, of thoughts and habits.

At the same time it is necessary to consider that the affections are related to sexuality and express themselves in the language of sexuality and therefore it is important to be familiar with and to be in control of that language. In the face of a culture which is either prohibitive or permissive regarding sexuality it is necessary to respond promptly with a careful formation process. In this regard the “Ratio” offers precise guidance which needs to be implemented: “From the very first years of formation steps should be taken to offer, with the help of personal dialogue and a follow-up of the whole formation experience, an education to sexuality that is geared to each person and that helps him to understand its truly human and Christian nature and also its purpose in marriage and in consecrated life;² such an education must lead him to esteem and love the life of consecration and ‘develop

² Cfr PDV, 50.

a serious and mature attitude with regard to the opposite sex”.³ (FSDB 112).

For this reason, in every Region of the Congregation, through the Regional Formation Commission and with the help of psychologists and moralists, as part of human formation a *programme of affective and sexual maturation*, should be prepared, and followed, starting from the aspirantate and the prenovitiate up to the period of specific formation. In this programme the objectives, processes, contents, means are decided; and in it the psychological aspect of affectivity and sexuality, including their pathological aspects should not be neglected. Certainly there are other aspects of human formation which need to be taken into account and which have nothing to do with affective and sexual formation, such as, for example, formation to mental balance, to a capacity for relationships, to responsible freedom. Without a programme which includes stages, assessment and accompaniment, a maturing process is not possible.

Formation personnel are aware more and more of the weakness of our formation procedures regarding the affective and sexual maturity of those in formation. If one adds to this the moral disorientation of society and the relativism of culture, one can easily find in those in formation an extremely limited capacity for *moral evaluation* of affectivity and sexuality and therefore a weak formation of conscience. On this account, during the first stage of the prenovitiate, novitiate and postnovitiate it is also necessary to ensure a systematic presentation of the teaching of Christian morality, with special attention being given to sexual morality, for example based on the exhaustive treatment in the “Catechism of the Catholic Church”.⁴

In order to offer to those in formation help in their maturing process, preparation is necessary, and therefore the *formation of the formation guides*. They are to make their contribution to the

³ CG24, 178.

⁴ J.L. BRUGUÈS, *Address to the Rectors of the Roman Pontifical Seminaries in “L’Osservatore Romano”*, 3 June 2009.

drawing up of the programme of affective and sexual maturation. They are to commit themselves to forming themselves according to the demands of such a programme, also by means of a sharing of experiences and by accompaniment as a team on the part of a supervisor. In initial formation communities this programme is to be followed and those in formation should be open to a personalised process. In this use should be made, especially in the aspirantate and prenovitiate, of the assistance of a psychologist, both for “training” of the group and for personal “counselling”.

Finally, the programmes for affective and sexual maturation should provide a section reserved for *ongoing formation*, which, in addition to throwing light on the great variety of current situations, should strengthen the capacity for discernment, lead the way to a profound experience of sharing among the confreres helping them to overcome affective ties, dependences and immature attitudes which are sometimes present also in adulthood, encourage a more up-to-date educative and pastoral approach to the young. The affective and sexual maturation of the confrere is not completed in initial formation. The challenges arising from educative and pastoral work impinge on every stage of life and need to be prepared for; for this reason we should not be afraid to present this subject to the confreres including the more complicated situations which regard pedophilia, ephebophilia and the sexual abuse of minors.

2. Formation to consecrated chastity

Affective and sexual maturation which is part of human formation is the indispensable premise for formation to consecrated chastity, which essentially belongs to the spiritual dimension. The chastity of the consecrated person causes him to live affective and sexual maturity in a particular way. Without a good affective and sexual maturation, one cannot live a joyful and fruitful chaste life. With regard to formation to chastity the “Ratio” dedicates to this subject numbers 96-97, which also deserve to be known and put into practice.

In particular, the “Ratio” provides a practical guideline regarding formation to consecrated chastity: “Let the confreres be duly helped to willingly embrace the self-discipline that consecrated chastity entails.⁵ In particular: let them examine whether their attitudes and behaviour towards others, men and women, and towards the young are consistent with their option for Salesian religious life and the witness proper to it;⁶ let them accept eventual fraternal corrections;⁷ let them know how to make a balanced use of free time, of the means of social communication and of reading matter;⁸ and let them be prudent in making visits and frequenting amusements⁹ (FSDB 113).

Chastity gives a particular imprint to our capacity to love and is a sign of the power of grace in our frailty. For this reason, formation to chastity requires a vital love for God and an *intimate relationship with the Lord Jesus*. Therefore the whole of formation needs to be centred on love for the Lord Jesus, on following him, imitating him and friendship with him. Without prayer one cannot be chaste, since the fundamental relationship of love for God and for Jesus would be missing. Our capacity to love requires profundity and intimacy; for the consecrated person such profundity and intimacy are expressed in the relationship with the Lord Jesus and particularly in prayer.

In the light of these considerations the process/programme of affective and sexual maturation proposed above should be integrated with aspects regarding chastity; so one can speak about a *formation programme for affectivity and chastity*. At the centre of formation to chastity is the experience of love: to love God with all one’s strength, educating oneself to a generous love for others, integrating the need to love and to be loved, being aware of one’s own frailty, invoking the help of God, practising custody of the

⁵ Cfr PO 16; GC21 39. 59.

⁶ Cfr R 68; GCS 675.

⁷ Cfr GC21 59.

⁸ Cfr R 44.

⁹ Cfr R 50. 66.

heart. The presentation of the beauty of chastity is in contrast with a cultural climate at time obsessive, is a corrective to a one-sided view of love and fosters a positive view of it.

In *ongoing formation* presentations which propose the beauty of the consecrated life and the enchantment in the following of Jesus should not be lacking; let them propose chastity with those features which particularly belong to our Salesian spiritual and ascetical tradition; let them remember vigilance and custody of the heart; let them reawaken the awareness that “we have a treasure in vessels of clay” (Cf. GC26 22).

3. The support of fraternal life in community

The “Ratio” in the practical guideline number 113 adds a special element which deserves some specific comment. This is what it says: “To promote the gift of Salesian chastity, let the community foster a brotherly atmosphere and family spirit among the confreres and in their relationships with the young”.¹⁰

The Rector Major often says that “a confrere lives where he is loved”; he may be physically living in a community, but only where he finds meaningful and understanding relationships where he is surrounded by esteem and affection, where he finds friendship and collaboration: it is there that he feels well. Sometimes relationships in community are cold and detached, or else functional and only centred on the work; at other times there is no real communication; or again, in community we experience solitude and abandonment; often there is individualism; each one organises his own free time, and when there is no work to do, flees the community. Then, when the community is too small and the number and quality of its members is not assured, when he has to undertake work not proportionate to his strengths, when he cannot find occasions to share with his brothers, then it is more easy to be overcome by stress and suffer ‘burn out.’

¹⁰ Cfr GC21 39.58; PC 12; C 15.

It is thus a question of building *fraternal communities* which go beyond formality in relationships and in which each one feels accepted; it would be difficult then for someone to want to opt out. The community becomes one's family and helps the confrere to bring his self-donation to maturity. Even in free time people are happy to stay in the community; praying together is not a burden; there is a sense of being close in joys and in difficulties. The community is the first place where affections come to maturity and chastity is lived to the full, loving God and giving oneself to one's brothers. This also helps with custody of the heart. We are not afraid to spend time building fraternity; it is from this that the joy of life and effective witnessing among the young and lay people will come.

In all of this the *Rector* plays a fundamental role. Attention needs to be given to the selection and the preparation of the Rectors. They should be people who are able to create fraternity, build relationships, foster an intense spiritual life. Their first concern should be the care of the confreres and the building up of the community. In their dealings with the confreres they should show themselves to be close, to be capable of listening, to be interested. They should know how to speak to the confreres about affectivity, sexuality and chastity with openness and in a positive way as Don Bosco did; they should present to them their role as educators of the young in chastity and put them on their guard against dangers, such as pornography for example; they should suggest the practice of the Sacrament of Reconciliation. The Rectors should be seen as fathers, brothers and friends; they act as spiritual guides; they encourage the confreres to make use of the friendly chat; they are able to provide personal accompaniment.

A necessary condition for formation which easily fosters the building of fraternity in community needs to be considered; this is giving attention from the beginning of the formation process to the *confreres' capacity for relationships*. The "Ratio" presents this aspect of human formation in number 66-67 and also offers

the following guideline (n.73): “Let every Salesian develop his capacity for communication and dialogue,¹¹ and trust in his confreres and be ready to accept differences and overcome prejudices; let him take an active part in community meetings, carry out faithfully the tasks entrusted to him, and learn to act in joint responsibility with others so as to arrive at a consensus in his brotherly relations and in his work”.¹²

4. Discernment concerning vocational suitability

To foster an affective and sexual maturation directed towards a life of chastity, it is necessary to discern beforehand whether in the candidates there is the *suitability to love consecrated chastity*. For this it is necessary to know better and to put into practice more consistently the “Criteria and norms for Salesian vocational discernment”, especially the second chapter in which are presented the criteria for the suitability of candidates for Salesian consecrated life. We have a lot more to do in this area.

Suitability is a *requirement to be verified* as a prior condition at the beginning of the formation process and not an objective to be reached during the formation process itself. Formation cannot be expected to make a candidate who aspires to Salesian consecrated life suitable; rather, formation has to assess whether the subjective aspiration corresponds to a real objective ability to live consecrated life. In particular, there are positive requirements and absolute or relative counter-indications (CN 38-41), as they are excellently described in “Criteria and norms” with regard to affective and sexual maturity and to chastity (CN 65-79). Often these criteria are not known by the candidates and not even at times by the person who together with the candidate has the responsibility or carrying out the discernment; then again, sometimes they are applied with superficiality or neglected.

¹¹ Cfr R 99.

¹² Cf J. VECCHI, *Experts, witnesses and craftsmen of communion*, AGC 363 (1998), pp. 32-33.

Discernment regarding suitability should be undertaken *in the aspirantate and prenovitiate*, at the very least in the novitiate before profession. It seems to me that if this first stage is carried out carefully and with trained formation personnel, there is sufficient time to assess suitability. It is true that in some cases certain situations are not known about or understood immediately but only later; these cases ought to constitute the exception and therefore need to be resolved before perpetual profession.

Certainly it is easier, with the help of psychology experts to recognise sexuality problems, the sexual orientation of the candidates, relational disorders...; while it is not a simple matter to make a *diagnosis regarding pedophilia* (CN 75). “Even today it remains very difficult to identify precisely a potential future pedophile: there are too many uncertain aspects which require further study and research. Often it only comes to light after a case of abuse has happened and been recognised”.¹³ This is also due to a culture which is confused regarding pedophilia, “which often has not been able to find how to examine and deal with it appropriately, since it was considered an expression of sexual freedom, to be defended against possible ‘repressions’ and ‘discriminations’”.¹⁴ Psychology, therefore, is not yet fully in a position to undertake this evaluation, but it certainly needs to operate better in carrying out the “screening” of candidates, and also speaking openly about the problem.¹⁵

Nowadays it is necessary to pay attention, in particular, to the *past experiences of the candidates* (CN 75) and to the *family background* (CN 55-58). Some situations of candidates of whom the experience of having been abused, especially within the family, was known, have been helped and healed; others, on the other hand, are so deep-rooted as to be incurable. More generally,

¹³ G. CUCCI - H. ZOLLNER, *Osservazioni psicologiche sul problema della pedofilia*, in “La Civiltà Cattolica”, 1 May 2010, p. 220.

¹⁴ G. CUCCI - H. ZOLLNER, *Contrastare la cultura della pedofilia*, in “La Civiltà Cattolica”, 15 May 2010, p. 323.

¹⁵ Cfr. G. CUCCI - H. ZOLLNER, *Chiesa e pedofilia. Una ferita aperta*, Ancora, Milano 2010.

past experiences and family circumstances can, in some cases, leave deep wounds, some of which can be cured, while others remain irreversible; only by dealing with them can some situations be overcome, or otherwise a judgement may be reached concerning their non-suitability for Salesian consecrated life.

* * *

We should not allow ourselves to be discouraged by the situations which have been created in our Provinces, and which in some cases are complex and difficult. Instead let us undertake urgently and far-sightedly formation procedures which are both propositive and preventative. Even in our difficulties God offers us a great opportunity for conversion and renewal. This is a time of grace.¹⁶

¹⁶ Cf. BENEDICT XVI, *Homily to the members of the Pontifical Biblical Commission*, Vatican City, 15 April 2010.

2.2 PROJECT FOR THE PLACES OF SALESIAN SIGNIFICANCE FOR THE BICENTENARY OF 2015

RECTOR MAJOR AND THE GENERAL COUNCIL

This “Project for Places of Salesian significance” was drawn up by the General Council and approved in the meeting of 9 July 2010. The purpose is to foster the appreciation of the “Salesian places” (the places of the origins of the charism and of the Salesian Family), especially on account of the strong charismatic experience they can offer, and also in view of the preparations for the bicentenary of the birth of Don Bosco in 2015.

Those responsible for the “Project for the Salesian places”

The *Project for the Salesian places* is the responsibility of the Rector Major and the General Council. With him and the Council there are others who have responsibility for the planning, implementation and assessment of the Project and with whom this Project is connected.

* Above all there are the *four Salesian Communities*, who are living in the Salesian places and are responsible for servicing them. These are: the “Mary Help of Christians” community of Valdocco, the Community of Colle Don Bosco at Castelnuovo and the Community at Chieri; to these are added the “Saint Francis of Sales” community of Valdocco, which works in harmony with the “Mary Help of Christians” community in providing pastoral services at the Mother House. Among the confreres in these communities there are *two pastoral servicing Teams*, under the presidency of the ICP Provincial: the Valdocco community team and the team of the Castelnuovo and Chieri communities. In each of the two teams are the Rectors of the communities, a representative of the economists and of those responsi-

ble for the servicing sectors of the Salesian places, the ICP Provincial and his Vice Provincial. The members of the teams are appointed by the ICP Provincial. The teams meet at least four times a year to coordinate the work of the communities and the *pastoral* servicing projects with their various activities and proposals.

* Then there is the *Provincial Commission for the Salesian places* under the presidency of the ICP Provincial assisted by his Vice Provincial. This has the purpose of better appreciating and exploiting the existing potential, cooperating in the implementation of the Project for the Salesian places, in practice, coordinating the things proposed by the Rector Major and the General Council, reflecting on, planning and coordinating new proposals. It should involve in its work of coordination and planning the Salesian Family, the local Church and those who assist in providing a more effective and efficient service.

* There is in addition, set up by the Rector Major on the date of the approval of the Project, the *Central Commission for the Salesian Places*, the members being the Councillor for Formation, who chairs it, the Councillor for Youth Ministry, the Economist General, the ICP Provincial, the ICP Vice Provincial, the Rectors of the Communities of Mary Help of Christians and Saint Francis of Sales in Turin, Colle Don Bosco and Chieri, a representative of the Salesian Studies centre at the UPS, the Rectors of the Basilica of Mary Help of Christians in Turin and of the Basilica of Don Bosco at the Colle, should they be different from the respective Rectors of those communities. The Commission is to meet at least twice a year and has the following tasks: to help to give uniformity and structure to the Project, to broaden the processes of collaboration, to bear in mind the needs of the Congregation, to propose the sending of personnel from other Provinces, indicate the structural requirements, propose working guidelines which involve the Sectors for Formation, Youth Ministry and the Salesian Family, to work with the perspective of the bicentenary of the birth of Don Bosco.

* Finally there is the *Rector Major and his Council*, who have responsibility for the Project and at whose service the Central Commission for Salesian places carries out its work. The General Councillors then have the task of encouraging their Sectors and Regions to foster the interest and attention of the confreres in the Salesian places so as to return to the spirit of the origins and to appreciate our charism better.

1. Nature of the proposal

CALL

GC26 invites us to return to Don Bosco, to deepen our charismatic identity and to live an apostolic passion. In this regard the Salesian places are a valuable resource. They are places to be visited and cared for, but above all to be appreciated and their potential exploited because of the strong and meaningful charismatic experience they can offer. For them to be fully appreciated and their potential exploited, there is need for appropriate proposals, teams which are prepared and premises which are welcoming. Similar experiences exist, provided by other Religious Institutes or Church Movements regarding the places of origin of their charism, from which we can draw inspiration.

