



acts

of the general council

year XCV september-december 2014

N. 419

official organ
of animation
and communication
for the
salesian congregation

Direzione Generale
Opere don Bosco
Roma

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of the Salesian Society
of St John Bosco**

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1. LETTER OF THE RECTOR MAJOR

“*BELONGING MORE TO GOD, MORE TO THE CONFRERES, MORE TO THE YOUNG*”

1. IN THE STEPS OF MY PREDECESSORS. – 2. A PRESENT TIME TO BE LIVED IN FAITH, WITH HOPE, WITH REALISM AND WALKING TOGETHER. – 3. BELONGING MORE TO GOD. – 4. LET US BRING TO LIFE THE ‘UTOPIA’ FRATERNITY ACCORDING TO THE GOSPEL. – 5. WITH THE YOUNG, FOR THE YOUNG ‘OUR MASTERS’. – 6. A MISSIONARY CONGREGATION: IN WHICH DIVERSITY IS A TREASURE. - 6.1. *Because there are fields of pastoral mission where at the present moment we are very necessary...* - 6.2. *... And diversity is a treasure.* – 7. CELEBRATING THE BICENTENARY OF THE BIRTH OF DON BOSCO. – 8. “LET US MAKE A PLACE FOR OUR BLSED LADY IN OUR HOME”: “And from that moment the disciple made a place for her in his home» (Jn 19,27).

Rome, 16 August 2014

Beginning of the Bicentenary of the Birth of Don Bosco

My Dear Confreres,

Three and a half months have already passed since the end of the GC27 and, although I have been able to communicate with you by letter and by a video message, the letter of the Rector Major which is published in the Acts of the General Council is a special occasion.

I have chosen as the title of this first letter of mine the same as the one I gave to my contribution at the conclusion of the G27 since I believe that in the contents of the Chapter a whole programme of reflection and of action for a six year period is to be found, one that we need to examine more closely at different times and in different ways. It is my intention to refer to some of the key issues of the General Chapter, but in the first place and before anything else I want to convey to each and to everyone of you my Salesian Confreres, all my affection, and my wish that sometime somewhere in our ‘Salesian world’ we may meet. For me that will be a real gift and a great joy.

I also want to tell you that thinking about the best way to tell you what this moment of writing to you and this service that I have

been called to means to me, I decided to look up and to read the first communication of each of the Rector Majors who have preceded me. I have to say that it has been a great pleasure and gift to familiarise myself with these testimonies, and I cannot fail to share with you what I have observed, because it speaks for itself.

1. IN THE STEPS OF MY PREDECESSORS

I have to tell you that as I thought about the Rector Majors we have had, I found it very moving just to write this account. One sees in all of them that this beginning of their service was something very special indeed.

Fr Michael RUA (Blessed), who wrote his first letter as Rector Major on 19 March 1888, after the Holy See's recognition and the decree which confirmed him as Rector Major, says that after the letter sent by the Superior Chapter, for the first time he was writing to them in his new role as Rector Major, to which "*in spite of my unworthiness I have been led by Divine Providence in such a way that it has been made clear to all of you*"¹. Having said this, Fr Rua explains that after a private audience with Pope Leo XIII, the Cardinal Vicar in his final words had said: "*I recommend to you the cause of Don Bosco; I recommend to you the cause of Don Bosco.*"² Afterwards he expressed his total conviction that the Salesians ought to be worthy sons of such a great Father as Don Bosco was, so that the main effort had to be that of sustaining and at the same time developing even further the works that he had started, faithfully following the methods practised and taught by Don Bosco himself. He then thanks them for all the letters he had received full of expressions of respect and affection, and acknowledges that all of this had been a comfort in his sorrow (for the loss of Don Bosco) and had filled his heart with confidence

¹ *Lettere Circolari di Don Michele Rua ai Salesiani*, Direzione Generale Opere Don Bosco, Turin, 1965, p. 25.

² *Ibid*, p. 26.

that he would find his journey less difficult: *"Nevertheless, I cannot hide from you or from myself the great need I have for your prayers. Therefore I recommend myself to your love so that you may all support me with your fervent prayers. For my part I assure you that holding you all in my heart, each day at Holy Mass I shall commend you to the Lord so that He may assist you with His holy grace, may keep you from every danger and above all grant that one day we may all without exception be together to sing His praises in Paradise where awaiting us, as he has written to us, will be our Beloved Father Don Bosco."*³

Fr Paul ALBERA writes his first letter in Turin on 25 January 1911. The XI General Chapter had ended on 31 August 1910. In this letter, with all his usual simplicity, Fr. Albera began by saying that he was aware that people were waiting with a certain impatience for the first circular letter of the new Rector Major and recognised that as soon as the General Chapter had come to an end, he should have given information about the elections of the Superiors and of other important matters.⁴

With that simplicity that we recognise in Fr Albera, in the letter he says that he is writing on a day close to the anniversary of the death of the Venerable Don Bosco, a date that Don Rua frequently chose to write one of his 'admirable circular letters', and that he is convinced that *"from that memorable date more than anything else will come authority and effectiveness to my own poor and unadorned words. This is why I present myself to you not with the language of a Superior or a Master but rather with the simplicity and the affection of a brother and of a friend. It is my intention to express my thoughts to you from the bottom of my heart, and confident that my voice will find a faithful echo in all Salesians and will serve as a stimulus to show ourselves ever more worthy sons of our Venerable Founder and Father."*⁵

³ *Ibid*, p. 27.

⁴ *Lettere Circolari di Don Paolo Albera ai Salesiani*, Direzione Generale Opere Don Bosco, Turin, 1965, p. 6.

⁵ *Ibid*, p. 8.

Having said this, further on in the same letter entitled: "... Under the burden of responsibility", Fr Albera writes a beautiful page in which he declares that he feels weighed down by a great burden and that he would have liked to have been freed from "*an appointment that I know to be far superior to my very weak physical, intellectual and moral strength.*"⁶

He saw around him – these are his words – many others better prepared than he was to take up the government of our Pious Society, more gifted with virtues and wisdom ... As soon as he could he had hastened to Valsalice to kneel at the feet of Don Bosco, remonstrating with him, as he expressed more in tears than in words his anxieties, his fears and his weakness, that he had allowed the rudder of the Salesian barque to be placed in his hands.⁷

Fr Philip RINALDI (Blessed) writes his first letter which is published in the *Acts of the Superior Chapter*, 'Acts' which under Fr Albera had already made their appearance three years before and of which 13 issues had been published. In his opening sentence he writes: "*This is the first time I am writing to you as Rector Major, I would very much like to be able to show you in all their fulness the sentiments and affection which this new great responsibility has aroused in my heart in these memorable days. But you can easily understand that this is not possible. In our lives sometimes there occur events so unpredictable and overwhelming that words cannot adequately express and describe what they arouse in us. Therefore I leave it to your imagination and goodness to interpret these sentiments and affection of mine.*"⁸

Afterwards Fr Rinaldi writes that not being able to thank each and every single Salesian, not even with a simple word, he expresses his own gratitude in these few lines addressed to all, adding that on the 24th of the previous month of April accompanied by the Provincials and Delegates at the General Chapter, and surrounded by the confreres and the boys of the

⁶ *Ibid*, p. 13.

⁷ *Ibid*, p. 13.

⁸ *Acts of the Superior Chapter of the Pious Salesian Society*, Year III, n. 14, 1922, p. 4.

Oratory, overcome with emotion, he had knelt before the smiling image of Our Lady Help of Christians in her beautiful church, knowing that all were entrusted to her as beloved sons.⁹

Fr Peter RICALDONE writes his first letter of greeting on 24 June 1932, beginning in this way: *"My first greeting is a prayer. Our Society is no longer in the expert and saintly hands of Blessed Don Bosco, Don Rua, Fr Albera, Fr Rinaldi: help me to obtain from the Lord the grace that in the hands of your new Rector Major, the fervour of its zeal and the rhythm of its expansion will not grow weaker."*¹⁰

Fr Ricaldone asks that he might be forgiven in that he had not been able immediately to write and send his affectionate and paternal greetings even though his thoughts had at once turned to all of them, but the General Chapter and urgent matters with the Provincials needing to be dealt with, in addition to a journey to Rome had prevented him from doing so. He thanks them for the heartfelt support he had received accompanied by promises to pray to God for him and to remain faithful to the observance of the Constitutions and firmly attached to the spirit of Blessed Don Bosco.

On 24 August 1952, **Fr Renato ZIGGIOTTI** writes his first letter saying that he had waited until the XVII General Chapter was over and the 15th and 16th August had been celebrated with the new professions in memory of the birth of our beloved Father and Founder, *"before sending you this first letter of mine, which I put under the special protection of Our Mother Mary the Most Holy Help of Christians, on the monthly day sacred to her memory."*¹¹

Then the Rector Major expresses his thanks for the good wishes that had been sent to him on the occasion of his appointment and promises a remembrance in his prayers for each

⁹ *Ibid*, p. 4-5.

¹⁰ *Acts of the Superior Chapter of the Pious Salesian Society*, Year XIII, n. 58, 1932, p. 2.

¹¹ *Acts of the Superior Chapter of the Pious Salesian Society*, Year XXXII, n. 169, 1952, p. 2.

and everyone, expecially, considering the many letters received, should anyone not have received an appropriate reply.

Further on he tells the confreres about the moment of his election on that 1st August. *"It was about 1.00 p.m. that day when the long necessary preparations having been made, the oaths of the electors sworn and the solemn counting of the votes taken place that the incomparable honour for a Salesian and at the same time the very grave responsibility of becoming the fifth successor of St John Bosco fell on my poor self. I cannot tell you, my dear Confreres, about my embarrassment and at the same time my joy at seeing myself applauded, congratulated, embraced with such visible emotion by all the members of the General Chapter and especially by some of my former beloved Superiors and companions, by the old and the young, which witnessed the closure of the period of mourning and the beginning of a new term of office of the Rector Major."*¹²

Fr Aloysius RICCERI writes his first words as Rector Major on the date of what he calls the 'glorious anniversary', the 16th August 1965, saying: *"I present myself to you for the first time on a day so dear to our filial hearts. Today occurs the 150th anniversary of the birth of our most dear Father."*¹³

He then writes about the emotion experienced in celebrating Holy Mass in the lower church of the Temple at Colle, surrounded by the Superiors, with Fr Ziggiotti, Fr Antal, the Mothers of the General Council of the Daughters of Mary Help of Christians, confreres, novices, sisters, cooperators, past pupils, devotees and friends of Don Bosco, a Mass that was broadcast to millions of people in eleven countries on television, by 'Eurovision'. His thoughts dwelt on the contrast with the humble and unknown birth of our Father 150 years before. He began to reflect on Providence and in his heart to intone the Magnificat.

Further on under the title of 'reasons for confidence' he states: *"Certainly looking at Don Bosco, and also at his Successors, I feel*

¹² *Ibid*, p. 3.

¹³ *Acts of the Superior Chapter of the Pious Salesian Society*, Year XLVI, n. 262, p. 2.

my own littleness and how inadequate I am to join their ranks."¹⁴ Fr Riceri says that faced with this sense of inadequacy he had drawn some comfort from thinking that he had been called to that role in the Congregation, through the vote expressed by the members of the Chapter. And that the Lord whose ways are not men's ways had decided that he should be called to govern the Congregation. *"Together let us do His will. For me all that now remains is to be always a more docile, however humble, instrument in the hands of the good God."*¹⁵

Another source of comfort for him was the affectionate and sincere love and great confidence of those at the side of the Rector Major to help and comfort him, and to be as real sons and brothers his friendly and active collaborators.

Finally he shows his *Father's Heart* as he says: *"On my part opening my heart to you I want to tell you that I feel that with a father's heart I am at the service of each one of you. I am fully convinced that authority, especially nowadays, is not an exercise of power, but an exercise of that love that becomes service like that which a father and a mother give to their children. (...) In a word I should like each one of you to feel my most ardent desire, my wish to always be and to show myself a father; for this reason I am praying insistently to Don Bosco and Don Rinaldi, that they may give me something of their own heart."*¹⁶

On the Solemnity of the Annunciation, 25 March 1978, **Fr Egidio VIGANÒ** wrote his first letter to the Confreres, telling them: *"I greet you with joy and hope and I would like to share with you some thoughts that I have at heart. (...) A few months ago Providence upset my whole existence with my election as your Rector Major. The awareness of the heavy responsibility inherent in this 'family service' which demands real spiritual fatherliness in full harmony with Don Bosco is already becoming second nature to me."*¹⁷

¹⁴ *Ibid.*, p. 4.

¹⁵ *Ibid.*, p. 5.

¹⁶ *Ibid.*, p. 5.

¹⁷ *Acts of the Superior Council of the Salesian Society*, Year LVII, 1978, n. 289, p. 3.

Fr Viganò goes on to emphasise his certainty that the Lord is helping him to perceive the beauty and the abundance of grace that comes with this service and in particular the motherly help of Mary that accompanies this ministry with the joy of being able to enter into communion with each one of the confreres and with every community so as to reflect and to grow together in a spirit of gratitude and fidelity. And speaking for himself he says: *"Would that I had the calm and penetrating style of Don Bosco and the facility of communication shown by his successors. I hope to be able to make up for the lack of this charm and simplicity at least by sincerity and solidity."*¹⁸

It was the task of **Fr Juan Edmundo VECCHI**, in his role as Vicar, to transmit the message of hope in memory of Fr E. Viganò after his death on 23 June 1995. After the serene farewell of the seventh successor of Don Bosco, he guided the Congregation towards the celebration of the GC24, which he began on 18 February 1996 with the opening session and closed as Rector Major on 20 April.

So it is understandable that, having assumed the government of the Congregation prior to the Chapter, his first letter dated 8 September 1996, on the Apostolic Exhortation *"Vita consacrata"*, did not make any reference to the beginning of his service as Rector Major. In this way there is a difference compared with all the previous situations.

Finally, **Fr Pascual CHAVEZ**, elected Rector Major at the GC25, begins his first letter to all the confreres some time after the closing of the Chapter which he describes as a strong Salesian spiritual experience. The Chapter documents at that time had just arrived in the Provinces and, as he writes, he wanted to make *"contact with you through this my first circular letter. Letter-writing was the form of apostolic practice adopted by St Paul to overcome physical distances and the impossibility of being present*

¹⁸ *Ibid* p. 2.

among his communities in order to accompany them in their daily lives. With the necessary distinctions, the Rector Major's letters have the purpose of bringing him closer to the Provinces through communication, and the sharing of what is happening in the Congregation, shedding light on the life and the educative and pastoral practice of the communities."¹⁹

The letter is dated the Vigil of the Assumption of Mary and two days before the date of Don Bosco's birthday. In it Fr Pascual wants to express his desire to be close to everyone: "*I confess that it would give me great pleasure to be with you and to share your present work and dreams for the future; I have particularly at heart the desire to pray for each one of you. May God fill you with his supreme gift, that of the Holy Spirit, to renew you and to sanctify you in the likeness of our Founder.*"²⁰

After expressing this desire, Fr Pascual says that it is his intention in this first letter to speak to the Congregation about holiness, not so much to write a brief treatise on it, as rather to present it as a gift of God and a necessity in the apostolate.

2. A PRESENT TIME TO BE LIVED IN FAITH, WITH HOPE, WITH REALISM AND WALKING TOGETHER

Dear Confreres, I can tell you quite sincerely that several times I was moved when in this way I traced the history of our Congregation. This journey, after that 31 January 1888, when Don Bosco left us, is an invitation to me (I believe to *us*) to make a *deep act of thanksgiving* for all that our history has been. A history that it would be foolish to reflect on with a spirit of triumphalism, but rather one that we need to interpret with the eyes of Faith, that speaks to us of the way in which the Lord has wanted to write beautiful pages on behalf of the young by means of the many confreres who have gone before us.

¹⁹ *Acts of the General Council of the Salesian Society*, Year LXXXIII, n. 379, p. 3.

²⁰ *Ibid* p. 4.

Thinking about my poor self, I can tell you that as far as I am concerned, in order to better serve the Congregation and the Salesian Family of which we form part – I should like to possess all those *very special characteristics* which marked each of the previous Rector Majors, as regards their theological and social context and the stage of development of the Congregation.

It is not possible in a few lines to describe the path we have followed in our Congregation. A very carefully prepared historical publication would be required; but in any case the historical experts of our Congregation would accept that it is possible to speak about the characteristic stages: those of the *Foundation*, of the *Consolidation and Structuring* (with considerable growth and expansion), of the *Postconciliar Revision and Theological Definition*, of the *Pastoral Projection of the Mission*, and the stage of *Salesian Identity and the Radical Gospel Nature of our life as Consecrated Persons*. All of this of course has been enriched by the many directives and options made by General Chapters, subsequently taken up and made their own by the various Rector Majors.

The inheritance we have received is a very rich one and it makes even greater our responsibility before the Lord, before Don Bosco and also before those who in previous ages gave the very best of themselves.

You might ask me what position I take up in this situation and what programme of *animation and government* one can expect. Personally I can share with you what I said on 25 March. This is how I feel I am living my life:

- From the Faith standpoint, *I am abandoning myself to the Lord.*
- Because ***I know that I am not alone***, already experiencing in my life that ‘*interior strength*’ that comes from the Spirit (“My grace is sufficient for you”), that is the *presence of the Mother* (“Son, this is your mother”...). And I am not alone because I feel that fraternal and helpful communion on the part of Salesian

Confreres (those of you who are at my side on a daily basis and those of you who are in many parts of the world as so many examples of '*Don Bosco today*' for the young people dependent on you). And I am not alone because I also feel the warmth of the affection and the kind consideration that I receive from our Salesian Family.