The proposals for the provision of pastoral service for the Salesian places can be varied, but they should reflect an experience and there should be a programme. The charismatic experience can consist in community life, in Salesian prayer, in the service of poor young people, meditating on the Word of God and reflection of the charism. The programme needs accompaniment, objectives, stages, proposals, activities and initiatives; it is a matter of historical and geographical programmes, but above all of spiritual and pastoral ones which are not limited to visiting the places.

The Communities of the Teams for the provision of pastoral services in the Salesian places are called to communicate and to transmit the charism of Don Bosco, which, on account of its ori-

gin and development, is closely connected to those places. They are not called simply to safeguard the places but rather to offer, encourage and accompany proposals. Thus the Communities and the Teams need people who want to live, share and communicate their own experience of Don Bosco and of Salesian life.

As far as buildings are concerned, Colle Don Bosco can offer better residential experiences. Starting from Colle it is possible to offer historical and spiritual programmes on the other Salesian places, with the help of the Valdocco Team. The Valdocco communities have a two-fold potential: that of the Marian Sanctuary and that of the Salesian places such as Don Bosco's rooms, the first oratory, the vocational training centre. In Turin there are other places such as the Church of Saint John and Saint Francis of Assisi; close to Colle there are also Mondonio, Chieri, ...

SITUATION

The proposals for the provision of pastoral services are wide-ranging and diversified. One is aware that the heart of the Colle and of Valdocco are the two Basilicas, with the sacramental and liturgical opportunities which they offer. In these places there is also the possibility for days of recollection, retreats, accompanied programmes. Much can still be offered by the Communities of the Salesian places, but much is already being done on the initiative of the Provinces and Regions. Chieri is still at the first stages of identifying practical proposals.

Two teams for the provision of pastoral services are being set up at the Colle and at Valdocco with the support of the four existing communities. Here the accommodation facilities are better provided for; there has been progress in the provision of food and accommodation. At Valdocco a booking centre needs to be set up which would indicate for pilgrims the options available, extended also to include Saint John's and places in Salesian Turin. At the Colle it is necessary to make the management of the "Mamma Margherita Restaurant" more integrated with the

community and to organise better the booking arrangements for Chieri and for the other minor Salesian places in the area.

The Salesian places also offer good logistical arrangements. At Valdocco the renovation of the buildings is almost completed; the work on the Basilica is in its final stages; the ground floor of Don Bosco's rooms section has still to be re-structured. At the Colle the work on the two churches has been completed; there now remains that of providing more accommodation for adults, the re-structuring of the area of the former print-shops and the museum, the acquisition of the minor Salesian places. At Chieri the re-structuring of the "Caffè Pianta" needs to be completed; and the premises of the "former seminary" need to be furnished; facilities suitable for guests need to be provided.

LINES OF ACTION

Aim: To help the communities of the Salesian places to set up two International Teams for the provision of pastoral services at Valdocco and at Colle and to become centres providing opportunities for charismatic experiences and historical and spiritual programmes.

Action 1. The teams for the provision of pastoral services at the Mother House and at Colle-Chieri should propose to the Provincial Commission of the ICP and then to the Central Commission for the Salesian places how the communities at the Salesian places need to change in order to be able to offer experiences and programmes.

Action 2 The teams for the provision of pastoral services, the Provincial Commission and then the Central Commission for the Salesian places should identify new proposals charismatic experiences and programmes.

Action 3. The teams for the provision of pastoral services, the Provincial Commission and then the Central Commission should identify the pastoral services which the Communities of the Sale-

sian places should provide and how to organise these communities on the basis of these pastoral services.

Action 4. The Rector Major and the General Council make their contribution to giving an international character to the Teams for the provision of pastoral services and the communities of the Salesian places with the support of confreres coming from all the Regions of the Congregation and having a preparation in Salesian studies.

Action 5. The Provincial Commission and then the Central Commission study the experiences of the places of the origins of the charism of some religious Institutes to draw from them suggestions for proposals, the Teams for the provision of pastoral services and the buildings at the Salesian places.

2. Diversity and complementarity of the proposals

CALL

The Communities and the Teams for the provision of pastoral services at the Salesian places are called to offer a variety of options with regard to the intensity, length of time and organisation according to the requirement of those using them, taking into particular account the areas of formation, Salesian mission, Salesian Family the local Churches and involving the Provinces, the Sectors and the Regions of the Congregation.

They are called to provide proposals which are differentiated according to the intensity of the experience and according to what is desired regarding more reflection, discussion, spiritual accompaniment or religious tourism, the length of time of the experience, concentrating on the essential aspects in the case of the short time available, or extending what is on offer; regarding the organisation, according to whether the group is autonomous and can look after itself or requires the assistance of those present locally.

In particular, they are asked to give greater emphasis to the nature of the pilgrimage, with features which nowadays are considered more appropriate; or the experiences of retreats for confreres, young people, lay people; or else experiences for those discerning their vocation and participation in community life.

SITUATION

There are a whole variety of different proposals which can apply to both Valdocco and the Colle. There are especially Provinces, Regions, Groups of the Salesian Family and Dioceses which have their own predetermined programmes. Becoming more and more frequent are the formation groups, pilgrimages, youth associations which arrive at the Salesian places with their own programme/agenda. From the Communities at the Salesian places they are looking for logistical support, guides, help with the Sacraments. These requests have greatly increased in number.

Then there are the proposals planned by the Teams for the provision of pastoral services at the Salesian places. Travelling Retreats [on the move] have been organised to the Salesian places for confreres, young people discerning their vocation, youth groups. These are proposals organised over several days which, while travelling between Colle - Chieri - Valdocco, offer material regarding the Salesian charism. For these the planning and the implementation depend on the personnel in the Salesian places with the help of designated people from the various groups. In this case too the celebrations in the Basilicas are appreciated.

Pilgrimages are on the increase; they can be of one of more days; they also involve various Dioceses, especially Italian ones. The Communities offer accommodation, logistical solutions, guides for the various places, celebrations, visits to the museums and exhibitions. For youngsters and young people "school outings" are quite regular and a visit to the Colle for summer groups. For Valdocco and the Colle the regular daily presence in the Basilicas ensuring a liturgical, Christian and Salesian formation.

LINES OF ACTION

Aim: To identify differentiated experiences and programmes to be offered to the Provinces, Regions, Sectors, the Salesian Family the local Churches.

Action 1. The Provincial Commission for the Salesian places, in dialogue with the Teams for the provision of pastoral services and with the Central Commission for the places, starting from the existing proposals, will seek practical ways of providing experiences and programmes to be offered to the Provinces, Regions, Sectors, the Salesian Family, local churches and identify the specifics and see to their organisation.

Action 2. The Provincial Commission for the Salesian places, in dialogue with the Teams for the provision of pastoral services and with the Central Commission for the Salesian places, will in particular closely examine the possibility of a pilgrimage, of a retreat, of vocational discernment and of a community experience in the Salesian places to be offered to different groups and ways of putting them into practice.

3. Appreciating and exploiting the charismatic value of the Salesian places

CALL

In this six year period the Congregation is called to work for a greater knowledge of Don Bosco, appreciating and exploiting the potential of the Salesian places of interest (GC26, 11 and 12), and in this way to prepare for the Bicentenary of his birth in 2015. The Sectors, the Regions and the Provinces of the Congregation are invited to respond to this appeal and to improve this knowledge, which has already been helped by the 150th anniversary of the founding of the Congregation and by the centenary of the death of Don Rua.

In Mary Help of Christians the Salesian Family has its Patroness

and in Don Bosco the Father of the Family itself; it is this which distinguishes their shared spirituality. A pilgrimage to the Salesian places can nourish this inspiration and give visibility to this common link. Our role of animation (C. 5) asks us to propose to the Salesian Family at the different levels local, provincial, regional and world, a practical appreciation of these places and to express in them visible signs of communion.

The charism of Don Bosco is a gift of the Holy Spirit to the Church and to the young. It is also up to us to make Don Bosco known, his spiritual and pastoral project, the path of holiness for youth, lay people and priests, his method of education, also starting from the experience of these places.

SITUATION

There are some Regions and a number of Provinces which have experiences and programmes regarding the Salesian places, linked with specific projects: Provincial formation for Salesians and lay people, the fourth level of a study of Salesianity, Jubilee celebrations of confreres, 'campobosco' for young people, preparation at Regional level for perpetual profession, Provincial Chapters, Retreats, formation for Rectors, ... The Sectors also have their own projects: the annual meeting for the European novices, European SYM Gathering, the annual meeting for new missionaries, ...; their projects could be expanded.

Different groups of the Salesian Family relate to the Salesian places, especially at Province level; this is still in the early stages, especially on the part of the Consultative Committee of the Salesian Family. Some local Churches, too, especially parishes and youth groups, are in contact with these places, appreciating and exploiting the potential, especially of pilgrimages to Valdocco and to the Colle.

In these initiatives the Provincial Commission and the Valdocco and Colle Teams for the provision of pastoral services carry out in particular the work of coordination and logistical support; it

would also be possible for them to plan their own activities and projects, especially in preparation for and in view of 2015.

LINES OF ACTION

Aim: That the Provinces, Regions and Sectors have a greater appreciation for the Salesian places, and offer opportunities for the Salesian Family and the local Churches, especially in view of the bicentenary of the birth of Don Bosco in 2015.

Action 1. The Regions of the Congregation, through the Regional Councillors with the Provincials and the Councillors for the various Sectors with their respective Regional Commissions look for ways of bringing about a greater appreciation of the Salesian places.

Action 2. The World Consultative Committee of the Salesian Family reflects on how the various groups can be involved in appreciating and exploiting the potential of the Salesian places, as an opportunity to know and live the charismatic experience of Don Bosco in the places of the origins of the charism.

Action 3. The Central Commission for the Salesian places encourages the Provinces, Regions, Sectors, the Salesian Family to identify their own ways of appreciating the Salesian places.

Action 4. The Provincial Commission for the Salesian places studies what proposals to offer and how to involve the local Churches in the experience of these places especially in view of 2015.

Rome, 9 July 2010.

4.1 Chronicle of the Rector Major

– April 2010

Having returned to Rome after a visit to the Southern Italy Province where he had taken part in the Provincial Community Day at Caserta (cf AGC n. 407, *Chronicle of the Rector Major, April 2009*), between Monday 19 and Thursday 22 April the Rector Major worked in his office with a number of meetings and talks, including a meeting with Bishop Giuseppe Foralosso SDB. In the evening Monday 19 he presided at a meeting with the Councillors in residence. On Tuesday 20 he took part in the National Congress “Young People and the Educational and Formation System in Italy”, organised by CNOS/Fap.

In the evening of Thursday 22 Fr Chávez left for Spain for a *visit to the Barcelona Province*, on the occasion of the 125th anniversary of Don Bosco’s last journey. On Friday 23 he visited the house of Sarrià, EDEBE and the Salesian University. Then he met the Rectors of the communities at Martí Codolar and after lunch greeted the sick confreres. Afterwards he called on the Archbishop of Barcelona, H. E. Cardinal Lluís Martínez Sistach.

Then he paid a visit to the places where Don Bosco had been. On Saturday 24, at Sarrià, he had a meeting with the confreres of the Province presided at Mass and in the afternoon met the young people of the SYM.

On Sunday 25, still at Sarrià, he visited the Provincial House of the FMA, saying morning prayer with them. Afterwards he had a meeting with the Salesian Family. In the evening he returned to Rome.

The Rector Major spent the following days – between Monday 26 and Friday 30 – mainly working in the office. Events worth special mention include a meeting in the Vatican with the Secretary of State, H. E. Cardinal Tarcisio Bertone SDB, on the morning of Thursday 29, with Fr. Francesco Cereda. At midday on the same day Thursday 29 he presided at Mass for the Council of the VDB on the occasion of the 20th anniversary of the beatification of Fr Philip Rinaldi. In the afternoon he received Bishop Albert Vanbuel SDB, Bishop of Bangui, in Central Africa.

Early in the morning of Friday 30, the Rector Major received the President of the P. Bohnen Foun-

dation in Holland, Mr. Arno Otten, at the service of the Little Schools. In the evening he greeted the confreres of the Advisory Committee on formation in accompaniment, organised by the Youth Ministry Department.

– *May 2010*

On Saturday 1 May the Rector Major set out on a journey to *Madagascar*, where he was to preach the *Retreat* to the Rectors of the Provinces and Vice Provinces of French and Portuguese speaking Africa and Madagascar. Having arrived at the aeroport of Antananarive, he was welcomed by Fr Erminio De Santis, with other confreres, and after a short stop at the Provincial House in Ivato, he was taken to Moramanga and the Retreat House of the Carmelites.

The Retreat took place between the evening of Sunday 2 and Friday 7 May. During these days the Rector Major had the opportunity to speak with the Provincials, the Superiors of the Vice Provinces and those confreres who wished to speak with him.

On Saturday 8, Fr Chávez left for Rome, where on account of problems of connections he arrived on Monday 10, having spent Sunday in Mauritius.

On Tuesday morning 11, he received the Provincial of Seville, Fr Francisco Ruiz, who accompanied the brother and sister-in-law of Fr Pablo Marín, to whom he offered condolences on the death of this confrere of ours who had been engaged in using his skills in the Salesian Historical Institute at the Generalate.

Early in the afternoon of Wednesday 12, the Rector Major left again for Spain to *visit the León Province*, which was celebrating the centenary of the house in Ourense. In the evening he gave a press conference, had a meeting with the Past Pupils of the various sections of the school and visited the “Teranga” social centre for migrants. The following day he held a meeting with the Rectors and the Provincial Council, gave a talk to the teachers from the schools in the Province and took part in the official ceremony for the centenary in the presence of the civil authorities and the Administrator Apostolic. In Santiago di Compostela, on Saturday 15, he had a meeting with young people followed by a meeting with Archbishop Julián Barrio. Then he took part in a meeting of all the Salesian Family which was on a pilgrimage to the Cathedral, where the Rector Major presided at Mass. The following day he had a meet-

ing with the Salesians of the Province and presided at Mass, during which one of the confreres made his perpetual profession and those who were celebrating jubilees of profession or ordination were remembered. On Monday 17 he had a meeting with the Provincial Council, set up a new group of ADMA at Villas, in the parish of Morgadans, greeted the relatives of Fr. Manuel Benito Hermida, the first Salesian priest from Spain and the future Provincial of the Tarragonese Province, and had lunch with them and the Bishop of the Diocese of Tui-Vigo, Bishop Luis Quinteiro. The visit concluded with the celebration of the centenary of the ADMA in Vigo, the beginning of the novena of Mary Help of Christians and a meeting with youngsters from the two schools in Vigo.

Returning to Rome on the evening of Tuesday 18, the Rector Major passed the following days in the office with a number of meetings and talks including with various Salesian Bishops who had come for the planned meeting in Turin. On Friday morning 21, Fr Chávez went to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life for a meeting of the "Council of the 16". In the afternoon he left for Turin with the Councillors for the *Meet-*

ing of Salesian Bishops, which he himself had called, in connection with three significant anniversaries or events: the 150th anniversary of the founding of the Congregation, the centenary of the death of Don Rua and the 125th anniversary of the episcopal ordination of Bishop Giovanni Cagliero. "*The Salesian Charism and the Ministry of the Bishop*" was the theme of the Meeting.

To open proceedings on Saturday 22, the Rector Major presided at Mass in the Duomo of Turin in front of the Holy Shroud, with the Salesian Bishops and in the presence also of the Archbishop of Turin, Cardinal Severino Poletto. Afterwards in their first meeting Rector Major gave a welcoming address and as an introduction to the work presented the subject "A view of consecrated life: the current situation and future prospects".

On Sunday 23, the Solemnity of Pentecost, the day was spent at Colle Don Bosco. Cardinal Tarcisio Bertone presided at Mass during which he read the decree of the *erection of the Temple of Don Bosco at Colle as a Basilica*. After the Mass the Cardinal had a conversation with those taking part in the Meeting of the Bishops. In the evening Fr Chávez had to return to Rome for an engagement as

President of the Union of Superiors General (USG).