- And I am living ***carrying the young people in my heart***. I feel this very strongly and in a special way the poorest, those most in need, the excluded ones.

As far as the *Programme of Animation and Government* for the six year period is concerned, the GC27 gave indications for this in a splendid manner, and I have no doubt that everything that we would want is contained in it, in one way or another.

The programme for the six-year period will be:

- To continue to cultivate ***our Charismatic Identity*** in total fidelity to Don Bosco, a new identity in the forms and expressions it takes 200 years after his birth, but identical in the purity and essential character of his charism which we have received as our inheritance.
- To guarantee in all parts of our Congregation our condition as consecrated persons, *men who freely choose to take our place fulfilling God's Design being mystics in our daily life*.
- Taking care of the human, affective and vocational life of each confrere and of our communities. We really want to dream of the ***Utopia of an irresistible Gospel-based fraternal life***.
- To witness in a more eloquent and evident manner through ***the sobriety and austerity of our lives, our Poverty which is Work and Temperance***.
- To live out to its ultimate consequences ***the option for the poorest young people*** with humility, without triumphalism, but as in the times of Don Bosco *so that we might be known primarily for these options, decisions and actions*.
- And we are not doing all this on our own. We form part of a *large Salesian Family* which also needs to grow in its identity and

sense of belonging, and we have available to us the ***great strength of a laity that is well trained and committed to a Shared Mission***. I put into my own words what the GC24 said eighteen years ago: ***At this time, the shared mission with the laity is no longer an option, it is a charismatic necessity***.

3. BELONGING MORE TO GOD

I must confess dear Confreres that expressions such as *The primacy of God, Mystics in the Spirit, God's Design, God's Closeness, Union with God, Seekers of God ...* are phrases which set my heart beating, telling me that here we have something important, that this is the key, all the rest on which we spend so much energy 'is given us as an extra,' or 'falls like ripe fruit', in other words follows naturally, is guaranteed.

At the same time, with great sincerity I have to confess to a *fear* that I have felt in a similar way during my years of service as Provincial: I feel that in speaking like this there can be confreres who simply distance themselves, who consider all this 'a priori', as outdated theology, as a model which 'does not apply anymore', 'is already out of date'. And yet one finds these expressions in the most diverse places, in theological writings and in magazines dealing with current affairs in which one can take the pulse of religious life.

In our GC27, drawing on the experience of the whole Congregation, our own diagnosis coincided with that of others.

I really believe, Confreres, that *the spiritual life must have the first place*,²¹ a spiritual life that first of all is a *search for God* in everyday life, in the midst of all we are doing, of all our

²¹ GC27, *Introduction*, p. 21, in John Paul II, 'Vita consacrata', n. 93: "The spiritual life must therefore have first place... Apostolic fruitfulness, generosity in love of the poor, and the ability to attract vocations among the younger generation depend on this priority and its growth in personal and communal commitment."

occupations. And I am saying this because for us, as it was for Don Bosco, in seeking what is best for the young, their salvation, and for all religious life today *the fundamental element* was, continues to be and will be, the person of Our Lord Jesus and His message: in short, the *centrality of Jesus Christ in our life*. It may be that this has never really been in doubt, but that is not the same as making it come alive and actually be the criterion of our life.

The *raison d'être* of our religious life – since we should not forget that our life is not only Salesian life, but *religious life as consecrated Salesians* – is not to be found in what we do, nor even in the ways we organise ourselves, nor in the effectiveness of our programmes and planning. Either our religious life as consecrated persons *makes us become a sign* (communities of believers at the service of the Kingdom), or we run the risk of becoming more concerned about our strength (if in fact we have any) than the message of God.

The inherent danger in every religious life is that of losing its charismatic freshness. It is possible that we become so involved in works, activities, roles (pastoral or otherwise) ... that we can lose the symbolic value of our life. For example, when I hear, as I did recently, that in a particular place, where there are many Salesian works, we have a great reputation for our social works but as Salesians we are little esteemed as people who believe in the consecrated life, I have to say that I am very worried and I ask myself: what is it that we are not doing properly? what is it that we are not able to witness to?

For this reason ... when we ask ourselves what is it that is essential in our lives? - the way ahead is a return to a meeting with Him Who gives meaning to every moment. We need to ask ourselves why, what is the reason for which we do things, what is the basis on which we make our decisions and live the way we do?

For all of this we can say that at the heart of our identity and the *raison d'être* for our religious life, in the final analysis is the

experience of God. And again in the final analysis the question about the quality of life in religious life is the question about the quality of this experience of God.²² And it is in this framework and in this context that our Chapter at number 32, points out that as for Don Bosco, so also for us the *primacy of God* is the cornerstone of our *raison d'être* for our presence in the Church and in the world. This primacy gives meaning to our consecrated life, helps us to avoid the risk of letting ourselves become too caught up in our activities, forgetting that we are essentially 'seekers of God' and witnesses of His living among the young and the poor.

Therefore once again we have to help each other to really believe that this fundamental experience in our lives, that of God within us, or in another theological expression, living the whole of our existence 'in God', dear Confreres, whatever may be the words in which we want to express it, ... at the root of our Salesian life as of all consecrated life, is *the mystical*, since if that which sustains, that which moves us *is not a real and nourishing experience of the Lord, all the rest will not get us very far*. Every day, the examples of weariness, of brokenness, of existential emptiness that so often we see in our confreres – even though we may think we are living our whole lives for God – etc., provide a sad but irrefutable proof that this is so.

May the Lord be willing to grant us the gift of being truly more 'seekers after Him' giving real meaning *to our Being*, first of all, and then to our living and our acting.

²² The actual quotation is as follows: "The heart of identity and the *raison d'être* of religious life and of every Christian life is the experience of God. One can speak about the experience of God, radical faith, the absolute priority of the Kingdom of God and of His justice, of living life in escatological terms... The words do not matter much . What is important is to keep well in mind that it is this central experience that gives its whole meaning to this style of life; it is this that gives quality of life to the members and ensures that it really is a question of a vocation and not simply a profession. Any question about the quality of life in religious life is a question about the quality of this faith experience." (our translation from: FERNANDO PRADO (ed.), *Adonde el Senhor nos lleve*, PClaretiane, Madrid, 2004, 31).

4. LET US BRING TO LIFE THE 'UTOPIA' OF FRATERNITY ACCORDING TO THE GOSPEL

'Home' and 'family' – we read in number 48 of our GC27 – are the two terms frequently used by Don Bosco to describe the '*spirit of Valdocco*' that must be clearly visible in our communities.

The Chapter Assembly undertook an examination that was open to hope but also realistic (with its lights and shadows) of our community life, *an aspect of our life that while potentially having the greatest prophetic force is certainly that which has the 'most fragile health' across our Congregation.*

It says in the Chapter document that since GC25 there has been a growing commitment to *living our community life more authentically* (n. 8) even though it appears that behind 'respect' and 'tolerance, may lie indifference and a lack of care for our confrere (n. 9). Creeping materialism and activism make us perceive community time as time 'stolen' from the 'private sphere' or from the mission (n. 9). If we respond with difficulty to God's call to live in a radical way this is due in part to a *weak conviction...* in bringing about communion in community (n. 36).

At the same time and with a positive and hopeful view we recognise that *community life* is one of the ways of having an *experience of God*. Living "mystical fraternity" is an essential element of our apostolic consecration (n. 40).

Living the spirituality of communion... and building community, presupposes shifting from life in common to communion of life (n. 45).

These and other observations we can find in the reflections of the Chapter which we are doubtlessly reading and meditating. I shall not dwell any further on this point. There is no need to find any more quotations to demonstrate the mosaic of lights and shades. In the light of our GC27, the question is: to what do we need to devote our attention, what do we need to change, what do we need to continue to do and what not to do so that *in a real way our community life may have all the attraction that Fraternity lived according to the Gospel has*, to the point of being 'irresistible'?

Certainly, community life has, as one author has written, “all the charm of what is difficult and what is possible, of grace and of weakness. Only with the grace of God does one remain in community and deepen this experience... And it is a penance and an asceticism that purifies and provides an exercise in collaboration, in participation and in communion. But it is also, and above all a charm. People are in community in order to be happy and there are many who succeed in this (...) and if we want to speak about the charm of community life it is necessary to say something about the short cuts to fraternal love. This presupposes presence, shared affection and fraternal correction, taking care of one another, helping each other: in short fraternal love in all its manifestations. The heart needs and demands it. *Community life in the future will be fraternal or it will not exist at all.*²³ This is one of the ingredients that today’s candidates are mostly looking for, and for the most part it is not always something they encounter.”²⁴

Nowadays this aspect of religious life certainly has great witness value. Just as in most of our social contexts there exist, beside the positive aspects, a growing lack of communication, isolation, an ever-increasing individualism and loneliness which in many cultures is the great malady of our time together with its twin-sister depression. The witness of religious communities, our own included, should constitute a real gospel proclamation, good news, a genuine challenge or invitation.