On Monday 24, the Feast of Mary Help of Christians, the Rector Major went to the Headquarters of the USG for a meeting of the Executive Committee. At the end of this he returned to Turin. He had a meeting with the FMA and then presided at Mass in the Basilica of Mary Help of Christians and took part in the solemn Procession with the Salesian Bishops.

On Tuesday 25, Fr Chávez closed the Meeting of the Bishops and in the evening returned to Rome.

Between Wednesday 26 and Friday 28 he presided at the Assembly of the USG, meeting at the 'Salesianum'.

On Saturday 29, the Rector Major met the Consultative Committee of the Salesian Family to present the draft of the 'Identity Card' and the subject of the Strenna for 2011. In the afternoon he received Fr. Jonas Abib, Founder of the Canção Nova, and then the other people attending the Consultative Committee Meeting. On Sunday 30, he presided at Mass with the Consultative Committee of the SF.

On Monday 31, he spent the day in Turin for the opening of the

General Chapter of the Sons of Divine Providence (Orionini). In the morning he gave a talk and in the evening he presided at Mass.

– June 2010

On Tuesday 1 June, the *Summer Plenary Session of the General Council* began with two meetings, one in the morning and one in the evening.

On Wednesday 2, at the usual time Fr Chávez presided at a meeting of the General Council. In the evening, accompanied by Fr Adriano Bregolin and with the President, Director and other members of the 'Italcementi' Foundation, he left for *Sri Lanka* for the opening of the 'Don Bosco' Vocational Training Centre financed and built by this Foundation, after the destruction caused by the 'tsunami'.

On Thursday 3, having arrived at the aeroport of Colombo, the Rector Major and his travelling companions were welcomed by the Nuncio Apostolic, Archbishop Giuseppe Spitteri, by the Archbishop of Colombo, Archbishop Malcom, by the civil authorities, by the Superior of the Vice Province, Fr. Anthony Humer Pinto, and other confreres, who accompanied them to the Provincial House. In the evening they were

invited to supper by the Nuncio on the occasion of the 5th anniversary of the Pontificate of Pope Benedict XVI, the principal guests being the Prime Minister and H. E. Cardinal Raffaele Farina SDB.

On the evening of Friday 4, there was a celebration with the whole Salesian Family in Dungalpitiya to thank Italcementi for their generous gesture of solidarity after the tsunami, in building the Vocational Training Centre at Metyagene.

On Saturday 5, the day was spent at Metyagane with a very large number of political and religious dignitaries and people representatives of the Salesian works in Sri Lanka, for the blessing and opening of this new centre. After the ceremony and a short snack, the group went to Kandy. Here on Sunday 6, the Feast of Corpus Christi, there was a meeting with the Rectors gathered for the Retreat. In the evening they returned to Dungalpitiya, and on Monday 7 began the return journey to Rome.

On Tuesday 8, the Rector Major held two meetings of the Council, one in the morning and another in the evening, with several visitors in between. At supper-time the Rector Major welcomed those who had come to Rome for the *course for new Provincials*.

Early in the morning on Wednesday 9, Fr Chavez presided at Mass with the group of new Provincials and at 9.00 gave an introduction to the course.

Then, during the week while the meetings of the General Council continued, he gradually received and spoke with the Provincials individually, studying together the situation of the Province and reflecting on the Provincial's role of animation and government.

There was a particularly significant occasion on the afternoon of Friday 11 when the Rector Major, all the Councillors and the Provincials went to the Basilica of the Sacred Heart. The Rector Major presided at Mass and then they stayed for supper.

On the following days the intense work of the General Council continued with one and sometimes two meetings during the day and with a growing number of meetings and personal talks with the Provincials present at the course, with the Councillors and with other confreres.

There was a brief respite on Wednesday 16, at the end of the meeting of the Council, when the Rector Major blessed the statues of Don Bosco and Don Rua, the work of the two Polish confreres Robert and Leszek Kruczek.

Another important occasion was on Saturday 19, when the Rector Major gave a day of recollection to the Provincials.

On Wednesday morning 23, with the whole General Council and the Provincials Fr Chávez went to San Tarcisio and presided at Mass in the Salesian cemetery where the tombs of the last three Rector Majors are. On their return he held the final meeting of the course for the new Provincials, and then met with the Council.

On Thursday 24 June, the *Feast of the Rector Major* was celebrated on Don Bosco's name day according to the tradition. In the morning after a meeting of the Council, Fr Chávez presided at a concelebrated Mass at which, in addition to the Councillors, the new Provincials at the course and the community of the Generalate also present were the Superior of the UPS Vice Province and the Rector Magnificus of the University, confreres from the other houses of the Vatican and of San Callisto and other confreres from the ICC Province. In the evening after supper the Rector Major brought the day to a close giving the Good Night.

On Saturday morning 26, Fr Chávez presided at the 'Curatorium' of the UPS. In the evening with all the Councillors he went to

the Salesian community in the Vatican where they said evening prayer and had supper together.

On Sunday 27 June the Rector Major and the Councillors left for *Camaldoli*, where they began their *Retreat*, which would end on Saturday 3 July. The meditations were given by Fr José Luis Plascencia, with the general theme: "The Salesian priesthood" in its various aspects, theological-spiritual-Salesian, with reference also to the year of the priest just concluded and looking at such models as Don Bosco, Don Rua, Don Giuseppe Cafasso and Don Quadrio.

4.2 Chronicle of the General Councillors

The Vicar of the Rector Major

After the closure of the winter session of the General Council, the Vicar of the Rector Major, Fr Adriano Bregolin, was invited on 29 January to the Don Bosco Institute in Rome - Cinecittà to present the Strenna of the Rector Major. The following day he went to Turin where he was present for

the Feast of Don Bosco, representing the Rector Major who had gone to Argentina for the launch of the two new Provinces ARN and ARS. In particular, the Vicar presided at the Solemn Concelebration at 18.00 at which many members of the Salesian Family were present.

On 2 February after returning to Rome he went to the Generalate of the FMA for Mass with the new Provincials, who had come for a formation course. On the afternoon of 4 February, again at the Generalate of the FMA, he took part in an historical symposium "Don Rua and the Institute of the FMA". The following day, 5 February he represented the Rector Major on the occasion of the meeting of the "Council of the Sixteen" (Mixed Commission of representatives of Religious and members of the Congregation CIVCSVA).

Between 10 and 14 February, with members of the Salesian Family Team, he took part in a formation meeting for Delegates of the Cooperators and Past-Pupils held in Czestochowa, Poland.

Between 15 and 19 February he made the Canonical Visitation of the Salesian community in the Vatican.

On 1 March he left for *Haiti*, to visit our confreres who had suf-

fered great human loss and serious material damage during the strong earthquake in January. The Vicar was accompanied on this journey by two members of the "Community of the Mission of Don Bosco" and by a journalist from Parma, Dr. Pino Agnetti. On his return journey from Haiti the Vicar visited some Salesian houses in Santo Domingo.

On 8 March he began the Canonical Visitation of the "Blessed Michael Rua" Community of the Generalate which he completed on 26 of the same month.

On 20 March with the Rector Major, he went to Venice-Mestre for the "Youth Festival" which was held the following day in the Sports Centre in Jesolo - Venice.

Between 22 and 31 March he took part in the meetings of the "Intermediate Session" of the General Council at the Generalate.

On 10 April he went to *Sri Lanka* for a meeting with all the Provincials of the South Asia Region. The Rector Major was also present at this occasion. One of the subjects dealt with was that of religious discipline.

Having returned to Rome on 15 April, he left again, for a visit to *Bolivia* on 26. Arriving at Santa Cruz, the following day he met the Salesian Rectors in the House at

Muyurina. In the afternoon he paid a visit to the house of the FMA, where babies and little girls at risk are cared for. Then he went to the "Hogar Don Bosco y Miguel Magone". In the evening he left for Cochabamba, staying at the Provincial House.

On 28 April, he went to the Salesian Community of "Cochabamba-Fatima" for a meeting with the formation personnel, and then with all those in formation: aspirants, prenovices, novices, post-novices and theologians. He said Mass with them and then had a chat at which the local Salesian Bishop Tito Solari was also present. In the afternoon he visited the Sisters of Charity of Jesus, meeting for their Provincial Chapter, and also the Daughters of Mary Help of Christians.

On 29 April he went to La Paz. He was welcomed at the aeroport by the Salesian Bishop and the confreres of El Alto. Here he visited the Vocational Training Centre, and then in the capital the Don Bosco College. He gave a talk to the Salesian Rectors from the area and then presided at Mass with all the Salesian Family in the Basilica of Mary Help of Christians.

In the afternoon he went to the houses in Calacoto and Pampahasi and then to the "Universidad Sale-

siana de Bolivia", where he had a short meeting with the authorities and staff. The same day he returned to the Provincial House in Cochabamba.

On 30 April, in the morning he visited the house of the "Hermanas del divino Salvador" and in the afternoon he held a meeting with the Provincial Council.

On 1 May in the morning he took part in the Congress of the Salesian Family and then left for *Chile*.

On 2 May with the Provincial Fr Santibáñez, he went to visit the houses in Talca and Linares, severely hit by the earthquake of 27 February. In the evening he stayed with the Salesian Community in Concepción.

The following morning, after flying to Santiago, the Vicar of the Rector Major met the Salesian Rectors of the Province with whom he shared a reflection about the current situation in the Chilean Province. In the afternoon of the same day, 3 May, he met the Salesians in formation and the formation guides.

On 4 May, after celebrating Mass at the Provincial House of the FMA, the Vicar met the Provincial Council. In the afternoon he visited some of the Salesian centres in Santiago, in particular the UCSH

Salesian University. The same day he left for Rome.

After some days spent in the house, on 15 he went to Melzo to the house of the Daughters of Mary Help of Christians, on the occasion of the Jubilee of the school. He then went on to Verona, where he stayed for some medical treatment until 20.

Between 21 and 25 May he took part in the Meeting of the Salesian Bishops in Turin and at Colle Don Bosco. Having returned to Rome, between 26 and 28 he was present at the Assembly of the Superiors General USG, which was being held at the Salesianum, and then presided at the meeting of the World Consultative Committee of the Salesian Family held between 28 and 30 May.

After the work of the plenary session of the General Council began, he accompanied the Rector Major to Sri Lanka between 2 and 7 June, on the occasion of the opening of the new foundation at Metiyagane sponsored by the 'Italcementi' Company.

The Councillor for Formation

The General Councillor for Formation, Fr Francesco Cereda, on

30 and 31 January celebrated the Feast of Don Bosco in the community of the students of theology at "Gerini" and at Frascati Villa Sora. Afterwards, between 3 and 7 *February* he visited the formation communities in Central Africa, met the Provincial Formation Commission and took part in the 'Curatorium' at the "Theologium" in Lubumashi. Between 7 and 10 *February* visited the formation communities in Nairobi and took part in the 'Curatorium' of the theologate, at which, with the Provincials, he came to the decision to create an English-language Salesian centre of theological studies. Between 16 and 22 *February* he presided at the "Curatorium" of the formation community in Jerusalem and visited the communities in Bethlehem and Cremisan.

Between 26 and 28 *February* he visited the formation communities in Papua New Guinea and the Solomon Islands. Afterwards, on 2 and 3 *March* at Port Moresby he took part in the meeting of the Provincials of the East Asia and Oceania Region; among the various issues there was a discussion about the specific formation of the Salesian brothers in Asia. Then between 4 and 10 *March* he visited the formation communities of

Australia: the novitiate and post-novitiate at Suva - Fiji, including a visit to the "Pacific Regional Seminary", and in Melbourne the formation community at Clifton Hill and the "Catholic Theological College"; he met the Commissions for formation of the Pacific and of Australia. From there he went to East Timor, where he spent a day in each of the formation communities: the postnovitiate in Dili, the aspirantate and prenovitiate in Los Palos and the novitiate in Fatumaca, stopping off also at the preaspirantate in Venilale. The last stage of his journey which ended on 18 March, was Indonesia, where he visited the aspirantate and the prenovitiate in Tigaraksa and the postnovitiate in Jakarta, including a visit to the study centre. Unfortunately, because the flight was cancelled, he was unable to visit the novitiate in Sumba. In both East Timor and Indonesia he met the Formation Commissions.

In *April*, between 9 and 14, in Haiti, he took part in a Conference of Benefactors for the emergency and the re-construction following the earthquake. Between 15 and 20 April he was sent by the Rector Major to Jerusalem regarding questions of arbitration connected with properties in the Holy Land,

where he also went between 11 and 13 July. On 23 he took part in the 'Curatorium' of the postnovitiate in Nave. Finally on 24 April at Turin-Valdocco he took part in a Congress of the Italian Bishops' Conference on university hostels.

On 1 *May* in Genzano he took part in a meeting for the novices of the two novitiates of Pinerolo and Genzano and the Italian prenovices. On 2 in Rome he met those on practical training in Italy on the subject 'Project for Europe'. Between 5 and 7 at Krakow he met the Provincial Delegates of Europe. On 11 he took part in the Theological Commission of the Union of Superiors General. On 14 he met the Salesian formation guides on an updating course at the UPS. Between 21 and 25, while the Meeting of Salesian Bishops was taking place in Turin, he took part in the meeting for the European novices. Between 26 and 28 he took part in the Assembly of the Union of Superiors General and on 30 the meeting for Salesian brothers in ICC at Florence.

In the month of *June*, on 5 he gave a conference at the IV Pastoral Theology Congress held at the Basilica of the "Sacred Heart" in Rome. In the afternoon of the same day he presided at the 'Curatorium' of Gerini. On 12 and 25

he took part in the Administrative Council of the PAS. On 14 in Turin he presided at a meeting regarding the Project for the Salesian places and the 'Curatorium' for the specific formation for Salesian brothers which is being held at Valdocco. On 19 he took part in the Ordination of Deacons at Gerini. On 26 he took part in the 'Curatorium' of the UPS, at which the Grand Chancellor presided. Between 16 and 19 July he chaired the Commission for the Project for Europe at Czestochowa.

The Councillor For Youth Ministry

At the end of the winter session of the General Council, the Councillor for Youth Ministry, Fr Fabio Attard, went to visit the Mexico-México Province (MEM), where he preached a *Retreat* for the Provincial Councils and the Rectors of the two Mexican Provinces between 2 and 8 February 2010.

Between 11 and 14 February there was the NATIONAL CONGRESS OF ITALIAN CIVILIAN SERVICE, with the participation of Spain and Slovakia; the Councillor gave the opening address of the Congress. Between 19 and 21 February at Bollington, England, there was a

meeting of the *Youth Ministry Delegates of the North Atlantic area* to examine the challenges and to foster a more effective coordination of the resources in the area and of national activities.

Between 25 and 28 February, Fr Fabio with his team and the Regional Councillor for West Europe took part in the *European Congress for Salesian Schools*, held in Seville, and attended by Salesians, FMA and lay people from all the countries of Europe.

Between 2 and 4 March 2010, the Councillor visited Arese, where he had a study afternoon with the Educative Community. Between 5 and 7 March at Bollington, England there was a meeting for the three Youth Ministry Teams of England, Ireland and Malta, to examine some practical proposals for a greater coordination of the activities and pastoral plans of these three English-speaking countries.

At the invitation of the Provincial Council of the ICC, between 19 and 21 March, Fr Fabio accompanied the work of the Circumscription on the preparation of the various documents of the Province to be presented at the next Provincial Chapter.

Between 31 March and 2 April the Councillor took part in the *in-*

intermediate session of the General Council, at the end of which he paid a visit to Lugano where he gave a conference on the Educative Emergency and its consequences for the Educative Community.

Between 8 and 15 April 2010, Fr Fabio preached a *Retreat for the FMA*, at Zoverallo, and between 16 and 18 April visited the Headquarters of *EDULIFE*, getting to know better the ongoing formation programmes which this organisation is conducting on behalf of the IUS.

On 20 April, Fr Fabio chaired a day of reflection and study organised by the CNOS-FAP, held at the Pisana. This was an important day also because of the signing of an agreement with *FINMECCANICA* for the benefit of the many young people who attend our formation centres.

On 25 April, Fr Fabio visited the Salesian house in Livorno, where he met the various groups of the Salesian Family, giving a talk about the challenges of education and the Salesian charism today.

On 29 April, the Councillor paid a visit to the Island of Malta to preside at the Prize-giving ceremony at *Savio College*, Dingli.