For this reason I can tell you that one of my greatest worries is that of our thinking, seeing, imagining, telling ourselves that we can carry on in this way going in the right direction in the face of this weak situation in not a few of our presences. Confreres, so often our communion of life is sacrificed for other things! I ask myself, for example, why is it that we who are

²³ Putting this phrase in italics is a personal decision of mine given the importance I attribute to it. The author did not give it any particular emphasis.

²⁴ J.M. ARNAIZ, *!Que ardan nuestros corazones. Devolver el encanto a la vida consagrada!*, Publicaciones Claretianas, Madrid, 2007, 95.

supposed to be *experts in humanism*, especially in our role as educators of the young, have at our side in our communities, sometimes in our dining rooms or the rooms next door some confreres who are wounded in their hearts, by loneliness and disillusion, brothers who wanted to be happy as Salesians and are not. It is true that this is not the whole picture of our Congregation, far from it, but it is something real, and a single example of a single wounded confrere should be enough for all of us to be genuinely concerned. In our case I think it would be a sin if by words or deeds or by our silence we were like Cain answering the Lord's question: "Where is your brother?" I don't know – he replies. – Am I my brother's keeper?" (Gn 4,9). **Yes, we are! Not his keepers but his carers.**

The great challenge, dear Confreres, for every Provincial, Council, Rector and every confrere in each of the communities in the Salesian world is this: *To make our Community a real place of a life of **communio**.* How do you move from a life in common with a fixed timetable, regulations, plans – which certainly can be a help to us – **to a life of communion?** This certainly presupposes personal and even community conversion, it requires an affective and effective commitment to achieve this; it is a question of a process that requires us to accept that every stage of our lives is an opportunity for growth, to open ourselves to the new experience of a more authentic meeting with Confreres and with the strength that God gives to make His presence among us more visible.

5. WITH THE YOUNG, FOR THE YOUNG, "OUR MASTERS"

The expression is not mine but Don Bosco's who often said: "Youth are our masters"²⁵; and in their regard he always maintained the attitude of a real servant.

²⁵ *Salesian Special General Chapter Rome, 1971, Acts, n. 351.*

Dear Confreres, all the writings we have in the patrimony of our Congregation from Don Bosco himself to our days regarding our priority: the young especially the poor are fascinating. This is due to the fact that we really have this in our hearts, in our DNA, as I have said many times. It is also due to the fact that sometimes we have to remind ourselves about it so that this special love of ours is more evident, remind ourselves and also others so as not to forget it.

As SGC XX reminds us, Don Bosco gave a very special recommendation among the advice for the first missionaries which retains its full relevance for all of us: *“Let the world know that you are poor in clothing , food and abode, and **you will be rich in the sight of God and will win the hearts of men.**”*²⁶

If it has been like this throughout the history of our Congregation, in the light of the GC27, dear Confreres, and with a determined decision to be servants of the young, this option for the young and especially for the poorest of them becomes, and needs to become in an imperative manner the greatest effort and the distinctive feature of the Congregation in this six year period, with a deep sense of God and being a real prophecy of fraternity, in which our option for those most in need becomes so evident that there is no need for words to explain it. *“The world will always receive us with pleasure as long as our concern is always for those children who are poor, the needier ones in society. This is our true wealth that no one will take away from us.”*²⁷

In this way the option for the poor will be the most evangelical expression of our vow of poverty and will certainly help us to overcome the inclination which is so natural to us as individuals and institutions, to associate ourselves with power and the powerful, to have and to possess in excess, an inclination totally contrary to the Gospel and to the ways of Jesus.

Confreres, when our recent General Chapter states that we want to be a Congregation of poor men and for the poor, because

²⁶ *Ibid* n. 597, quoting BM XI, 364-365.

²⁷ *Ibid* n. 597, quoting BM XVII, 250.

like Don Bosco we believe that this ought to be our way of living the Gospel in a radical manner and the way of being more available to the demands of the young we are not thinking that this is a suggestion only for the more sensitive or for those rather more generous but are proposing it as a **way of making in our lives a genuine exodus**.²⁸ It ought to be something *essential for our being Salesians of Don Bosco*, and what every Salesian has to have at heart. The exception will be on the part of those confreres who do not feel themselves to be capable – because something in their lives is not going well – and then they can rely on our brotherly assistance and help, but it should never be a question of an option for tepidity or mediocrity in dedication, and opting out of the choice for the poorest and even less should there be a case of a boy, a girl, a teenager a youngster having to leave Don Bosco's house because they don't have the resources to pay this, that or the other.

There could perhaps be someone who will be thinking that this is something fine and beautiful but unfeasible, someone who will say we need to maintain schools, cover expenses, and I am saying to them that with generosity, with clear options, looking for assistance, funding for scholarships, with the ability we certainly have of creating a spirit of solidarity when it is a matter of helping those who have less, we can create a situation where *a Salesian house is never inaccessible to those who have less* (whether it is a question of a school, an oratory, a children's home, a youth centre...) I should like to recall what I have already said in my concluding words at the General Chapter: ***The young especially the poorest are the ones who will save us***. They are a gift for us Salesians, they are indeed "our burning bush" before which we remove our sandals.²⁹ This is the key to our fatherly role as educators, givers of life, even to giving our life, laying it down for the excluded, since responding to the Lord's call we have decided to do so. If we have been capable of the

²⁸ Cf. GC25, n. 55. The emphasis is mine.

²⁹ GC27, n. 52, quoting Ex 3,2 and "Evangelii Gaudium", n. 169.

greater (our 'yes' for the whole of our lives) we cannot settle for the less, for not being an alternative for anyone, a sign of nothing.

I am convinced – without as yet knowing the whole Congregation – that the dedication and the generosity that exists is very great, yet that which is well-focused on God and on the excluded cannot make us content with ourselves and make up for those real situations in which we are not responding in ways that Don Bosco would nowadays. It is in this sense that I encourage all the confreres to place themselves in a attitude of conversion to God, to their brothers and to the young as GC27 asks us to do.

For the young we are real fathers and brothers as Don Bosco was and as in his day John Paul II reminded us when he said at the GC23: *"Your attention therefore must always be centred on the young, the hope of the Church and the world, towards whom everyone looks with faith and trepidation. In the richer countries, as in the poorer ones, you must be always at their service, with special attention to those who are weaker and on the fringe of society. Take to each of them the hope of the Gospel, so as to help them to face life courageously, resisting temptations to selfishness and discouragement. To them you must be fathers and brothers, as Don Bosco has taught you."*³⁰

6. A MISSIONARY CONGREGATION: IN WHICH DIVERSITY IS A TREASURE

Under this heading or title I want to say something simple and clear: *The missionary dimension is part of our IDENTITY and that cultural diversity, a multicultural and intercultural situation are a treasure towards which in this six year period we are advancing.*

³⁰ JOHN PAUL II, *Address to the members of the Chapter*, in GC23, n. 331.

According to 'Evangelii Gaudium'³¹ the proclamation of the Gospel is the mission of all the people of God and is meant for everyone, since "there are no more distinctions between Jew and Greek ... but all of you are one in Christ Jesus" (*Gal* 3,28). It means being the leaven of God within the human race, a humanity and a People of God with many faces, with many histories and different cultures where we are all *missionary disciples*.

The Pope is calling for the Evangelisation of all peoples and we are directing our gaze, always so as to recognise ourselves in our *identity*, on the missionary character of our Congregation. Don Bosco wanted the Salesian Society to be determinedly missionary. In 1875, from among the small group of the first Salesians, he chose ten to go to America; before his death he had already sent 10 missionary expeditions and the 153 who were in America at the time of his death were almost 20% of the Salesians at the time according to the Elenco of the Congregation for 1888.

This missionary identity, preserved and cultivated as the years passed led the Special General Chapter to make a special appeal which I want to renew today, on the threshold of the Bicentenary of the birth of Don Bosco and as a living homage to him: "*The Special General Chapter appeals to all the provinces and even to those who are poorest in numbers so that by obeying the invitation of the Council and following the courageous example of our Founder they may contribute, even in a temporary manner, to the spread of the kingdom of God.*"³²

I sincerely believe dear Confreres that this call remains fully relevant in the current situation of our Congregation. When I speak about a homage to Don Bosco on the celebration of the Bicentenary of his birth I am not doing so in an empty spirit of celebration or for the sake of statistics, but because I truly believe – and it was the feeling of the GC27 – that a great wealth of our Congregation is its missionary capacity, the possibility of being there where there is the greatest need for us in the work

³¹ Cf. *Evangelii Gaudium*, n.111, 115 and 120.