Between 30 April and 7 May 2010, there were two occasions for reflection on the question of *spiri-*

tual direction in the Congregation. The first was held at the Pisana with some experts in the formation of spiritual directors from around the world in attendance, and with the two SDB Teams of Formation and Youth Ministry, and the Youth Ministry Team of the FMA and some other FMA. The second occasion was a study evening at the UPS attended by many students and by those taking part in the Formation Course held each year at the UPS.

Between 8 and 20 May the Councillor preached two short *Retreats* for teachers from the North Philippine Province at Manila, followed by a *workshop* on youth ministry at the centre for ongoing formation, *Don Bosco Renewal Centre*, in Bangalore, India.

Between 21 and 25 May 2010, with all the members of the General Council, Fr Fabio took part in the *Meeting of Salesian Bishops* held in Turin.

From 1 June he took part in the *plenary session* of the General Council.

The Councillor for Social Communication

During the month of February, after the conclusion of the winter

plenary session of the General Council, the Councillor for Social Communication, Fr Filiberto González Plasencia, between 3 and 8, with Fr Julian Fox, attended a meeting in Martí Codolar, Barcelona, for all the Directors of Salesian Publishing Houses in Europe in order to become acquainted with their situation, enlighten them with some guidelines from the Constitutions and from Don Bosco's life and finally to find synergy to develop and to support the "Project for Europe". During these days he visited the Provincial House of Sarrià and the Offices and premises of the EDEBE Publishing House.

Between 11 and 18 February Fr Filiberto was in the Mexico-Guadalajara Province, where he met the Provincial and the Provincial Council and also the Formation Commission and visited the theologate in Tlaquepaque; he also met the Provincial of the Mexico-México Province. Finally he went to see his family and visit his mother.

Between 19 and 22 February with Fr Jaime González, in Quito - San Patricio he had a meeting with the Directors of the Salesian Publishing and Printing Houses in America, examining together the strengths, weaknesses and prob-

lems facing these important Salesian communication enterprises; the way to achieve synergy was also examined as was that of implementing the SSCS. He also made a short visit to CRSFP.

From the evening of 22 until the morning of 28 February, again with Fr Jaime González, he had a meeting at Rionegro with all the Provincial Delegates for Social Communication in America, in order to increase animation, formation in SC, information and the production of SC throughout the continent. In the meantime he paid visits in the city of Medellín, the Provincial House and "Ciudad Don Bosco", where with Fr Esteban Ortiz he concelebrated on the occasion of the 25th anniversary of the foundation. He also visited, celebrated Mass and gave a talk and the Good Night at the prenovitiate in Rionegro and the novitiate at La Ceja, and finally he made a short visit to the postnovitiate in Copacabana.

During the month of March, on 3 and 4, with the Regional Councillor for West Europe Fr José Miguel Núñez, he had a meeting in Lyon France with the Provincials of the Region in order to present the "Project for Europe". Later, after a day back in Rome, he returned to Lyon, with Fr Julian Fox, for a

meeting - between 6 and 10 - with the Provincial Delegates for SC in Europe, with the intention of uniting forces in support of the "Project for Europe" among other things, in Social Communication.

On 20 and 21 March he went to Venice accompanying the Rector Major and his Vicar for the "Youth Festival" at Jesolo. Afterwards between 21 and 31 he took part in the *intermediate session of the Genera Council*.

During the month of April, on 12 and 13, Fr Filiberto had a meeting with the Commission for the external assessment of the FSCS-UPS, of which he is President. In this regard on 15 and 16 he interviewed staff and students of the FSCS as part of this important assessment.

Between 20 and 30 April with Fr Julian Fox, the Councillor visited Madagascar, *Kenya* and the Dem. Rep. of the Congo. In all these countries he met the Provincials and their Councils, the Provincial Delegates for SC and their teams, and he visited SC works and installations, as well as the houses of formation. From the evening of 21 until the morning of 23 he paid a visit to Ivato-Madagascar Radio Don Bosco, the largest and most important in the country. In Nairobi - *Kenya* from 23 morning

until 25 morning he visited the DBYES (*Don Bosco Youth Educational Services*) centre which brings together a youth centre, a retreat house and the SC centre for East Africa (*BEAMS*); he took the opportunity to visit 'Bosco Boys' for street children, 'Boys Town,' a vocational training centre for day students and boarders, the parish of Mary Help of Christians and the Provincial House at Upper Hill, and the international formation community for theologians at Utume. In the *D. R. of the Congo* from midday on 25 until 29 afternoon he was at the Provincial House in Lubumbashi, and visited the *La Colombe* multimedia centre; the Cité des Jeunes', vocational training centre and hostel; the 'Ferme Jacaranda', rehabilitation centre for youngsters; Ruashi, vocational training centre; Salama, secondary technical school and the "Safina" spiritual and cultural formation centre; the inter-provincial theological studentate; the novitiate and postnovitiate at Kansebula; finally in Kafubu he visited the Mary Help of Christians school community and the St Joseph novitiate of the FMA.

During the month of May, between 7 and 9, with Fr Julian Fox and Bro. Hilario Seo, webmaster of the Department, he presided at a

meeting of *webmasters* in Córdoba, Spain, held at the DOSA computer centre of the Salesians.

Between 13 and 16, with Fr Donato Lacedonio, in Bratislava he presided at a meeting of those responsible for TV, Radio and multimedia productions in Europe, including SDB, FMA, SSCC and lay people, in order to find ways of collaborating in pushing ahead with "Project for Europe" and updating the SSCS. He emphasised the message of Pope Benedict XVI for World Communications Day: "*The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word*".

Between 20 and 26 May, with the team put together for the purpose by the Rector Major, he went to Turin - Valdocco for the Meeting of Salesian Bishops. Fr Filiberto has been appointed general coordinator for this meeting and had begun the work of organisation immediately after the winter session of the General Council; the Commission concluded its work the day after the Meeting ended.

After returning to Rome, on 27 May Fr Filiberto presided at a meeting of the Commission appointed by the Rector Major on 20 February to undertake an external assessment of the Faculty of Social Communication Sciences - UPS;

the purpose of the meeting was to discuss and approve the final report to be consigned to the Grand Chancellor, completing in this way the task entrusted to the Commission.

On the same day 27 after the meeting at the UPS, the Councillor left for Madrid for a meeting of the Salesian Publishing Houses: Don Bosco - München, Elledici - Turin; Edições Salesianas - Oporto; CCS - Madrid, in order to strengthen the links of collaboration and synergy among them.

He returned to Rome - Generale on 29 and from 1 June took part in the *summer plenary session* of the General Council.

The Councillor for the Missions

Immediately after the winter session of the General Council, the Councillor for the Missions, Fr Václav Klement, left for the *Extraordinary Visitation of the Manila Province* (North Philippines), which took place between 28 January and 28 April 2010. For the second time as Visitor, going round the 25 foundations on the Island of Luzon, he also visited the new one "Fr. Dueñas Memorial School" on the island of Guam (USA),

opened with the first three confreres in 2009. The Extraordinary Visitation was concluded during the Provincial Chapter at Batulao.

The Visitation was twice interrupted: on 4-6 March for the meeting of the Provincials of East Asia - Oceania at Port Moresby (the Delegation of PNG-SI); and between 20 March and 9 April in order for him to take part in the *intermediate session of the General Council* combined with some days of study in the office.

During the stay in Rome, the Councillor led a meeting called by the Rector Major, and also attended by the Superior of the Haiti Vice Province, Fr Sylvain Ducange to coordinate the response of solidarity to the emergency and to the rebuilding of our works in Haiti (Pisana, 27 March). Before leaving for Manila, he took part in a meeting of the "Don Bosco Network" (Executive Committee, General Assembly, Pisana 7-9 April), which for the first time was also attended by the three Salesian missionary NGO: Solidaridad Don Bosco (SSE), Młodzi Swiatu (PLS), SAVIO (SLK).

After the Extraordinary Visitation of North Philippines, Fr Klement dedicated himself to the *missionary animation of four Brazilian Provinces* (30 April-19 May). In

the São Paulo Province (BSP) with the Regional Councillor Fr Natale Vitali and Fr Stanislaw Rafalko he took part in the 1 Congress of Missionary Voluntary Service in the South Cone Region. In the BSP, BBH, BCG, BRE Provinces he met those in formation in 10 houses of formation (São Paulo, theologate; Lorena, prenovitiate and postnovitiate; São Carlos, Campo Grande, prenovitiate, novitiate and postnovitiate; Belo Horizonte, theologate; Recife, prenovitiate and novitiate); He also met the Delegates for missionary promotion and their teams (BSP, BCG, BBH, BRE); He took part in a Provincial Council meeting in BSP and of the Youth Ministry Commission in BCG. In each Province he visited some missionary presences (BCG: São Marcos, Meruri, Sangradouro; BSP: Campinas; BBH: Para da Minas; BRE: Joazeiro do Norte). On 14 May at Campo Grande in the Don Bosco Museum of Cultures, with the Rector of the Don Bosco Catholic University Fr. Marinoni and the heads of the Guarani tribe he inaugurated a commemorative bust of Don Bosco.

Having returned to Italy, between 21 and 25 May with all the Council he took part in the Meeting of Salesian Bishops in Turin, taking advantage of the time avail-

able to speak with some of the missionary Bishops.

His final engagement before the summer session of the General Council was in New Rochelle (SUE), chairing the annual meeting of the Mission Procurement Offices of Bonn, Madrid, New Delhi, New Rochelle and Turin (27-30 May) with the Economer General and Fr Stanisław Rafałko.

The Economer General

When the winter plenary session of the General Council concluded, Brother Claudio Marangio between 14 and 20 February held a course for new Provincial Economers, at the Generalate, with the collaborators of the Economer General's Office.

On 2 and 3 March he was in Lyon France for a meeting with all the Provincials of the West Europe Region.

Between 22 and 31 March he took part in the *intermediate session of the General Council* and on 26 March in Turin he took part in the Council of Administration of the SEI Publishing House.

Between 22 and 25 April he went to visit Gatchina in Russia, and between 26 and 30 May he took part in the meeting of Mis-

sionary Procurement Offices in New Rochelle.

The Councillor for the Africa - Madagascar Region

When the winter session of the General Council concluded, the Regional Councillor for Africa and Madagascar, Fr Guillermo Basañes, reached the AET Province on 27 January. On 31 January in the new Vicariate Apostolic of Gambella he took part in the Episcopal Ordination of our confrere, Bishop Angelo Moreschi.

He was also able to preside at the installation of two new Superiors of Vice Provinces: on 3 February, at Gbodjomé (Togo), that of Fr Faustino García, the new Superiore of AFO; and on 10 March, at Yaoundé (Cameroon), that of Fr Manuel Jiménez, the new Superior of ATE.

On 6 and 7 February at Pointe Noire (Republic of the Congo) he took part in the celebrations for the fiftieth anniversary of this Salesian foundation, at which the Rector Major presided. Immediately afterwards he went to the AFE Province to take part in the 'Curatorium' of the community of theology students at Utume (Nairobi) and that of the post-

novitiate in Moshi (Tanzania).

On 15 February, in the name of the Rector Major he began the *Extraordinary Visitation of the Our Lady of Africa Vice Province of Africa - ATE*. That day he chaired a meeting of the Council of the Vice Province. The Visitation concluded on 20 May after he had been able to meet all the confreres in the 18 communities of this Circumscription, spread in six different countries.

During the period of the Visitation of ATE, Fr Basaños was also present at the Provincial Chapter of ZMB, in Lusaka (Zambia) between 6 and 9 April; he was able to preach the opening retreat of the Chapter and lead a session to begin the consultation process for the appointment of the new Superior. He was also present in Moramanga (Madagascar), where the Rector Major preached the retreat for the French-speaking Rectors and Councillors of the Region.

When the Extraordinary Visitation was finished, he took part on 21 and 22 May in the 'Curatorium' of the community of theology students in Yaoundé and, afterwards in that of the novitiate and post-novitiate of Lomé, on 25 and 26 May.

On 29 May he returned to Rome to take part in the summer ple-

nary session of the General Council.

The Councillor for the Latin America - South Cone Region

The Councillor for Latin America - South Cone, Fr Natale Vitali, at the conclusion of the winter session of the General Council, took part, with the Rector Major, in a short visit to *Southern Argentina*, to Ushuaia and Rio Grande, to the mission where Mgr. Giuseppe Fagnano was Prefect Apostolic.

On 30 January he took part in the celebration of the first profession of the novices of the two new Provinces of Argentine at *San Nicolás de los Arroyos*, the first Salesian community in the New World.

On 31, the Feast of Saint John Bosco, the Rector Major presided at a Mass which marked the beginning of the period of service of the two new Provincials in Salesian Argentina: in Northern Argentina Fr Manuel Cayo and in Southern Argentina Fr Ángel Fernández Artime.

The Rector Major also had meetings with the young people of the SYM, with the Salesians, and with the Salesian Family.

On the first day of February with the Rector Major, the Regional went to *Mendoza and Rodeo del Medio* for a meeting with the Salesians, with the young and with the Salesian Family.

On 7 February he arrived in the city of *Recife*, Brazil, for a meeting with the Provincial Council and to present the letter of the Rector Major for the conclusion of the Extraordinary Visitation. He also paid a visit to the postnovitiate and the prenovitiate.

On 27 February he was in *Santiago, Chile* during the strong earthquake which caused considerable damage also to some Salesian houses. On 27 and 28 he visited almost all the houses in Santiago, precisely in order to ascertain the damage caused by the earthquake.

With a lot of difficulty he arrived in *Quito* on 5 March to take part in the Retreat preached by the Rector Major for all the Provincials of the two Regions of America.

On 8 March, together with the Regional Councillor for Inter-america, he took the opportunity to hold a meeting with the Team of the Salesian Regional Centre for Ongoing Formation in Quito.

On 9 March he travelled to *Buenos Aires* to take part in a meeting with the new Provincial Council of ARS (Southern Argenti-

na) and on 11 March to *Córdoba* with the new Provincial Council of ARN (Northern Argentina). He took the opportunity to give the Good Night to the postnovices of Salesian Argentina in the same city and afterwards to go to *Alta Gracia* to visit the novices of Argentina, Uruguay and Paraguay.

On 14 March he began the *Extraordinary Visitation of the Saint Joseph Province of Uruguay* which continued until 18 May.

After having spoken with the Provincial, on 16 he met with the Provincial Council and on 17 he began to visit the 18 Salesian communities in the Province.

On Holy Thursday he took part in the liturgy with the clergy of the diocese of Montevideo. During the Extraordinary Visitation he spoke with Bishop Pablo Galimberti of Salto, (18 March); with the Salesian Bishop Carlos Maria Collazzi of Mercedes, President of the Bishops' Conference of Uruguay (24 March); with Bishop Heriberto Bodeant of Melo (5 April); with Bishop Julio César Bonino of Tacuarembó and Rivera, (10 April); with the religious of the diocese of Rivera on the 50th anniversary of the diocese (10 April); with Bishop Alberto Sanguinetti of Canelones (13 April); with Archbishop Nicolás Cotugno SDB of Montevideo (13

April). He also had a meeting with the Consultative Committee of the Salesian Family (16 April).

He interrupted the Extraordinary Visitation on 27 and 28 April to take part in the 'Curatorium' of the Novitiate and Postnovitiate of North Argentina in the city of *Córdoba*.

On 29 April he met with the two Provincials of Argentina and on 30 he took part in the First Congress of Missionary Voluntary Service of the Region in the city of *San Paolo*, at which the Councillor for the Missions Fr Václav Klement was also present.

In the Province of San Paolo he also visited the Prenovitiate and the Postnovitiate at *Lorena*, and on 5 May he visited the Aspirantate in the city of *Piracicaba*.

On 6 May he travelled to *Brasília* for a meeting with the President of the men and women Religious of Brazil, Sr Marian Ambrosio; he took part in a Mass with the Bishops' Conference of Brazil meeting in the city of Brasília, and which each day celebrated Mass in the National Sanctuary of Don Bosco.

Between 10 and 13 May there was a meeting of the Provincials of the *CISBRASIL*. One evening 15 Salesian Bishops meeting in the same city were present.

On 13 May he had a meeting with the nine FMA Provincials of

Brazil and took part in the opening Mass of the National Eucharistic Congress of Brazil attended by all the Bishops of Brazil.