³² *SGC*, n. 477.

of Evangelisation, even though all our efforts are very valid wherever we may find ourselves. In this context I take this opportunity to invite all the SDB Salesians – and I earnestly extend my invitation to all the Salesian Family – at an appropriate time to read, meditate on and discuss the ‘*Evangelii Gaudium*’. Certainly it will be good for us to do so; in many places it is still not known.

6.1. Because there are fields of pastoral mission where at the Present Moment We Are Very Necessary...

In this regard not only for 2015 but for all the six year period, we want real help to be given in certain mission areas where there is a degree of special difficulty at this time, for example among others:

- Missionary work in Amazonia, especially in Manaus, Campo Grande, and Venezuela...
- Missionary work in the Chaco Paraguayo.
- Missionary work in some regions of the Pampas and of Argentine Patagonia.
- A missionary presence among the immigrant communities in the United States.
- A missionary presence in the Middle East, in addition to being tremendously afflicted by a variety of armed conflicts with which we are familiar.
- A missionary presence among the Muslims of North Africa, the countries of the Arabian Gulf and Pakistan...
- A new missionary presence required by the Project for Europe which is concerned in large measure with the emarginated as a result of the various migrations.
- Strengthening of the new missionary presences for first Evangelisation in Asia and Oceania: Mongolia, Cambodia, Bangladesh, Laos...

6.2. ... And because diversity is a treasure

On more than one occasion in my Salesian life I have heard it said by those who had more vocations that in their own country or Province they had no need for help since they had a sufficient number of vocations. But precisely for this reason and because difference, diversity, a multicultural and intercultural situation is a treasure, this help becomes more and more necessary also in order to ensure the identity of the Salesian charism, so that it is not monochrome, in order to encourage the exchange of confreres between Provinces for some years, to offer confreres on a temporary basis to the Provinces most in need, in addition to those who offer themselves as *missionaries 'ad gentes'* in response to this call and to others that may come; and in this way also to prepare confreres in all parts of the world, with a more global and universal outlook. We Salesians of Don Bosco, even though we have a juridical organisation which is expressed in Provinces do not make our religious profession for one place, one country or one destination. We are Salesians of Don Bosco in the Congregation and for the *Mission*, there where there is need for us and where our service is possible.

I am aware that this message may appear surprising, but dear Confreres we have to be daring in our dreaming and not be afraid of the new no matter how demanding it may be if it is good in itself. A simple but immediate practical example of what I am saying is the need to prepare young Salesians in the learning of languages; the more languages the better. The time, which was my own experience, has passed in which learning a foreign language was considered superfluous and when going to a nearby country even though the frontier was only fifty kilometres away was considered "*going abroad*", and obtaining the necessary permissions within the Congregation was very difficult. We have to prepare the new generations therefore to learn languages and among these the Italian language so that with the passing of time access to the sources and the original writings of our Founder and of the Congregation does not become something almost impossible through ignorance of the language.

So too I want to emphasize that we should not be afraid nor put obstacles in the way of our young confreres studying outside their own Province. One does not love one's homeland, roots and origins any less on account of not studying in the same place. There is no truth in that idea and there is no danger of losing a sense of reality. On the contrary one's horizons are widened and the capacity to understand diversity and differences increased - something that is essential in our world of today and of tomorrow.

7. CELEBRATING THE BICENTENARY OF THE BIRTH OF DON BOSCO

When you are reading this letter of mine we shall already have inaugurated the year of the Bicentenary of the birth of Don Bosco: on 15 August in Castelnovo Don Bosco and on 16 August at Colle Don Bosco. Under the guidance of our Rector Major Emeritus, Fr. Pascual Chávez, we have had an intense period of three years preparation throughout the Congregation, deepening our understanding of the historical situation, the pedagogy and the spirituality of our Founder.

It seems to me appropriate to say that the year of celebration that we have begun has **two aspects**. One is external, more public and official while the other is interior, more intimate.

The two hundred years since the birth of Don Bosco, raised up by the Holy Spirit through the intervention of Mary (cfr. C. 1), is a sufficient time to see and to understand what we have inherited. In the first place the life of a man of God, a saint with the heart of a father who lived what he had promised: "I have promised God that I would give of myself to my last breath for my poor boys."³³ We have also inherited the *responsibility* of living and of making real the authenticity of a charism which came into

³³ C. 1, cf. MO, 16.

being not as a merely human venture but by the initiative of God to contribute to the salvation of youth (cfr. C. 1).

Celebrating the Bicentenary of the birth of Don Bosco *in society, in our towns and cities, with the people of God*, enables us to recognise what it means to us to have Don Bosco as our Father.

- It is an opportunity for us to feel gratitude to the Lord that two hundred years after the birth of Don Bosco, we are here as a gift from God to the young. An opportunity to appreciate God present in our history, since we can recognise *that He (the God of Life) has always gone before us*.
- It is engaging ourselves more with the power of the Gospel which ought to reach in a special way the young and among these the humble ones, those who, for no fault of their own, *have been excluded from life's feast..*
- It is a suitable occasion to speak again about the *relevance of a charism* which is at the centre of today's problems, especially those of the world of the young. Because Don Bosco continues nowadays to have something to say and to suggest to the youth of the world since, even though situations and contexts may have changed, nevertheless *the hearts of the young, of each young person, continues to beat in the same way with enthusiasm and an openness to Life*.
- The Salesian charism has been and is the gift which God makes to the world having chosen Don Bosco for this purpose. Therefore we insist so much, with conviction, on the fact that Don Bosco is a benefit conferred on the Church and on the whole human race.³⁴ As time passed he was formed, from the first moments of his life in the arms of Mamma Margaret, through his friendship with good life teachers and above all in daily life

³⁴ As Pope Francis says in 'Evangelii Gaudium', n. 130: "The Holy Spirit also enriches the entire evangelizing Church with different charisms. These gifts are meant to renew and build up the Church. They are not an inheritance, safely secured and entrusted to a small group for safekeeping; (...). A sure sign of the authenticity of a charism is its ecclesial character, its ability to be integrated harmoniously into the life of God's holy and faithful people for the good of all."

with the boys who in molding his heart day by day helped him to become more devoted to God, to people and to the young people themselves.

Celebrating the Bicentenary *within our Congregation and our Salesian Family*, means living as Saint Paul recommended to Timothy asking him to 'fan into a flame the Gift that God gave.' So, every time that a Salesian, a member of our Salesian Family, is living his or her own vocation to the full this is in its turn a gift of God to the world.

Celebrating the Bicentenary in the intimacy of our *own home* (as each and every one of our communities ought to be) means letting ourselves be challenged in our very being and our way of living so that we can say about ourselves with clear and open eyes, that "*the holiness of the sons proves the holiness of the Father.*"³⁵

This celebration also means recalling two hundred years of the history of men and women who *gave their lives for this ideal* so often in heroic ways, in difficult and at times in extreme conditions. This is an immeasurable treasure that only God can appreciate in its real value and we entrust it to Him.

We are among those who believe that 1815, with the birth of little John Bosco and his being chosen by the Lord, was just the beginning of a long line of witnesses and that we, like Don Bosco, want to commit ourselves to contributing to the writing in colours of hope the future of life, and the life of believers, of the young, and among these those most in need.

Finally, and briefly so as not to go on too long, I want to underline the singularity in the Salesian charism of that aspect

³⁵ Advice given by a pious and generous Cooperator and which Don Rua quotes and makes the watchword in a letter dated 8 February 1888, eight days after the death of Don Bosco, a letter addressed to the Rectors of the Salesian Houses indicating the suffrages for Don Bosco. Cf. *Lettere circolari di Don Michele Rua ai salesiani*, Direz. Generale Opere Don Bosco, Turin, 1965, p. 14.

known as the *Preventive System* which is much more than a method of education. **It is a true and rich form of spirituality, an extraordinary way of understanding the meaning of life from God's point of view**, in this way being a great gift from our Congregation and Family to the Church. I shall write much more about this in the letter about the Strenna at the end of the year.

8. "LET US MAKE A PLACE FOR OUR LADY IN OUR HOME." «And from that moment the disciple made a place for her in his home» (Jn 19,27)

I wanted to finish this first circular letter of mine with the same words used by Fr E. Viganò in his first letter about Mary who is renewing the Salesian Family of Don Bosco.³⁶ Fr Viganò tells us that while on the afternoon of Good Friday that year he was listening to the reading of St John's account of the death of the Lord, with Mary and the Disciple at the foot of the cross, he was particularly struck by a conviction that led him to say: Yes! We must take the evangelist's affirmation as our own programme of renewal: "Make a place for Our Lady in our home."

Don Bosco had an acute awareness of the personal presence of Mary in his life, in his vocation and in his apostolic mission. "Mary Most Holy is the foundress and will be the support of our works,"³⁷ and we Salesians, as part of our Salesian Family, are convinced of the unquestionably special role that Mary played in the life of Don Bosco and of the Congregation. For Don Bosco Mary was the Mother attentive to his boys and their *spiritual teacher*. And for himself she was always the Mother to whom he had a tender and manly devotion, simple and true.

At the same time, as a true educator and catechist, Don Bosco succeeded in a most exceptional way in ensuring that in the

³⁶ *Acts of the General Council of the Salesian Society*, Year LVII, n. 289, p. 4.

³⁷ *Preventive System*. Regulations, n. 92.

house, in the house of his boys, Valdocco, the family atmosphere was always enveloped by a maternal presence: Mary.

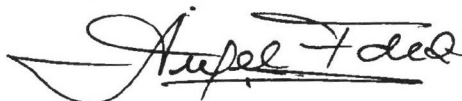
Today, two hundred years after the birth of Don Bosco, we can say that devotion to Mary, for us especially as Help of Christians, is in fact a constitutive element of the '*Salesian phenomenon*' in the Church, and forms an essential part of our charism: permeating it and giving it vitality.

May Mary, who is the Lady who listens, Mother of the new community and Handmaid of the poor accompany and bless us. To her we address Pope Francis' own prayer.³⁸

*Star of the new evangelisation,
help us to bear radiant witness to communion,
service, ardent and generous faith,
justice and love of the poor,
that the joy of the Gospel
may reach to the ends of the earth.
illuminating even the fringes of our world.*

*Mother of the living Gospel,
wellspring of happiness for God's little ones,
pray for us.
Amen. Alléluia!*

With my affectionate fraternal greetings.

A handwritten signature in dark ink, appearing to read 'Angel Fernandez Artime', with a stylized flourish at the end.

Angel FERNANDEZ ARTIME, sdb
Rector Major

³⁸ 'Evangelii Gaudium', n. 288.

2. GUIDELINES AND POLICIES

PROJECT OF ANIMATION AND GOVERNMENT OF THE RECTOR MAJOR AND THE GENERAL COUNCIL FOR THE SIX-YEAR PERIOD 2014-2020

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PRESENTATION OF THE PROJECT

Listening

Subject of the project

Structure of the project

Focus on essentials in the project

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PRESENTATION

Dear Confreres,

In the summer session of the Council we drew up the “project of animation and government of the Rector Major and the General Council for the six-year period 2014-2020”. I now offer you some points to help you understand and interpret the project when you read it.

Listening

The project originated from our listening to a number of people. First of all, it took into account the Report of the Rector Major Fr. Pascual Chavez to the GC27, in which he presented an assessment of the Congregation, the sectors of the General Council and the regions. Only by starting out from the evaluation of the progress made were we able to develop a well-focused project.

For the six-year project we also listened to the General Chapter, the most authoritative expression of the life and guidelines of the Congregation. It conveyed, particularly through the Acts of the GC27, how the Congregation perceives itself at the present time, together with its expectations, challenges and problems, and its prospects for the way ahead.

Finally, the project was the result of careful listening to the different positions and perspectives shared within the General Council. Indeed, the first task of coordinating the General Council, asked by the GC27, took place in our listening to each other. This enabled us to arrive at a shared and convergent view of the choices we had to make. It could be said that in the Council we achieved a good and solid convergence, even if in this area there still remains some room for improvement.

Subject of the project

This is the fourth time in the history of the Congregation that the Rector Major and the General Council have drawn up a project for the six-year period. In this project for 2014-2020 one can see

more clearly that the subject of the project is the Rector Major and his Council. The project describes the contribution that the Rector Major and the Councillors intend to make, as individuals and as a team, to the onward journey of the Congregation, the growth of the sectors and the development of the regions.

The regions therefore are not the subject, nor even the provinces; they will have their own project for the six-year period, which will have as reference points the GC27 and the conclusions of their respective team visits and extraordinary visitations. The regions and provinces may draw inspiration from the project of the Rector Major and the General Council by considering how they reflected and operated; but they will have to find their most appropriate courses of action in the light of their own situations and contexts.

The six-year project has brought the Rector Major and his Council to function more and more as a subject acting in synodal and collegial fashion. In harmony with the life of the Congregation, the Rector Major and the General Council offer their specific contribution to the path to be pursued by all the confreres, provinces and regions; at the same time, by reflecting together, they learn to share responsibility and make agreed convergent choices. And so, the way ahead together with the Congregation and the convergence within the General Council become expressions of its collegiality and resemblance to a synod.

Structure of the project

The priorities of the project are the same as those of the GC27, from which we have taken the single goal subdivided in the three parts about our being mystics in the Spirit, prophets of fraternity, and servants of the young. The four processes too which the project has chosen were drawn from the twelve processes pointed out by the 27th General Chapter (GC27, 64, 66, 68, 70, 72, 74). Finally, we identified the steps to be taken from among those indicated by the GC27 which we saw as a “map” from which to select the most appropriate and fundamental ones for the work of animation and government of

the Rector Major and the General Council; these priorities pertain to the entire Council, the Rector Major and the Councillors.

The General Council indicated to the Vicar and the Councillors for the sectors the priority areas for their intervention. These priorities took into account the path followed by the Congregation till now, the requirements of the GC27 itself, my closing speech at the Chapter, and the new interventions called for in the report of the Rector Major to the GC27 when he spoke of the objectives that had not been fulfilled and the challenges that needed to be met. What refers to the Central Delegate for the Secretariat of the Salesian Family was taken into consideration not only by the General Council but also by the Advisory Body of the Salesian Family itself. Likewise, the General Council identified the priorities for the work of the General Councillors in their animation of the regions and provinces.

Focus on essentials in the project

I think I can say that the project for this six-year period has a peculiarity: it chose to concentrate on what is essential. In fact, not everything that the Rector Major and the Council will carry out over the six-year period needed to be spelt out. What is normal practice was not written down; in point of fact, attention was paid only to the priorities.

From this focus on essentials, there followed also a simplification of the project in its formulation; in this way it is easier to understand what is important in respect of what is secondary, and at the same time it is possible to concentrate on what is strategic and not get lost. Lack of focus, in fact, is a risk that derives also from the complexity of situations and is overcome precisely through convergence on a few key aspects that are priorities and generally accepted.

Finally, it should also be noted that at the beginning of a six-year period it is not possible to foresee the needs that might arise in the life of the Congregation, the Church and society; a project therefore has to leave space for the unpredictable, and especially

for what the Spirit and the situations will suggest to us. For this reason too the project for the six-year period chose to concentrate on essentials.

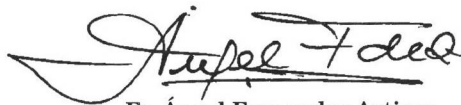
On reading the project you will notice that what pertains to youth ministry is longer than the other parts; in particular, the third area concerning “settings and sectors” is the most extensive. We considered the possibility of reducing this part; but the Councillor for youth ministry thought it was important to keep it in its enlarged form, in spite of its being clearly different from the rest of the project; it would help, he suggested, in making known and rendering more explicit the “Frame of reference for youth ministry,” particularly with regard to settings and sectors. With this in mind, we chose to accept his proposal in the hope that the various regions and provinces too will benefit from what they find useful.

Novelty of the process

In our view, the process of drawing up the project for the six-year period which, as I said, is now being repeated for the fourth time, is not a repetitive experience; it is always new: new are the Rector Major and the Councillors, new are the context and the challenges, new must also be the answers. Agreement on intentions and choices is never achieved once and for all; convergence is always something to be attained. The work of drawing up the project helped us to know and understand each other better, to express our feelings, carry out a discernment process and grow in fraternity, understanding and communion.

The wish I extend to all of you is that you may grow in sharing, convergence and communion in your planning endeavours, accompanied by the animating presence of the Holy Spirit and the support of Mary Help of Christians. In this way we shall “walk together” in this bicentenary of the birth of Don Bosco.

With affection,



Fr. Ángel Fernández Artime
Rector Major

First Part

**PRIORITIES
OF THE RECTOR MAJOR
AND THE GENERAL COUNCIL
FOR THE SIX-YEAR
PERIOD 2014-2020**

1. Mystics in the Spirit
2. Prophets of fraternity
3. Servants of the young

PRIORITY 1 - Mystics in the Spirit

GOAL	PROCESSES	
1.1. To bear witness to "the radical message of the Gospel" through a continual spiritual conversion : living the primacy of God by contemplating him in everyday life and by following Christ (GC27, 63.1).	<p>1.1.1. Moving from a weak testimony of the evangelical counsels to a life filled with <i>passion for following Jesus</i> which is able to wake up the world, calling it back to life's basic values (GC27, 66.1).</p> <p>1.1.2. Moving from a pessimistic outlook on the world to a <i>vision of faith</i> which discovers the God of joy in the events of life and in the history of the human race (GC27, 66.2).</p>	

PRIORITY 2 - Prophets of fraternity

GOAL	PROCESSES	
2.1. To bear witness to "the radical message of the Gospel" through a continual fraternal conversion : building up authentic communities through relationships and work in a spirit of family (GC27, 63.2).	2.1.1. Moving from functional and formal relationships to warm and supportive ones, relationships of <i>profound communion</i> (GC27, 68.1).	