He then returned to *Uruguay* to conclude the Extraordinary Visitation with a meeting with the Provincial Council on 15 and with all the Rectors on 18 May.

On 19 May he left to return to Rome.

The Councillor for the Interamerica Region

After the conclusion of the winter session of the General Council, Fr Esteban Ortiz González, Councillor for the Interamerica Region, on Thursday 28 January travelled to Santo Domingo (Dominican Republic) and with the Provincial of the Antilles Fr Víctor Pichardo arrived crossing the frontier by car at Port-au-Prince, the city which was devastated by the violent earthquake on 12 January. The purpose of the journey was to take part in the installation of the new Superior of the "Blessed Philip Rinaldi" Vice Province (HAI), Fr Ducange Sylvain, on Saturday 30 January and at the same time to visit the houses in the city, to see the damage caused by the earthquake and to greet the Confreres.

On account of the installation of the new Superior which took place during a

solemn concelebrated Mass at which Archbishop Louis Kébreau SDB of Cape-Haïtien presided, most of the confreres in the Vice Province came to Port-au-Prince together with a good number of Salesians from the “St John Bosco” Province of the Antilles (ANT) especially from the Dominican Republic.

On 31 January Fr Ortiz arrived in the city of Mexico, where on 1 February he joined Fr Miguel Aguilar, Provincial of MEM, and his Council to reflect together on the letter the Rector Major had sent after the recent Extraordinary Visitation, undertaken by Fr Filiberto González, General Councillor for Social Communication. The following day he went to the Retreat House at Tlazala, where he greeted the Provincial Councils and the Rectors of the two Mexican Provinces (MEG and MEM), who had gathered together for their Retreat to be given by Fr Fabio Attard, General Councillor for Youth Ministry. On this occasion he met Fr Salvador Murguía, Provincial of MEG, with his Council.

Afterwards on 3 February Fr Esteban Ortiz went to Guatemala to visit the CRESCO, which had just begun a new year of formation attended by 11 Salesian Brothers coming from seven Provinces of the two Regions of America; on 4 February he had a meeting with Fr Luis Corral, Provincial of CAM, and his Council.

On 5 February he went to New York and took part in a meeting of the two

Provincial Councils of North America (SUE and SUO), which was held at Stony Point on 8 and 9.

Then on 10 February the Councillor left for Berkeley (California), for an intensive week’s course in English; on Monday 15 he led the quarterly day of recollection of the Confreres from the northern part of California.

Afterwards on 18 February Fr Esteban Ortiz travelled to Bogotá (COB) to meet the Provincial Fr Mario Peresson, and his Council to reflect on the letter the Rector Major had written after the Extraordinary Visitation held in the second half of the previous year (2009); during his stay in Bogotá he also visited the Interprovincial Community of the students of theology.

On Saturday 20 February he travelled to Medellín to start the “*Extraordinary Visitation of the Saint Luis Bertrando*” Province (COM). The following day he had a meeting with the Provincial Fr Vidal Niebles, and his Council, and at once began his visits to the Communities (22) in the Province.

On Sunday 28 February he interrupted the Visitation to take part in the Retreat which the Rector Major was preaching to the Provincials of the two Regions of America at Cumbayá (Quito, Ecuador), between 1 and 5 March; during these days he accompanied the Rector Major to a meeting with the Salesian Family, on a visit to the Regional Centre for Ongoing Formation and at an show

of respect which the Successor of Don Bosco received from the young people in the Salesian centres (SDB, FMA, HHSSCC) in Quito.

On Sunday 7 March the Regional Councillor returned to the Medellín Province to take up again the Extraordinary Visitation, continuing to go round the Communities.

On 28 April the *Casket of Don Bosco* arrived in the Province and travelled round the Province until 11 May; on 6 May in the Pedro Justo Berrío Technical School, the Regional Councillor presided at a celebration in the presence of Don Bosco's relics, in the course of which the Salesians renewed their religious consecration.

On Saturday 15 May in the morning Fr Esteban Ortiz González presented the final report of the Extraordinary Visitation to the Rectors of all the communities and to the confreres who had come for the occasion; in the afternoon he had a meeting with the Provincial and his Council and in this way concluded the Extraordinary Visitation of COM.

On Sunday 16 May he travelled to Lima for the consultations in view of the appointment of the new Provincial of the "Saint Rose of Lima" Province (PER); on Monday 17 he had a meeting with the Confreres at Piura, on Tuesday 18 at Cusco, on Thursday 20 in Lima; on Friday morning 21 he had a meeting with the Provincial, Fr Vicente Santilli, and his Council. In the afternoon of the

same day he presided at the funeral of Fr Eugenio Pennati, who had died the previous day.

On the evening of Friday 21 he travelled to Turin to be present at the final part of the Meeting of the Salesian Bishops. Finally, on 25 May he returned to Rome for the summer plenary session of the General Council which began on 1 June.

The Councillor for the East Asia - Oceania Region

The Councillor for the East Asia - Oceania Region Fr. Andrew Wong left Rome on 27 January after the conclusion of the winter session of the General Council. Between 30 January and 3 February he visited the Province of the Southern Philippines. Afterwards between 4 and 18 February he visited the Northern Philippines Province.

Between 19 February and 1 March the Councillor visited the Delegation of Papua New Guinea where on 2-4 March he held the annual meeting of the Provincials and Superiors of the Region.

On 7 March he arrived in *Myanmar* (Burma) for the *Extraordinary Visitation* of this Vice Province (MYM). The Visitation began on 8 March and continued until 3 April. During this time while visiting the

local communities Fr Andrew Wong also carried out the consultation for the appointment of the new Superior of the Vice Province.

On 4 April the Councillor left Myanmar and went to Jakarta, to accompany the Rector Major on his visit to the Vice Province of Indonesia- East Timor (ITM) between 6 and 9 April. The Rector Major stayed in Jakarta, where the confreres of the Vice Province gathered together. After the visit of the Rector Major, the Councillor remained in the ITM Vice Province between 10 and 24 April, carrying out the consultation for the appointment of the new Superior. On 24 April he left East Timor to go to Bangkok to visit the Province of Thailand (THA), between 25 and 30 April.

The Councillor continued his tour of the Region visiting the Delegation of Mongolia, between 1 and 8 May. Then between 9 and 16 May he visited the Province of China. He left China on the morning of 17 May arriving in Rome the evening of the same day.

The Councillor for the South Asia Region

At the end of the winter plenary session of the General Council the Regional Councillor for South Asia

left for India on 29th January. He went to Kristu Jyoti College Studentate of Theology, Bangalore for the Feast of Don Bosco. On that day he also visited the Provincial House of the Missionary Sisters of Mary Help of Christians in Bangalore. On 1st February he visited the Don Bosco Renewal Centre and held discussions about the programmes and the future of the Centre. The next two days the Councillor was in Tirupattur (INM) for visits to the various nearby communities. On the 4th of February he addressed the members of the Provincial Chapter of INM Province in the evening in Chennai. The next day he went to Hyderabad and took part in the installation ceremony of the newly appointed Provincial, Fr. Balaraju Raminedhi SDB. The following day he met and had discussions with the Provincial Council on the priorities of the new Provincial and his Council.

Leaving Hyderabad, the Regional reached New Delhi and visited some proposed pieces of lands for a new site for the offices and community of the Salesian Provincial Conference of South Asia. Later in the day he met the Provincial Council of INN to discuss the present situation of the Province. On 8th February he reached Kolkata and inaugurated the Extraordi-

nary Visitation of the Province of INC by addressing the Rectors and others leaders of the Province. The next day he met the Provincial Council and discussed with them the details of the Visitation and obtained their opinions. Starting from 12th February the Visitation programme took the Regional to about 40 places until the 12th of May. He started with the houses of Mirpara, Park Circus, Liluah and Ashalayam in Kolkata area and finished the month with the houses in Kalyani and Bandel.

In the month of March, after visiting the presences in Krishnagar, the Regional went to Bangladesh to visit the first Salesian presence in Utrail from 5th to 7th of the month. From there he flew to Mumbai and Goa and carried out the consultation for the new Provincial of Panjim-Konkan Province from 8th to 12th March, visiting such places as Nashik (INB), Sirsi, Fatorda and Odxel (INP) and meeting the confreres in groups and individually. Returning to Kolkata he continued the Visitation in the areas of Azimganj, Polsondamore, Berhampur, Kolkata, Joypur, Dumka, Katihar, Purnea and Siliguri. In the meantime, on 20th March he took a break to visit Delhi for the launch of a large and meaningful project of Skill Development and Employ-

ment for 200,000 youth by Don Bosco Tech India in collaboration with the Union Ministry of Rural Development (MoRD) of India.

For a large part of the month of April, including Holy Week, the Visitation continued in Siliguri, Monsadah, Bongaon, Sonada, Kalimpong and Malbassey in Sikkim State. A long break from the Visitation was taken from 6th April to 17th for other important commitments. After obtaining his driving license on 7th in Tirupattur, the Regional went to Dungalpitiya, the Provincial House of Sri Lanka. On 9th and 10th the semester meeting of the SPCSA Council was held. For the next two days the Rector Major and his Vicar, Fr. Adriano, arrived in Sri Lanka and encouraged the Provincials. 13th and 14th April were eventful days of the visit of the Rector Major and his Vicar to the Vice Province of Sri Lanka accompanied by the Regional and Fr. Juan José Bartolome. The Rector Major celebrated Mass and spoke at a public function on 11th April in Dungalpitiya, visited the aspirantate of Dankotuwa on 12th evening and addressed the Provincial Council and the confreres of the Vice Province on 13th morning. Worthy of mention are his journey to and visit of Nochiagama and Murunkan houses in

the North of the Island on 13th and his visit to the war-affected orphan girls in Vavunia looked after by the Salesians and Salesian Sisters.

After the Rector Major left Sri Lanka, the Regional continued his visit of the war-stricken areas of Northern Sri Lanka and met the bishops of Mannar and Jaffna and had a first hand experience of the destructions of war and the remains of our foundation at Nachchiguda. In the next three days he also conducted the Consultation for the next Superior of the Vice Province in three different groups and by talking to individual confreres too. Returning to Chennai on his way to Kolkata, the Regional addressed the General Chapter members of the Sisters of Maria Auxiliatrix on 17th of April on the Salesian Family and its mission in the world. From 18th he resumed the Visitation in the places mentioned above.

In the month of May the Visitation programme took the Regional to Sonada and Mirik. Due to political and social unrest, the visit to our houses in Nepal was postponed until later. In Kolkata city itself the Regional spent time in preparing the Visitation Report, and visiting the Auxilium parish. On the 11th May he addressed the Provincial Council and concluded the Visita-

tion the next day with a Mass and a long meeting with the leaders of the communities. On his return to Chennai on 13th, he spent three days with his parents in his native place of Varadarajanpet and arrived back in Rome on 20th May.

The Councillor for the North Europe Region

At the end of the winter plenary session of the General Council the Councillor for the North Europe Region, Fr. Štefan Turanský, in the first days of February had a number of medical check-ups.

Then his main engagement was the *Extraordinary Visitation of the Special Circumscription of East Europe* – “The Immaculate Conception of Mary” – between 2 March and 2 May 2010. There was an interruption between 26 March and 1 April when the Regional Councillor attended the Provincial Chapter of the Province of Slovakia, held in the mother house and national sanctuary at Šaštín.

The Special Circumscription with headquarters in Moscow has existed since 1993. It includes four countries: Russia, Georgia, Ukraine and Belarus. In addition, the *Delegation of Ukraine of the Byzantine-Ukraine Rite* also be-

longs to it. The differences arising from three Rites (Latin, Byzantine-Ukraine, Armenian) and the fact that the confreres come from 10 countries means that this Circumscription is very complicated and a challenge to the Salesian mission.

The Councillor twice met the Provincial Council - at the beginning and at the end of the Visitation. There was also a special meeting at Leopoli (Ukraine) with the Delegate for the Delegation of Ukraine of the Byzantine-Ukraine Rite and his Councillors.

During his visit to Georgia (Turtskh) in the house of the FMA he was able to have a meeting with the Visiting Sister Sr Carla Castellino and share experiences of the Salesian and the FMA in Georgia.

In addition he also met with various ecclesiastical and civil authorities: the Bishop of Moscow Bishop Paolo Pezzi, and the following day, (also in Moscow) Bishop Clemens Pickel of Saratov. In Belarus he had an official meeting with Archbishop Tadeusz Kondrusiewicz, Metropolitan of Minsk, with the Nuncio Apostolic of Belarus Archbishop Martin Vidović, with the Apostolic Visitor for the Greek-Catholics in Belarus the Archimandrite Sergej Gajek, with Bish-

op Aleksander Kaszkiewicz at Grodno (Belarus) and with the Deputy Mayor of Minsk Mr. Titinkof Michail Sergej. In Odessa, in the Ukraine, he met the Bishop of the Latins Bishop Bronislaw Bernacki and in Leopoli he was able to take part in a Mass in the Byzantine-Ukraine Rite with our Salesian Bishop Andrey Sapelak, the "Patriarch" of the Ukrainian Salesians. In addition in the first days of March he had an important meeting in Armenia at Jereven with Bishop Neshan Karakéhéyan, the former Administrator Apostolic for the Armenian Catholics in Eastern Europe, and then with the Nuncio Apostolic of Georgia Archbishop Claudio Buggerotti and Bishop Giuseppe Pasotto, Administrator Apostolic of the Caucasus for the Latins with headquarters in Thybilisi (Georgia).

He also took part in the Provincial Chapter of the Circumscription which was held between 26 and 30 April in Oktyabrskiy near Moscow.

The presence of the Salesian charism is increasingly dynamic and with the potential to develop in Ukraine and Belarus, while Russia with Siberia and Georgia remain "mission territories".

The Regional Councillor was able to attend part of the meeting

for the formation personnel of the whole of Europe held at Kracow (Poland) between 5 and 8 May.

Between 7 and 10 May he presided at the *annual meeting of the Provincials of the North Europe Region* held in Vienna at the Provincial House - *Don Bosco Haus*.

Immediately afterwards on 11 May he conducted the consultation for the new Provincial at Budapest in Hungary.

Finally, with the Rector Major and the other Councillors, he took part in the Meeting of Salesian Bishops held in Turin-Valdocco 21-25 May 2010.

The Councillor for the West Europe Region

At the end of the winter plenary session of the General Council the Councillor for the West Europe Region Fr José Miguel Núñez left Rome and arrived in Málaga on 30 January to take part in the celebration of the Centenary of the Foundation of the Association of Past Pupils in that city. On 31 he was in Mérida to celebrate the Feast of Don Bosco in the Salesian house.

On 1 February Fr José Miguel went to Madrid to attend a number of meetings of the National

Youth Ministry Centre and the Mission Office.

On 2 February in Madrid he met with the Extraordinary Iberian Commission for the Restructuring of Salesian presence in Spain (CIER), chaired by the Regional Councillor.

Between 6 and 12 February he preached a Retreat for the confreres of the Valencia Province at Godellete (Valencia).

Afterwards between 12 and 17 February he preached another Retreat for the confreres of Portugal in Lisbon, on the GC 26.

The same day 17 the Councillor travelled to Kénitra (Morocco) to begin the *Extraordinary Visitation of the "Saint François de Sales" Province of France and Southern Belgium* (FRB). The Visitation continued until the end of May.

On 25-28 February the Councillor took part in the Congress for Salesian Schools in Europe held in the Salesian House in Sanlúcar la Mayor (Seville).

In the month of March, 2-4, he took part in Lyon with Fr Filiberto González and Bro. Claudio Marangio, in a meeting of the Iberian Conference and the annual meeting of the West Europe Region attended by the Provincials and all the Delegates of all the Provinces.

Between 24 and 31 March the Councillor took part in the *intermediate session* of the General Council held in Rome to present and reflect on the situation of the West Europe Region.

In the month of April, on 5, Fr José Miguel presided at a meeting of the Extraordinary Iberian Commission for Restructuring (CIER) in Madrid.

Still in April on 22-23, Fr José Miguel went to Barcelona to accompany the Rector Major on his visit to the Barcelona Province, on the occasion of the 125th anniversary of the Founding of the Salesian House of Sarrià.

On 26-28 May in Paris the Extraordinary Visitation of the FRB Province made in the name of the Rector Major lasting more than three months came to an end.