	INTERVENTIONS
	<p>1.1.1.1. Fulfil God's design for our life by reflecting more deeply on the person of Jesus and the radical choices he made and by practising Don Bosco's motto "Work and Temperance" in our personal and community life.</p> <p>1.1.2.1. Have in ourselves and impart to our confreres a realistic and optimistic view of the youth situation so that we open our eyes to the situation of our locality, especially to families and the defence of young people's rights.</p>

	INTERVENTIONS
	<p>2.1.1.1. Set in motion the positive dynamics of interpersonal communication among the confreres, a sincere listening to each other accompanied by fraternal correction so as to create a true family atmosphere that helps in overcoming individualism.</p> <p>2.1.1.2. Create opportunities in the community for spiritual faith-sharing among the confreres and praying with youth and lay people.</p>

PRIORITY 3 - Servants of the young

GOAL	PROCESSES	
3.1. To bear witness to “the radical message of the Gospel” through a continual pastoral conversion : putting ourselves more decisively and significantly at the service of the poorest of the young (GC27, 63.3).	3.1.1. Moving from a ministry of preservation to an <i>outgoing ministry</i> that starts with the deepest needs of the poorest young people from their family and social perspective (GC27, 72.2).	

INTERVENTIONS
<p>3.1.1.1. Develop a culture of vocation and care for vocations to Salesian consecrated life by cultivating the art of accompaniment and preparing Salesians and lay people to become spiritual guides of the young (GC27, 75.1).</p> <p>3.1.1.2. Promote in the Provinces a profound assessment of our significance for and presence among poor youth in all our works (GC27, 73.1).</p>

Second Part

STRUCTURE OF THE PROJECT

FOR THE VICAR OF THE RECTOR MAJOR

FOR THE COUNCILLORS FOR THE SECTORS

1. Formation
2. Youth Ministry
3. Social Communication
4. Salesian Missions
5. General Administration

FOR THE SECRETARIAT FOR THE SALESIAN FAMILY

VICAR OF THE RECTOR MAJOR

AREA 1 - Witness of consecrated life

GOAL	PROCESS	
1.1. To take care of the personal and community witness of a radical way of living consecrated life according to the Constitutions.	1.1.1. Helping to acquire a deeper understanding of <i>the vocation to Salesian consecrated life</i> and apply it in personal and community living.	

	INTERVENTIONS
	<p>1.1.1.1. Offer some guidance in the Acts of the General Council (AGC) on personal prayer and meditation (cf. GC27, 65.2).</p> <p>1.1.1.2. Support initiatives and interventions that make for transparency and sharing in poverty, emotional maturity in chastity, and availability in obedience.</p> <p>1.1.1.3. Present to the Provinces in the AGC the criteria concerning the consistency of communities in number and quality, and accompany the Provincials in applying them (cf. GC27, 69.6).</p> <p>1.1.1.4. Accompany the Provinces as they redesign their works to strengthen their witness of consecrated life.</p> <p>1.1.1.5. Help Provincials, especially at regional meetings, to change their outlook on the exercise of authority and responsibility, and assist them in selecting and forming good Rectors / Directors for their communities.</p>

AREA 2 - Care of religious discipline

GOAL	PROCESS	
2.1. To make Provincials and Provinces responsible for the care of religious discipline.	2.1.1. By fostering a culture of <i>vocational fidelity</i> and of prevention of lapses in religious discipline; dealing with various situations of difficulty of individual persons and communities.	

	INTERVENTIONS
	<p>2.1.1.1. Examine, at regional meetings, together with the Provincials, ways of preventing situations involving a breach of religious discipline in the different aspects of our vocation.</p> <p>2.1.1.2. Accompany Provincials who are dealing with confreres in difficult and irregular situations, and ask the extraordinary visitor for a report on such situations in the Provinces.</p> <p>2.1.1.3. Help the Provinces to formulate guidelines to safeguard and protect children, and to prevent cases of abuse (cf. GC27, 73.4).</p> <p>2.1.1.4. Make sure that the Provinces follow the protocol laid down by the Rector Major and his Council for dealing with cases of abuse and that they have a Commission to examine the allegations.</p> <p>2.1.1.5. Enable the Provinces to prepare in a proper and thorough manner the documents connected with dispensations, indulgences, dismissals, secularizations and excommunications.</p>

AREA 3 - Coordination of the General Council

GOAL	PROCESS	
<p>3.1. To see to identifying common objectives and joint endeavours among the Councilors in charge of Sectors and coordinating their interventions with the Regional Councillors (GC27, 86).</p>	<p>3.1.1. Encouraging the flow of information, joint reflection, planning, evaluation, and the <i>willingness to change established practices</i>.</p>	

INTERVENTIONS
<p>3.1.1.1 Coordinate the combined efforts of drafting the “Vademecum,” the Project of the Rector Major and the General Council for the coming six years, the regional calendars, and the guidelines for the extraordinary visitations.</p> <p>3.1.1.2. Ask the Councillors in charge of Sectors to present to the General Council every six months a report on the work carried out by their respective Sectors.</p> <p>3.1.1.3. Hold a meeting of the Councillors for the Sectors and the Regional Councillors every six months, and recommend that the reflections, proposals and situations that emerge be shared in the General Council.</p> <p>3.1.1.4. Ensure coordination in the General Council of the accompaniment of Provinces and Vice-provinces in difficulty.</p> <p>3.1.1.5. Start a reflection with the Councillors for the Sectors on the formation of laypeople, identify ways in which the task can be coordinated among the Sectors, and study the conclusions with the entire Council.</p> <p>3.1.1.6. Coordinate the revision of the handbook for Provincials (GC27, 69.11).</p> <p>3.1.1.7. In the Council promote spiritual experiences, fraternal life, dedication to one’s service, and opportunities for formation.</p>

COUNCILLORS FOR THE SECTORS

COUNCILLOR FOR FORMATION

AREA 1 - Consecrated life in its two forms

GOAL	PROCESS	
1.1. To promote in the Congregation a better understanding of the Salesian consecrated vocation in its two forms.	1.1.1. Examining more deeply <i>topics</i> such as: the consecrated life, the Salesian priest, and the Salesian Brother.	

	INTERVENTIONS
	<p>1.1.1.1. Organize a course in English and Italian/Spanish for the directors of novices from the different Regions.</p> <p>1.1.1.2. Study with the Regions the new guidelines for the formation of the Salesian Brother and consider how to put them into practice (cf. "Revision of the 'Ratio' on the initial formation of the Salesian Brother", dated 18 January 2012).</p> <p>1.1.1.3. Pay special attention to interprovincial communities and centres of specific formation for Salesian Brothers.</p>

AREA 2 - Ongoing formation

GOALS	PROCESSES	
<p>2.1. To help communities and confreres grow in a mentality of ongoing formation.</p> <p>2.2. To devise and coordinate initiatives for ongoing formation.</p>	<p>2.1.1. Fostering an understanding of ongoing formation and an acceptance of <i>responsibility for it on the personal, community and provincial level</i>.</p> <p>2.2.1. Promoting the <i>ongoing formation of confreres, particularly Rectors / Directors</i>.</p>	

INTERVENTIONS
<p>2.1.1.1. Offer in the Acts of the General Council some considerations on ongoing formation, and also on how to integrate work and prayer, i.e., how to be “mystics in the Spirit” (GC27) or how to live a “unifying spirituality”, “contemplation in action” (C 12).</p> <p>2.1.1.2. Make sure that there is a good ongoing formation centre, preferably Salesian, at the regional or interprovincial level to serve Salesians, lay people and members of the Salesian Family (GC27, 67.8).</p> <p>2.2.1.1. Make courses available at regional or interprovincial level for the preparation of first-time Rectors / Directors, and exhort the Provincials to ensure that their new Rectors / Directors are suitably prepared (GC27, 69.10).</p> <p>2.2.1.2. See to the updating of the handbook for Rectors / Directors (GC27, 69.11).</p> <p>2.2.1.3. With the help of the Provincial Formation Delegates, develop in confreres the mentality that “the shared mission between SDBs and lay people is no longer optional” (GC27, RM Closing Remarks 3.7).</p> <p>2.2.1.4. Ask each Province to conduct initiatives for the joint formation of Salesians and lay people, and to draw up its “Lay Project” within three years.</p> <p>2.2.1.5. Provide for an update of the book, “In Dialogue with the Lord” (GC27, 67.7).</p>