On 29 May he returned to Rome to take part in the summer session of the General Council.

The Councillor for the Italy and Middle East Region

At the conclusion of the winter session of the General Council, on 30 January 2010 the Regional Councillor for Italy and the Middle East, Fr Pier Fausto Frisoli, took up again the Extraordinary

Visitation of the "Saint Charles Borromeo" Province of Lombardy-Emilia (ILE). He celebrated the Feast of Saint John Bosco in the community of Brescia.

He then visited the following communities: Chiari, Como, Bologna "The Blessed Virgin and St Luke", Milan "Saint Dominic Savio", Sondrio, Treviglio, Sesto San Giovanni "Mary Help of Christians".

On 10 and 11 March he took part in the Study Seminar of the National Vocations Office and between 12 and 20 he took part in the Retreat for the Rectors and Provincial Councils of the three Italian Provinces (ILE, INE, IME) and the Middle East preached by the Rector Major.

Between 22 and 25 March he took part in the *intermediate session* of the General Council at which he presented a study of the Italy and Middle East Region.

He then continued the Visitation of ILE, and in particular of the communities of Nave, Milan "Saint Ambrose", Sesto San Giovanni "Don Bosco" Social Works, Zurich, Bologna "Don Bosco", Arese Institute, Forlì, Milan "Saint Charles", Pavia.

In the course of these visits he also took part in the 'Curatorium' of Turin "Crocetta" and the meet-

ing of the Presidential Committee of the Conference of the Provincials of the Region in Turin between 3 and 5 May, during the display of the Holy Shroud.

On 15 and 16 May the Regional Councillor took part in the Provincial Council of ILE and on 17 he concluded the Extraordinary Visitation, giving a report to the Rectors, in Milan.

Between 21 and 25 May with the Rector Major and the other members of the General Council he took part in the Meeting of the Salesian Bishops in Turin.

He then returned to Rome for the summer plenary session of the General Council.

The Secretary General

Implementing the guidelines for the planned programme of the six-year period, the Secretary General in agreement with the Rector Major and the Regional Councillors organised in this period *three meetings for Provincial Secretaries* Two in Rome - the Generalate, respectively for the Secretaries of the *South Asia Region* on 8-12 February; and for the Secretaries of the *Italy and Middle East Region*, on 22-26 February; and one in Lusaka, Zambia, for the Secre-

taries of the *Africa and Madagascar Region*, on 26-30 April.

As was indicated in the letter calling the meetings, their purpose was updating and an exchange of ideas. Subjects on the agenda were those of particular interest to the Secretary and the Provincial Secretariat with regard to documentation, to the statistics, juridical aspects, the archives and libraries. Special attention was given to the archives and to the various juridical issues. The active participation of the Secretaries and the fraternal atmosphere of the meetings should be mentioned, as well as the value of the opportunity to get to know the different situations.

After the meeting in Lusaka, the Secretary went to the Vice Province of Southern Africa where, thanks to the kindness of the Superior, the confreres and in particular the Provincial Secretary Fr John Coleman, he was able to visit some of the houses in the Vice Province admiring the rich variety of the works and the commitment of the confreres.

A special word of thanks for their hospitality and Salesian welcome is due to the community of the Generalate in Rome, to the community of Lusaka - Chawama in Zambia, and the community of Walkerville in South Africa.

5.1 The Rector Major's greetings to the Salesian Bishops who had come for the meeting in Turin-Valdocco

Below is the text of the address given by the Rector Major at the opening of the Meeting of Salesian Bishops in Turin-Valdocco, on Saturday 22 May 2010. As well as welcoming them the Rector Major specifies and comments on the aims of the significant gathering, placing it also in its social and ecclesial setting.

My Dear Brothers, Bishops.

I am indeed very happy to welcome you most cordially, to thank you for accepting the invitation to this Meeting and to express my joy at your presence. This is always your house, our hearth, since in some way, all of us Salesians were born here in Valdocco. An opportunity to speak with you about questions regarding the Church and the Congregation in the world is always very welcome.

I emphasise the two words used: brothers, because as I have always noticed in my travels, communion with you and among us always remains strong. Everywhere I have found Bishops at my side in celebrations, in meetings, united in the love for our founder. I have seen the fascination Don Bosco has, and

been aware of the apostolic stimuli he provides.

But not only brothers, you are Bishops, Archbishops, Cardinals of the Church; and this in recognition of your personal commitment in the service of the Church, of your pastoral role and of your ecclesiological experience.

There have been precedents for this meeting but not on quite this scale: in 1975 Fr Luigi Ricceri called the missionary bishops together for the centenary of the missions. In 1988, for the centenary of the death of Don Bosco, Fr Egidio Viganò called a limited number of Bishops to join the Rector Major and his Council in spending a day at Colle Don Bosco: with Holy Mass followed by a meeting at which some of the bishops spoke expressing their own sense of communion, which I mentioned earlier.

In 2001, on the occasion of the Great Jubilee of the Incarnation of the Son of God and of the new millennium, Fr Juan Edmundo Vecchi wanted to call together all our bishops for a few days.

This time the grace has fallen to me to repeat this happy initiative, in part at the suggestion of some of you my dear brothers, bishops, in part my own proposal to spend some days together during the period of grace we are living between

the GC26 and the GC27: the 150th anniversary of the founding of the Congregation, the centenary of the death of Don Rua, the 125th anniversary of the consecration of the first Salesian bishop, Mgr. John Cagliero, the pilgrimage of the casket of Don Bosco around the whole world, and finally the preparation of the bicentenary of the birth of Don Bosco.

This combination of anniversaries and of stimuli led us to set in motion and prepare the meeting to which you have responded so positively.

The idea was gradually coming to maturity when at the GC26 the Congregation took as its main path for the future the return to Don Bosco in order to start afresh from him, making our own the spiritual and apostolic passion that was his, and taking up the challenges everyone shares regarding the urgent need to evangelise, the need for vocation ministry, the re-discovery of evangelical poverty, the commitment to go out to the new frontiers.

Looking at the number of our Bishops, 120 alive and 243 in the history of our Congregation, we said to ourselves that it was remarkable that there was such a large number of confreres who are living their Salesian identity in a

very particular situation, that of the episcopate, in a relationship with the whole body which the Holy Spirit raises up, appoints and sends to sustain the Church as a sign and instrument of salvation.

The desire for this meeting grew even stronger when the Congregation became the religious institution with the largest number of bishops! It is also worth noting that this episcopal experience can have its effects on the whole Congregation, so that we, without speaking about the placement of personnel, can in some way be in communication with some of the dioceses, especially those where our Salesians are carrying out the role of being responsible for education, catechesis or vocations.

The Congregation has also contributed with personnel and financial means to the organised structure of many of your dioceses. Today, once again since it is being entrusted to us, we are seeing the foundation of a Prefecture Apostolic, that of Azerbaijan in the Caucasus. There are therefore a number (we are not talking here about the quality) of confreres who have lived and are living their Salesian vocation (charism, spirituality and mission) in the episcopal state.

We consider the relationship bishop-local Church not only as a

special opportunity for observation and experience, but much more as a sacramental communication, the value of which cannot easily be measured. For us Salesians, you are a gift; through you and with you we are inserted more deeply in the body of Christ which is the Church, we become more 'Catholic' and to a greater degree Christians.

Then I have been impressed, wherever I have gone to visit the Salesian communities, by the attentive and almost filial presence of Salesian bishops who have taken part in celebrations and in meetings and have shared their points of view with the Rector Major. So then I understood that in the vast majority of cases the vital links not only were not loosened, but rather were strengthened. Speaking with you informally and in passing I received favourable and enthusiastic comments about the suitability of holding this meeting we are now having together.

There is also a second factor: this meeting is taking place in the period of preparation for the bi-centenary of the birth of Don Bosco. In addition, it comes mid-way between the GC26 and the GC27. We wanted to listen to you! Here then are the aims of this meeting, in line with the motto which we have cho-

sen, and the subject on which we want to focus:

"THE SALESIAN CHARISM AND THE EPISCOPAL MINISTRY"

Challenges and faith journeys for a new evangelisation of the young of today!

On the 125 anniversary
of the consecration
of Bishop John Cagliero

The *first aim*, for us who share in the pastoral ministry and are pastors, is to draw on your spiritual and apostolic experience, recalling, that as John Paul II affirmed, "spirituality is the fountain-head and at the root of every type of activity: cultural, political, educative, apostolic".

Since we want to examine this communion more closely, here is a *second aim*: to talk together and exchange ideas about some situations we all have very much at heart: the mission to youth, the charism of education, consecrated life, the Congregation and the Church according to the continental Synods, and finally to look at some possible areas for greater collaboration.

The *third aim* is to listen to your views regarding the Congregation, starting from your ecclesial experience. It seems to me, in fact, that

this "sensus ecclesiae" is one of the aspects of our Salesian life to be developed much more, both in our experience of the Christian faith, and in our educative pastoral mission among the young.

The *fourth aim* is to celebrate together in the places associated with the origins of our charism, the gift of our Salesian vocation, making the first focal points "Valdocco" with the Basilica of Mary Help of Christians, and "The Becchi" with the Sanctuary of Don Bosco.

In the Basilica of Mary Help of Christians we have the picture which gives us the vision that Don Bosco had of Mary and of the Church, and which he wanted to communicate forcefully to his Salesians, collaborators, benefactors and boys: the Holy Spirit, the Father, the Son, the Apostles, the history of the Church. The Holy Virgin is the icon of the Church and the protectress of the Christian community, she is the Help, the great support of our pastoral ministry.

The *fifth aim* is to encourage relationships and contacts among yourselves. Perhaps you could help by making twinning-arrangements of various kinds and at different levels, involving the Cooperators and the Salesian Family. This is nothing new: I have found it work-

ing in practice in very many Salesian places around the world, and I believe it would be possible among the dioceses too.

This gives us the idea that by helping one another a little through our pastoral experience, we could also build up what is nowadays often called the exchange of gifts between continents, the ability to give and take, and forms of international collaboration, as examples of communion for the whole church, overcoming ethnic and cultural barriers.

But what is the context in which we are meeting? Where do we find ourselves, as, with Mary, we await the Spirit?

The social and ecclesial context of our Meeting

Our assembly is taking place at a time when once again the world has suffered from natural disasters such as the earthquake which devastated Haiti and that which has severely struck Chile, or such as the eruption of the Iceland volcano Eyjafjalla which put Europe on its knees, to which can be added the new economic crisis just when things were returning to normal. All this makes us feel fragile and powerless, but at the same time capable of seeking solutions which

resolve the problems or at least bring comfort to those who are suffering the most.

In addition, since Ash Wednesday a campaign has been launched against the Church over the question of pedophilia, causing confusion, indignation and discouragement. It is a very painful issue, which also involves Consecrated Life in some of its members. The reactions have been many and varied. I, personally find myself in agreement with what Bishop Mariano Crociata, Secretary General of the CEI, said in an address given in Rome on 29 April, from which I quote several passages which to me seem particularly enlightening, even though we have already reflected on this in our meeting.

«The issue of education faces the challenge posed by serious and sad cases of pedophilia involving some ecclesiastics which have raised a media storm. Probably we are still being conditioned by the impression created by the continuous flow of news and comment... Given that one single case of pedophilia is already one too many... and such behaviour is doubly reprehensible when committed by a man of the Church, a priest, a consecrated person... We should not, in fact, be surprised if the reaction to abuse committed by ecclesiastics has been so

strong... The anger and bitterness are significantly related to the awareness of the high moral and human standard of the clergy, as well as the greater trustworthiness we offer and which is expected by others, particularly in relation to minors consigned to our care and our educational responsibility. The highest expectations which are nurtured by our ministry render such a serious and devastating betrayal even more immeasurably intolerable and to be condemned...

In all this the Christian community finds itself in a peculiar position, because it is doubly struck and damaged in its members, both offenders and victims; but it is also wounded in its public image in the carrying out of its pastoral mission...

I believe that we need to focus our attention on two issues. The first concerns the necessary interaction and distinction between three areas: the field of human justice, the competence of the sciences, the realm of grace and its ecclesial ordering; in other words, the crime, the sickness, the sin. Regarding a person who is guilty of the abuse of minors it can be said – but it clearly needs to be verified – that he has committed a crime, that he is sick, that he has sinned. Such a person needs at the

same time justice, care and grace. All three are necessary, without their confusing nor distorting one another. The penalty imposed for the crime does not automatically cure nor give forgiveness, and conversely forgiveness for the sin does not automatically cure the illness nor is it a substitute for justice, and so care does not take the place of the penalty, nor even less can it remit the sin. The directives which come from the Church are really going in the direction of the harmonious interaction between the three levels. It is to be hoped that over and above the polemics in the media, it is possible to obtain the cooperation necessary to soothe if not cure such deep wounds.

Regarding the second issue, the pedophilia crisis, as indicated by Pope Benedict XVI, ought to introduce a process of purification and profound renewal within the Church. This renewal has some requirements. The first is special diligence in the vocational discernment of the ministers and of consecrated persons and in their preparation and formation for ministry and for consecration. A second requirement is that the exercise of authority in the Church ensures permanently a high level of human, spiritual, intellectual and pastoral qualities in the one

who exercises a ministry and at the same time, is vigilant with a sense of charity and of responsibility. A third requirement applies to each one of us, called to fly from the temptation to individualism and of being closed in on oneself, in order to live ministerial, religious and ecclesial fraternity, in such a way as to develop the practice of evangelical fraternal correction: this is a powerful support in that pursuit of holiness which gives meaning to Christian life in every state of life».

Tomorrow we shall celebrate the Solemnity of Pentecost, which in a special way marks the birth of the Church with the pouring out of the Holy Spirit on the disciples of Jesus gathered around Mary in the Upper Room. Men and women, transformed by the Spirit they become all of a sudden courageous witnesses and passionate apostles, to the point that the wonderful news of the passion, death and resurrection of Jesus, who came to turn upside down the history of mankind, is spread and conquers territories for the Lord, and then arrives in Europe, which thus becomes 'Christian'.

In conclusion: I can say that with you I perceive the fullness of the Holy Spirit. As in an upper room, we, like the disciples, are gathered

around Mary. Together we have celebrated the Love of God incarnate in venerating the Holy Shroud, which speaks to us of the real incarnation of the Son of God even unto death. Together we shall celebrate the Solemnity of Pentecost. Together, finally, we shall celebrate the Feast of Mary Help of Christians.

May the Lord bless this meeting of ours. I hope and pray that all of you will enjoy days of calm reflection, but also of rest, spiritual rest, and that you will experience the esteem in which, I can assure you, the Congregation holds you.

Turin-Valdocco, 22 May 2010

Pascual Chávez V.
Fr Pascual CHÁVEZ VILLANUEVA
Rector Major

5.2 Letter sent to the Holy Father during the Meeting of Salesian Bishops in Turin.

Below is the text of the Letter which the Rector Major, together with the Salesian Bishops and the General Council gathered in Turin-Valdocco, sent to the Holy Father Benedict XVI. The Letter was signed by the Rector Major, by the Bishops present in Turin and by the General Councillors. Rather than give a

brief account of the purpose of the meeting at Valdocco, they wanted to express their filial affection and fidelity to the Successor of Peter, according to the teaching and the example of Don Bosco, and at the same time their pledge to live more and more fully their mission at the service of the Church especially in the education of the young.

Protocol n° 10/0442

Most Holy Father,

In your goodness please accept the affectionate and devoted greetings of the Successor of Don Bosco who in these days is meeting with more than ninety Salesian Bishops and Cardinals in what is considered by all of us the cradle of the Charism: Turin-Valdocco. Yesterday we celebrated Mass contemplating the Holy Shroud, the icon of the sufferings of Jesus Crucified and at the same time the icon of the light of the Risen One. Today we are gathered together with His Eminence Cardinal Bertone, Secretary of State, in order to celebrate the Solemnity of Pentecost at Castelnuovo, in the Temple of Don Bosco, which Your Holiness with great kindness, has decided to raise to the dignity of a Minor Basilica.

Most Holy Father, I decided to invite all our confreres, the Cardi-

nals, Archbishops and Bishops to this occasion of our meeting together, following the example of what my beloved predecessors Fr Egidio Viganò in 1988 and Fr Juan Edmundo Vecchi in 2001 had done.

The reasons for this fraternal assembly are the recurrence of the 150th anniversary of our Salesian Congregation, the Centenary of the death of the first Successor of Don Bosco, Blessed Michael Rua and the 125th anniversary of the episcopal ordination of the first Salesian Bishop, Bishop John Cagliero, who was also later elevated to the dignity of a Cardinal. It is a time to reflect together on the situation of youth ministry, asking ourselves how, nowadays, the Gospel is to be inculturated and presented in various contexts around the world. It is a time also to listen to the pastoral experience of our Brothers who, raised to the episcopal dignity, carry in their hearts, as Salesians, the identity of pastors with a special attention to the world of youth.

The main reason for this letter, Most Holy Father, is that of expressing to your Holiness the affection, the closeness and the total availability which Don Bosco has taught us to live from the very beginning of his charismatic experi-

ence, with regard to the Holy Father and to the whole Church. Today, the Salesian Bishops are 119 in number. Some of them are serving the Church in Departments of the Vatican. Most of them have a pastoral role in the guidance of local churches spread around the whole world. Bishops engaged in all the continents, from far-flung places such as the Solomon Islands, Tierra del Fuego, Assam in India, Thailand, the Congo, Ethiopia or the Amazon Jungle to the historical dioceses of Europe, such as Rotterdam, Ghent, Victoria, Salzburg, Linz. Many of our Bishops are engaged in the mission fields. Some of them are responsible for Vicariates Apostolic.

Most Holy Father, please feel us close to you in this difficult hour for the Church. With Your Holiness we share the concerns of the present moment, asking the Lord to purify our lives and to purify the Church so as to be able worthily to proclaim the Gospel, especially to the young, to the poor, to the least, to those who still do not know the Good News.

In the second place, Your Holiness, we want to assure you of our desire to cultivate in the Congregation and in these Brothers of ours who are Bishops a profound spiritual renewal. We believe that

the path to Holiness is something that needs to be constantly renewed in our hearts. Being well aware of the call to be living branches of the true vine which is Jesus, allowing ourselves to be pruned by the Word and by the love of the Father in order to be, in Jesus, ever more fruitful, allowing the Spirit to express Himself in our lives with the riches of His fruits.

We want to thank you, Holy Father, for your enlightening ministry which urges us to live in hope, to welcome the richness of Christian love, to give it life and make it bear witness in the fabric of today's history.

The third reason, as Sons of Don Bosco, is to assure Your Holiness of our concern for the young people of today, who often appear to be "sheep without a shepherd". We make our own the need pointed out to us by Your Holiness, to respond to this particular "educational emergency". In a world which, in spite of thousands of contradictions, tries to respond to the need to defend the rights of the individual, we want to be apostles of the young, guarding their right to know all that is "noble, just, pure, honourable, worthy of praise". We want them to know the existence of a path to human, affective and

spiritual maturity which can be marked out according to the great human values contained in the Gospel. We want to guarantee for them the right to know Jesus Christ and His plan for a life to the full. We want to open them up to an experience of the Church which might be at one and the same time true and full of enthusiasm. We also want them to discover the beauty of giving themselves to God, totally, in consecrated or priestly life.

Most Holy Father, while we assure you of our constant prayers for the Successor of Peter, we ask you to bless our beloved Congregation and in particular these Brothers of ours, Cardinals and Bishops who simply want to be servants of the People of God, workers in the Lord's vineyard, passionate seekers of the Kingdom of God.

We offer you all our affection, we express our faith in the Crucified and Risen Lord, we assure you once again of our apostolic commitment.

May the Spirit, on this Solemnity of Pentecost, fill your heart and ours with the fire of the apostolic passion Don Bosco used to express with his motto "*Da mihi animas cetera tolle*". May Mary the Mother of the Church and Help of Christians be for all of us Mother, Teacher and Guide.

With great affection and filial obedience.

Turin, 24 May 2010

Pascual Chávez V.
Fr Pascual CHÁVEZ VILLANUEVA
Rector Major

5.3 Letter of thanks from the Holy Father to the Rector Major

The Holy Father, Benedict XVI has expressed his pleasure at the “the warm sentiments of filial devotion and spiritual closeness” shown by the Rector Major Fr Pascual Chávez and the Salesian Bishops in the letter sent to him on 24 May. Below is the text of the letter sent by the Supreme Pontiff.

Very Reverend
Fr Pascual Chávez Villanueva
S.D.B., Rector Major,
Salesian Society
of Saint John Bosco

I was delighted to receive the cordial letter of 24 May, in which you wished to convey to me the warm sentiments of filial devotion and spiritual closeness of the Cardinals and Venerable Brother Bishops belonging to the Salesian Family, gathered together in Castelnuovo Don Bosco for a charming moment of family celebration which you or-

ganised and at which my Secretary of State, dear Cardinal Tarcisio Bertone presided.

This thoughtful expression of solidarity, shown in a difficult situation also for the whole Church, has produced in me a sincere sense of gratitude, also because it is sign of that deep communion and that ardent affection which the spiritual Sons of Saint John Bosco have also nourished for the Successor of Peter.

Therefore, I want to respond to your message, which I greatly appreciate, with the assurance of a constant remembrance in my prayers, with which I very willingly accompany the praiseworthy proposals for a spiritual renewal and an ever more convinced attachment to the Gospel, demonstrated, in the name of the whole Institute, by yourself and by all those who have taken part in this significant meeting.

I invoke the maternal protection of Mary Help of Christians on you and on the Venerable Brothers, Cardinals and Bishops, who associated themselves with the expressions of devotion, so that each one may continue to serve the Lord and the brethren with joy, bringing to fulfilment His every good work. With these wishes and as a sign of my paternal solicitude, I heartily

impart a special Apostolic Blessing, which I willingly extend to the whole Congregation.

From the Vatican, 14 June 2010

Benedictus PP XVI

5.4 The title of MINOR BASILICA given to the Temple of Don Bosco at Colle

Below, in an English translation is the text of the Decree by which the Holy Father Benedict XVI, through the Congregation for Divine Worship and the Discipline of the Sacraments, has conferred on the Temple in honour of Saint John Bosco at Colle Don Bosco the title and dignity of Minor Basilica. The Decree was made public by Cardinal Tarcisio Bertone during the celebration of Pentecost at the Colle, in the presence of the Salesian Bishops who had come to Turin for the Meeting called by the Rector Major.

Prot. N. 264/10/L

SOCIETY

OF SAINT FRANCIS OF SALES

Saint John Bosco, priest, who dedicated himself with all his strength to the education of youth and after having founded the Salesian Society and the Institute of

the Daughters of Mary Help of Christians, committed himself to taking the greatest care of the formation of the young in the arts, in literature and in the Christian life, is venerated with great devotion by numberless faithful who visiting the places of pilgrimage in the world with fervent piety, still in our days draw on his spiritual inheritance.

Therefore, at the request of the Very Reverend Father Pascual Chávez Villanueva, Rector Major of the Society of Saint Francis of Sales, the Congregation for Divine Worship and the Discipline of the Sacraments, in virtue of the special faculties granted by the Supreme Pontiff BENEDICT XVI, delegated to Cardinal Tarcisio Bertone according to the Decree «*De Titulo Basilicae Minoris*» promulgated on 9 November 1989, confers on the Sanctuary dedicated to God in honour of Saint John Bosco, in the place usually called *Colle Don Bosco*, within the boundaries of the Archdiocese of Turin, the title and dignity of MINOR BASILICA, with all the corresponding liturgical rights and faculties, following the norms provided for by the same Decree.

There being nothing to the contrary.

Issued by the Congregation for Divine Worship and the Discipline

of the Sacraments, on 12 April 2010.

Antonio Card. CAÑIZARES LLOVERA
Prefect

Giuseppe Agostino DI NOIA, OP
Archbishop Secretary

5.5 Message of the FMA Mother General to the Salesians at the conclusion of the year of the priest

Below is the text of the Message which the Mother General, Sr Yvonne Reungoat, sent to the Rector Major and to all Salesians, in the name of the Daughters of Mary Help of Christians, on the Solemnity of the Sacred Heart of Jesus, at the conclusion of the Year of the Priest, proclaimed by the Holy Father Benedict XVI.

My Dear Rector Major,
My Dear Salesians,

At the conclusion of the Year of the Priest in our hearts we feel the need to turn our thoughts to those who in the Salesian family we see as Fathers, Brothers, Spiritual Guides. Especially priests according to the heart of Christ and to the way of Don Bosco. People with whom we share our charism by which we are recognised in the Church as Sale-

sians and Salesian Daughters of Mary Help of Christians, the first two groups of consecrated persons founded by Don Bosco.

The word which spontaneously rises in our hearts is a word of thanks. Thank you for your priestly ministry of which we feel the benefit every day in various parts of the world where we are present; a benefit which is experienced not only in our lives as Daughters of Mary Help of Christians but also in that of the young people, boys and girls, whom the Lord entrusts to our educational care.

It is also in their name that today we want to say to you *Thank you!*

In particular, we want to thank you on behalf of the young women you have accompanied spiritually in the process of discernment to discover a vocation to self-giving, and for those you have guided towards our Institute. This is a precious service, a sign of appreciation, affection and concern for them as individuals and for the development of the charism also as expressed in the FMA consecrated life.

So many of us are FMA because we have had as guides Salesians who have directed us supported us and helped us to discover and to discern our vocation.

Thank you for this gift which we ask you to continue to offer us.

We too appreciate the responsibility of supporting those young people who in our circles discover the call Lord to give their lives in the Congregation.

We feel ourselves to be in harmony with the teaching of the Rector Major, which we recognise as being deeply ecclesial and Salesian. Being Salesian Priests according to the heart of Christ is an incomparable gift for the whole Salesian Family.

We share your concern that in all its members the passion for *da mihi animas cetera tolle* may be preserved and that a vocational culture may be developed so that the return to Don Bosco, in this six-year period which is in preparation for the celebration of the bi-centenary of his birth may have the features of a return to the gospel and to the charismatic roots.

The enthusiasm which theasket of the Founder is arousing in various parts of the world is a demonstration of the acceptance and the relevance of the charism: an appeal to all of us to be vital witnesses to it.

Consecrated life calls its members to be *the living memorial of the life of Jesus*, as our last Gener-

al Chapters have convincingly emphasised. As Salesians and as FMA we will be a memorial of Him if in our daily life we shine out with the features of our common Father and Founder Don Bosco.

We are aware that this light can be clouded: the gift of the vocation of consecration is carried in earthenware vessels, but we believe that through human weakness God continues to show his love to the world. The support we give each other in prayer is a great strength.

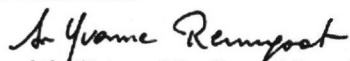
On anniversaries it is the custom to give presents. Our gift on this anniversary is the pledge of greater communion within the Salesian Family as we go to the roots of what makes it possible: the gospel joy of following Jesus with the gift of everything; the happiness of feeling within ourselves that we belong to this great Family and the greater responsibility of handing on to the next generations who will follow us the vital charism through a youth ministry with an explicit vocational dimension.

May the request of the younger generations, often implicit: «We want to see Jesus» (cf *Jn* 12,21), produce then the joyful and persuasive response on our part: «Come and see» (*Jn* 36-39).

Mary Help of Christians is the Mother who brings the Salesian Family together and helps it to construct fruitful relationships of communion. To her we entrust our lives, our desire for holiness which we also want to transmit to the young.

Today, our dear Brothers, we offer to her our gratitude for you, dear Brothers.

Messina, Colle San Rizzo,
18 June 2010



and the Sisters of the General Council
on behalf of all the FMA in the world

5.6 Appointment of Fr Marek Chrzan as General Councillor for the North Europe Region

Fr Štefan TURANSKÝ, the incumbent General Councillor for the North Europe Region, for reasons of health has had to resign from the office. The Rector Major has accepted his offer of resignation and sincerely thanking Fr Štefan for the work undertaken with so much dedication and spirit of sacrifice for the Region and for the whole Congregation.

The Rector Major therefore carried out a consultation among the Provincials and those responsible

for the Delegations in the Region, in view of the appointment of a new Regional Councillor.

Subsequently the General Council, having examined the results of the consultation and after careful discernment, in the session of 27 July 2010 gave its consent for the appointment as General Councillor for the North Europe Region the Salesian priest **Marek CHRZAN**, who having been called in by the Rector Major, accepted the position.

Born on 1 April 1964 at Katowice (Poland), Marek Chrzan made his first Salesian religious profession on 22 August 1985 in the novitiate at Kopiec. After the postnovitiate and practical training he was sent to Turin to the theological faculty of the Crocetta, for the course of theology. Perpetually professed on 20 August 1991, he was ordained priest in Krakow on 3 July 1993. He completed his studies at the Salesian Pontifical University in Rome, obtaining the Licence in Theology.

Having returned to his Province, for a number of years (1994-2001) he was engaged as a teacher in the Salesian theologate in Krakow. In 2001 he was appointed Vice Provincial a role he filled for three years until 2004, when he returned to the U.P.S. to the “Saint John Bosco” community obtaining a Doctorate in Dogmatic Theology.

In July 2006 the Rector Major with his Council appointed him Provincial of the "Saint Hyacinth" Province of Krakow, Poland. As Provincial he took part in the 26th General Chapter. Now the animation of the North Europe Region has been entrusted to him as Regional Councillor.

5.7 New Provincials

Below (in alphabetical order) we provide some biographical details of the Provincials appointed by the Rector Major with his Council in the course of the plenary session June-July 2010.

1. *DAL BEN Santo, Provincial of the Province of PERÙ*

To guide the "Saint Rose of Lima" Province the priest **Santo Dal Ben** has been appointed. He succeeds Fr. Vicente Santilli.

Born on 13 November 1950 at Musile di Piave (Province of Venezia, Italy), he became a Salesian on 16 August 1968, the date of his first profession, in the novitiate of Albarè (VR). He soon left for Perù, where he renewed his triennial profession in 1971 and took his perpetual vows on 16 August 1974. Having returned to Italy for theo-

logical studies at Turin-Crocetta, he was ordained priest on 23 September 1978 in his native place.

After ordination having returned to Perù, between 1978 and 1983 he worked in the house of Piura; in 1983 he was appointed Rector of the community of Lima - St. Dominic Savio. In 1992 he moved to Lima-Auxiliadora, where after a year as Vice Rector he became Rector. In 1998 he was appointed Provincial of the Province of Perù. At the end of the six year period in 2004 he was called to the Generalate in Rome, as collaborator in the Department for Formation. He stayed at the Generalate until September 2006, when he moved as Rector of the "Blessed Zephyrinus Namuncurá" formation community (Gerini-Studenti) in Rome. Recently he became a member of the Provincial Council of the UPS Vice Province.

Now he been called once again to be the Provincial of the Province of Lima, Perù.

2. *FIGUEIREDO Ian, Provincial of the Province of PANJIM, India*

Fr. **Ian Figueiredo** succeeds Fr. Loddy Pires as Provincial of the "Blessed Joseph Vaz" Province of Panjim, India (INP).

He was born 30 November 1955 at Tanga (Tanzania). He made his first profession on 24 May 1974 in the Province of Bombay. Following the normal formation curriculum he made his perpetual vows on 24 May 1980 and was ordained priest at Panjim on 17 December 1983. Between 1986 and 1989 he was in Rome - UPS, where he obtained a Licence in Theology.

Having returned to India, he was sent to the Novitiate at Nashik, where he was Director of Novices and Rector between 1990 and 1998. Then he moved to Panjim (Goa), where he was Rector for six years (2000-2006). Between 2004 and 2007 he was Vice Superior of the Vice Province of Panjim. When in 2007 the Vice Province became a Province he continued in the role of Vice Provincial, until the present, when he has been called to be Provincial.

3. *GUTERRES Aparicio João Paulino, Superior of the Vice Province of INDONESIA-TIMOR*

Fr. **João Paulino Guterres Aparicio** is the new Superior of the Vice Province of "Saint Callistus Caravario" of Indonesia-Timor (ITM).

Born on 31 January 1971 at Baguia-Baucau (East Timor), he

made his first profession on 20 May 1989 in the novitiate in Fatumaca. After practical training he followed theological studies in the theologate of Cremisan, in the Holy Land. He made his perpetual profession on 7 September 1995, and was ordained priest on 14 August 1998 in Fatumaca.

After ordination he exercised his educative and pastoral ministry in the house of Venilale (East Timor) between 1998 and 2002. Then he was in Rome - UPS between 2002 and 2005, and obtained a Licence in Theology with specialisation in Youth Ministry. Having returned to East Timor between 2005 and 2008 he was Rector of the community of Los Palos, at the same time being Delegate for Youth Ministry in the Vice Province and later for Social Communication. In 2008 he was appointed Vice Superior of the Vice Province. Now he takes on the role of Superior in the same Vice Province where he succeeds Fr. Andrés Calleja.

4. *KAHANAWITA LIYANAGE Nihal, Superior of the Vice Province of SRI LANKA*

Fr. **Nihal Kahanawita Liyanage** is the new Superior of the Vice Province of "Saint Joseph" of Sri

Lanka (*LKC*). He succeeds Fr. Anthony Pinto Humer.

Born on 3 December 1959 at Kandana (Colombo, Sri Lanka), Kahanawita Liyanage became a Salesian on 3 July 1985, when he made his first profession in the novitiate of Canlubang. Perpetually professed on 22 June 1991, he was ordained priest on 17 August 1996 at Negombo (Sri Lanka).

After ordination he was sent to the house of Dankotuwa, where first he was economer and then Vice Rector. In 2000 he was transferred to the house of Palliyawatta, where in 2002 he was appointed Rector, a role he had until the present. Since 2005 he has also been parish priest. In 2007 he became a member of the Council of the Vice Province.

Now he has been entrusted with the role of Superior of the Vice Province.

5. *MANJOORAN Simon, Provincial of the Province of HUNGARY*

Fr. *Simon Manjooran* has been called to guide as Provincial the "Saint King Stephen" Province of Hungary (UNG). He succeeds Fr. Albert Van Hecke.

Fr Simon Manjooran was born on 8 March 1962 in Cherai, Ernakulam (Kerala, India). He made his

first profession on 24 May 1979, in the Province of Hyderabad (India). Following the normal curriculum of Salesian formation, he took his perpetual vows on 3 June 1986 and was ordained priest on 21 April 1990 in Cherai, his native place.

After ordination he exercised his pastoral ministry in the houses of Vijyawada-Gunadala (1991-1992), Vijyawada-Guntupalli (1992-1993), Nuzvid (1993-1994). Between 1994 and 1997 he was in Rome-UPS, where he obtained the Licence in Theology. Having returned to the Province, between 1997 and 2003 he was Rector of the community of Vijayawada-Gunadala. Then he moved to the Provincial house in Hyderabad, where for two years he was Provincial Secretary.

In 2005, accepting the missionary call he was sent to the Province of Hungary, where he settled in zealously. After less than a year in July 2006, he was appointed Rector of the house of Kazincbarcika. In 2007 he was given the role of Provincial Delegate for Formation and in 2008 he became a member of the Provincial Council. Now the role of Provincial has been entrusted to him.

6. *VALLANCE Maurice, Superior of the Vice Province of MYANMAR.*

As Superior of the Vice Province of "Mary Help of Christians" of Myammar (MYM) Fr. **Maurice Vallence** has been appointed. He succeeds Fr. Joachim Ye Maung.

Born on 1 October 1944 at Maymyo (Myanmar), he became a Salesian on 28 April 1965, when he made his first profession, in the novitiate in Anisakan, in the Province of Calcutta (on which Myanmar then depended). Perpetually professed on 24 May 1971, he was ordained priest on 10 February 1974.

After ordination he exercised his ministry successively in the following houses in Myanmar: Anisakan-Nazareth (1974-1976); Lashio (1976-1980), as parish priest; Anisakan-Nazareth (1980-1983), as Rector; Lashio (1983-1992). In 1991 in Rome - UPS he obtained a Licence in Theology. Then he was in Kunlong (Pang Wai) (1992-1993), as parish priest. Between 1993 and 1995, residing in the house in Yangoon, he was Under-Secretary of the Bishops' Conference of Burma. In 1995 he was appointed Delegate of the Delegation of Myanmar-Burma, depending on the Province of Calcutta.. Then for two years he was in the Salesian house in Namtu.

In 2001 he was called to the Generalate in Rome, as a collaborator in the Department for the Mis-

sions. Having returned to Myanmar in 2007, he was appointed Rector of the postnovitiate house at Pyin Oo Lwin, the role he held until the present appointment as Superior of the Vice Province.

5.8 New Salesian Bishop

BASCOPE MÜLLER Fernando,
Auxiliary Bishop of EL ALTO,
Bolivia.

On 15 July 2007 the Press Office of the Holy See published the appointment by Pope Benedict XVI, of the Salesian priest **Fernando BASCOPE MÜLLER** as *Auxiliary Bishop of the Diocese of EL ALTO (Bolivia)*. He will collaborate with Bishop Jesús Juárez Párraga, S.D.B. the Ordinary Bishop of El Alto.

Fernando Bascopé Müller was born on 4 April 1962 in Santa Cruz (Bolivia). At the end of his novitiate at Rionegro, Colombia, he made his first profession on 23 January 1982. Following the normal Salesian course of formation he made his perpetual profession on 22 August 1987. After studying theology at Cremisan, in the Holy Land he was ordained priest on 23 September 1991 at Santa Cruz, his native city.

After ordination as a priest in 1992 he was sent to the house of Cochabamba-Fatima, the postnovitiate, and then to the prenovitiate where he was Rector between 1995 and 1997. Then for two years (1998-2000) he was at the UPS in Rome. Having returned to Bolivia, he was again for five years Rector of the postnovitiate. Then for three years he moved to the Don Bosco College in La Paz. In 2009 he was appointed Director of Novices a role he was still filling.

He has also worked as the one responsible for the Salesian Bulletin, Delegate for Youth Ministry and for Vocations, Delegate for the Salesian Family, Delegate for the guidance of the Volunteers of Don Bosco (VDB). In recent years he has also collaborated with the Bolivian Bishops' Conference.

5.9 Appointment of Fr Enrico dal Covolo as Rector Magnificus of the Lateran Pontifical University

His Eminence the Secretary of State, Cardinal Tarcisio Bertone, SDB, in a letter of 30 June 010 (N. 91.437/P) communicated to the Rector Major that the Holy Father had appointed as *Rector Magnificus of the Pontifical Lateran University*

for the next four years the Salesian priest **Enrico dal Covolo**.

Fr. Enrico dal Covolo at the time had in the Congregation the role of Postulator General for the Causes of Saints, appointed for this service by the Rector Major, Fr. Pascual Chávez Villanueva, with the consent of his Council on 10 December 2003 (cf. AGC n. 384, p. 95).

Fr. Enrico dal Covolo, born on 5 October 1950 at Feltre (Belluno, Italy), became a Salesian on 2 September 1973, when he made his first profession, in the Lombardy-Emilian Province. Perpetually professed on 14 September 1978, he was ordained priest on 22 December 1979. In the Catholic University of the Sacred Heart he obtained a degree in Classical Literature. After some years of ministry in the Milan Province in 1986 he was appointed to the Salesian Pontifical University in Rome. Having obtained the Doctorate in Theology and Patristics at the Augustinianum in Rome, at the UPS he was Professor in the Faculty of Christian and Ancient Greek Literature; between 1993 and 2000 he was Principal-Dean of the Faculty of Christian and Classical Literature and between 2000 and 2003 Vice-Rector of the University. Also after his appointment as Postulator he

continued his role as Lecturer at the Salesian University. As well as the role of Postulator for the Causes of Saints he also provided a variety of services to the Apostolic See. Among others he was a Councillor of the Pontifical Academy of Theology, member of the Pontifical Commission of Sacred Archeology, Consultor to the Congregation for the Doctrine of the Faith and to the Congregation for the Clergy.

5.10 Appointment of Fr Pier Luigi Cameroni as Postulator General for the Causes of Saints.

Following the appointment of Fr Enrico dal Covolo as Rector Magnificus of the Pontifical Lateran University, the Rector Major Fr. Pascual Chávez Villanueva, with the consent of the General Council, on 6 July 2010 appointed Fr **Pier Luigi Cameroni as Postulator General**, with the task of attending to the Causes of the Saints of our Salesian Society at the Congregation for the Causes of Saints and other relevant Authorities (cf. prot. 10/0614).

Fr Pier Luigi Cameroni was born on 27 December 1955 at Vendrogno (then in the Province of Como, and the diocese of Milan), where he

knew the Salesians and also had among his assistants the Servant of God Attilio Giordani, a Salesian-Cooperator. In the Novitiate at Pinerolo in 1975, he made his first profession on 12 September 1976 for the Lombardy-Emilian Province. After the postnovitiate at Verona-Saval and practical training in the house of Fiesco, he studied theology at Turin-Crocetta. Perpetually professed on 12 September 1982, he was ordained priest on 23 June 1984 at Arese (Milan)

After ordination he was sent to the postnovitiate house - Centre of Studies "Paul VI" in Nave (Brescia), affiliated to the Salesian Pontifical University where he was assistant, teacher of philosophy and pedagogy, Vice Rector, spiritual director and in charge of pastoral activities. In 1985 at the Salesian Pontifical University he obtained a Licence and in 1992 a Doctorate in Philosophy. He has made a number of contributions to the Congregation (among others for a period he was Provincial Vocational Director and he took part in the 24th and 26th General Chapters) and to the Church.

In May 2007 he received from the Rector Major the task of being World Spiritual Animator of the ADMA (Association of Mary Help of Christians).

5.11 Our dead confreres (2nd list 2010)

"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 AELBRECHT René	Aalst (Belgio)	23-05-2010	83	BEN
P AUBERT Lucien	Toulon (Francia)	02-07-2010	82	FRB
P BAS Frans	Bocholt (Belgio)	25-04-2010	92	BEN
P BASSI Giuseppe	Savona (Italia)	19-07-2010	86	ICC
L BERTAGNOLLI Rudolph	Los Angeles (USA)	14-05-2010	86	SUO
L BERTAN Angelo	Torino	09-07-2010	96	ICP
P BOISSONNADE John	Toulon (Francia)	01-06-2010	85	FRB
P BONA Alfredo	Curitiba (Brasile)	30-04-2010	90	BPA
P BOUCHER François	Ponts-de-Cé (Francia)	26-05-2010	81	FRB
P BUSANI Giacomo	Parma (Italia)	06-07-2010	84	ILE
P CAMPOS Cesáreo Alfredo	Buenos Aires (Argentina)	17-07-2010	85	ARS
P CANALES PÉREZ Enrique	Lima (Perù)	08-07-2010	60	PER
P CAROBELLA Francesco	Palermo (Italia)	09-05-2010	90	ISI
P CARROLL James	Melbourne (Australia)	15-05-2010	85	AUL
P CASEIRO Miguel Barros	Estoril (Portogallo)	07-05-2010	86	POR
L CAVERO Néstor	Chosica (Perù)	28-05-2010	87	PER
P de SOUSA Geraldo	São Carlos (Brasile)	21-05-2010	95	BSP
P DEKNUDT Patrick	Kortrijk (Belgio)	12-05-2010	67	BEN
P DELL'ORO Ferdinando	Torino	07-06-2010	85	ICP
L DÍAZ SÁNCHEZ Martín	Roma	23-05-2010	75	ICC
L DIEULANGARD Guy	Caen (Francia)	09-06-2010	92	FRB
P EDWARDS William	Melbourne (Australia)	06-06-2010	82	AUL
P FERNANDO Paul Bosco	Chennai (India)	16-06-2010	78	INM
P FERREIRA Hugo Neves	Rio Grande (Brasile)	01-06-2010	96	BPA
P FILIPPINI Carlo	Roma	25-05-2010	81	ICC
<i>Fu Ispettore per sei anni</i>				
L GAVINELLI Valeriano	Cuenca (Ecuador)	15-05-2010	67	ECU
P GIACOMINO Antonio	São Paulo (Brasile)	12-07-2010	96	BSP
P GIORDANO Raffaele	Santa Clara (Cuba)	19-06-2010	85	ANT
P GIRCOUR Anthony	Cebu (Filippine)	25-05-2010	91	FIS
P GOZZELINO Giorgio	Torino	11-05-2010	80	ICP
P GRETTIER Pio	Torino	22-06-2010	86	ICP
L HAGUS Bernard	San Francisco (USA)	01-07-2010	94	SUO
P HANOTEAU Léon	Liège (Belgio)	19-07-2010	87	FRB
P HERRERA RUANO Darío	San Salvador (El Salvador)	24-06-2010	59	CAM
P JAMRÓZ Józef	Środa Śląska (Polonia)	05-07-2010	77	PLO
P JĘDRUCH Stanisław	Wrocław (Polonia)	14-07-2010	85	PLO
P JURIĆ Josip	Split (Croazia)	25-06-2010	82	CRO
P KANTERS Harrie	Kampala (Uganda)	26-07-2010	78	BEN

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
L KHAIN Eligius	Guwahati (India)	13-06-2010	78	ING
P L'ARCO Adolfo	Pacognano di Vico Equense (Italia)	25-07-2010	94	IME
P MALŮŠ Josef	Prachatice (Rep. Ceca)	15-06-2010	80	CEP
P MARCANTONIO Francesco	Roma	14-07-2010	86	ICC
P MARÍN SÁNCHEZ Pablo	Roma	08-05-2010	51	RMG
P MARUSIĆ Franjo	Zagreb (Croazia)	25-06-2010	71	CRO
P OLIVELLA URPI Salvador	San Juan-Alicante (Spagna)	18-05-2010	83	SVL
P PARCIAK Jan	Caracas (Venezuela)	30-06-2010	79	VEN
P PARKS Jonathan	Marrero (USA)	11-07-2010	60	SUE
L PASTOR DÓMENECH Antonio	Burriana (Spagna)	24-07-2010	89	SVL
P PENNATI Eugenio	Lima (Perù)	20-05-2010	90	PER
P PERRIN Martino	Torino	01-07-2010	95	ICP
P PINCÉ Gilles	Dinard (Francia)	25-07-2010	87	FRB
P PITTON Felice Riccardo	Venezia-Mestre (Italia)	16-05-2010	94	INE
P PLA MONZÓN José María	Cochabamba (Bolivia)	21-07-2010	69	BOL
P POLIZZI Vincenzo	Pedara (Italia)	13-05-2010	80	ISI
P POLLÀ MATTIOT Giovanni Dario	Vallecrosia (Italia)	18-05-2010	76	ICC
P PRZYBYŁA Andrzej	Dębno (Polonia)	10-07-2010	59	PLN
L REGNER William	Freetown (Sierra Leone)	27-06-2010	78	AFW
L REHÁK František	Spisske Podhradie (SLK)	13-05-2010	87	SLK
L REINHARD Franz-Josef	Daun (Germania)	14-05-2010	91	GER
P REYES GUTIÉRREZ Pedro León	Bogotá (Colombia)	09-07-2010	86	COB
P RIBOTTA Michele	San Francisco (USA)	22-06-2010	90	SUO
E ROLÓN SILVERO Ismael	Asunción (Paraguay)	08-06-2010	96	—
<i>Fu per 6 anni Prelato e per 3 anni Vescovo di Caacupé (Paraguay), per 19 anni Arcivescovo di Asunción (Paraguay) e per 21 anni Vescovo emerito</i>				
P SAMPERI Antonino	Ragusa (Italia)	08-05-2010	74	ISI
P SCARANTO Giuseppe	Castello di Godego (Italia)	17-05-2010	86	INE
P TRAVERSA Osvaldo	Salerno (Italia)	11-06-2010	89	IME
P TRITTO Francesco	Roma	15-05-2010	88	ICC
P VALIAVEETIL Vincent	Calcutta (India)	04-04-2010	67	INC
P VAUDAGNA Giuseppe	Torino	30-04-2010	91	ICP
P VILLALÓN LÓPEZ José Antonio	México (Messico)	23-07-2010	82	MEM
L WEŁNA Wincenty	Varsavia (Polonia)	17-07-2010	57	PLE
P WITKA Grzegorz	Jelenia Góra (Polonia)	16-07-2010	88	PLO
L ZINI Marcel	Toulon (Francia)	26-07-2010	87	FRB
L ZITO John	Tampa, FL (USA)	08-06-2010	88	SUE