GOAL	PROCESSES
3.1. To form Salesians capable of meeting present-day challenges .	<p>3.1.1. Ensuring that <i>formation programmes match actual needs</i>.</p> <p>3.1.2. Involving formation communities, study centres, Provinces and Regions in <i>harmonizing our formation with recent guidelines and new realities</i>.</p>

INTERVENTIONS
<p>3.1.1.1. Complete the programme of formation to affective and sexual maturity and to chastity for all the stages of formation.</p> <p>3.1.1.2. In collaboration with the Youth Ministry Sector, create in the Provinces a sensitivity to Salesian spiritual accompaniment with a view to arriving at a new policy in this matter.</p> <p>3.1.1.3. Insist with Provincials that before formation personnel are sent to a formation community they are formed for a year or two in counselling and spiritual accompaniment as well as in the theory and practice of the Preventive System.</p> <p>3.1.1.4. Study with the Regional Formation Commissions how to strengthen formation to the service of authority.</p> <p>3.1.1.5. See to it that during the various stages of initial formation Salesians are formed to: a) an appreciation of lay people in the Church, and their vocation and role, b) a mentality of service to and collaboration with them, and c) an openness to learn also from them.</p> <p>3.1.1.6. Invite the Provinces of each Region to prepare a programme of pastoral activities for all the stages of initial formation, and to pay attention to the young who are poor and at risk; the activities are to be well prepared, guided and evaluated to serve the purpose of giving those in formation an understanding of the social reality and to imbue them with a love for poor youth.</p> <p>3.1.2.1. Ask the Provinces to take the necessary steps to ensure that their centres of philosophical studies meet the requirements of the Decree on the Reform of Ecclesiastical Studies of Philosophy (of the Congregation for Catholic Education, 28th January 2011).</p> <p>3.1.2.2. Insist in particular on implementing the curriculum of Salesian studies in all the stages of formation, and see to it that each Region takes the necessary measures to qualify some confreres in Salesian studies.</p>

AREA 4 - Collaboration in formation

GOALS	PROCESSES	
<p>4.1. To put into practice the guidelines of the GC27 concerning formation.</p> <p>4.2. To promote in the Provinces greater coordination and collaboration in formation.</p> <p>4.3. To foster the coordination of formation to Salesian pastoral ministry: Youth Ministry, Social Communication, Missions.</p>	<p>4.1.1. Involving the <i>regional and provincial structures</i>.</p> <p>4.2.1. Creating an awareness in Provincials about the <i>role of the Provincial Formation Delegate and Commission</i>.</p> <p>4.3.1. Ensuring <i>interaction between the various Sectors</i>.</p>	

INTERVENTIONS
<p>4.1.1.1. Ask the Regional and Provincial Formation Commissions to integrate the guidelines of the GC27 in their planning for the next six years.</p> <p>4.2.1.1. Provide Provincials with criteria for the selection of the Provincial Delegate and the animation of the Province, and also criteria for the work of the Provincial Formation Commission, viz. reflection on the formation situation in the Province, collaboration with the Delegate, and the organization of annual meetings of formation personnel, particularly those of contiguous stages.</p> <p>4.3.1.1. Create opportunities in the various stages of formation for Delegates and formation personnel themselves to know and put into practice the guidelines of the various Sectors (Youth Ministry, Social Communication, Missions and General Administration).</p>

COUNCILLOR FOR YOUTH MINISTRY

AREA 1 - Animation and coordination

GOALS	PROCESSES	
1.1. To reinforce the Department team so that it can respond better to the animation needs of all the Regions.	1.1.1. Clarifying <i>the functions of the Department</i> as a whole and of each of its members, while paying particular attention to specific areas of competence. 1.1.2. Bringing up-to-date the <i>documentation</i> of the Department.	
1.2. To intensify the animation and formation of Provincial Youth Ministry Delegates and teams because of the effects of these processes on the Youth Ministry of the Provinces.	1.2.1. Enhancing communication with, and <i>accompaniment</i> of, the Youth Ministry Delegates.	

INTERVENTIONS
<p>1.1.1.1. Updating the document “Identity and Mission” which presents the figure and tasks of the Councillor for Youth Ministry and the Department team.</p> <p>1.1.1.2. Sharing the six-year Project with the Youth Ministry Delegates so that the animation choices of the Department team become known and accepted.</p> <p>1.1.2.1. Organizing the archives of the Department digitally and on paper.</p> <p>1.1.2.2. Updating the mailing list and other digital means that serve to maintain contact and liaison with the Provinces and Regions.</p> <p>1.1.2.3. Retrieval and processing of statistical data that are of interest to the Department as a whole, for the sake of a proper animation and coordination.</p> <p>1.2.1.1. Continuity of the annual meetings with: a methodology of listening; concrete proposals in response to the needs and requests of the Regions and Provinces; spaces for reflection / formation; sharing and assessment of the work of pastoral animation.</p> <p>1.2.1.2. Communicating and meeting with Youth Ministry Delegates and teams during visits to the Provinces.</p> <p>1.2.1.3. Dissemination of information with the help of electronic means, the Department newsletter, and the ANS Agency.</p> <p>1.2.1.4. Consolidation of the existing practice of communicating in different national languages.</p>

<p>1.3. To strive for a more regular coordination with the Regional Councillors and the Departments operating in areas related to Salesian Youth Ministry.</p> <p>1.4. To encourage communication and collaboration with other organizations and entities.</p>	<p>1.2.2. Promoting the <i>qualification</i>, re-training and updating of Youth Ministry Delegates.</p> <p>1.3.1. Fostering <i>collaboration</i> and coordination in some common areas of work.</p> <p>1.4.1. Making contact with <i>formation centres</i>, and also with <i>publishing centres</i>, in order to contribute to their work of formation and reflection.</p> <p>1.4.2. Strengthening contacts with the <i>Salesian Pontifical University</i> and other broad-based <i>study centres</i> as well as teachers and students.</p>
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1.2.2.1. An annual course or some “formation days” for the new “Youth Ministry Delegates of all the Provinces.

1.2.2.2. An offer of computer resources to complete or initiate the acquisition of instruments and skills for animation and coordination.

1.3.1.1. In collaboration with the Formation Department, assisting the Provinces in drawing up a programme of pastoral formation for Salesians in initial formation.

1.3.1.2. Collaboration with the Secretariat for the Salesian Family in initiatives of pastoral training for groups of the Salesian Family at regional (or world) level.

1.3.1.3. Scheduled meetings between the three Departments of the Mission for a sharing on processes and for some interventions in common.

1.3.1.4. Participation in the consultations and meetings organized by the other Departments.

1.3.1.5. Sharing the calendars and addresses of the Department with the Regional Councillors.

1.4.1.1. Meetings organized with a view to cooperating in the formation of confreres and lay people in the areas of the educative and pastoral mission.

1.4.1.2. Communicating and exchanging information with Salesian publishers about new publications; paying attention to publications that are concerned with the new demands of evangelization and culture.

1.4.2.1. Continuity of collaboration with the teachers of the UPS and mutual involvement in initiatives of reflection and formation taking place in various Sectors of pastoral animation.

1.4.2.2. Collaboration with the Department of Youth Ministry of the UPS so as to have some opportunities for sharing and study with the students of the UPS who frequent courses in Youth Ministry.

1.4.2.3. Offering practical involvement for SDBs and lay people in the work of the Department for a mutually agreed length of time, with a view to promoting a better understanding of the choices and reflections made by the different Sectors of the Department and also of the direct pastoral animation carried out in the Provinces and Regions.

	<p>1.4.3. Offering opportunities for meeting, discussion and planning with <i>national centres for Youth Ministry</i>, and identifying areas for joint action.</p> <p>1.4.4. Continuing the communication and collaboration with the <i>Youth Ministry Sector of the FMA</i> with the aim of increasing cooperation in some areas.</p> <p>1.4.5. Encouraging <i>networking</i> and coordination with the agencies of development and cooperation promoted by the Congregation and with other ecclesial and civil entities.</p>	
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1.4.3.1. Meetings arranged for working together and sharing reflections, experiences and useful materials.

1.4.3.2. Support for the efforts of national centres in the coordination and animation of a complex national reality.

1.4.4.1. Meetings for dialogue and coordination with the team for the FMA Youth Ministry Sector.

1.4.4.2. Coordination and planning for joint action together with the FMA Youth Ministry Sector in some areas of Youth Ministry.

1.4.5.1. Communication with the Salesian structures and agencies for cooperation and development: International Volunteering for Development (VIS), DBYN, "Don Bosco Network".

1.4.5.2. Joining in the work of Salesian organizations for the promotion of education and the defence of the rights of young people: DBI and the representation at the UN.

1.4.5.3. Participation in and contribution to ecclesial bodies: the Education Commission of the UISG / USG, OIEC, the Pontifical Council for the Laity.

AREA 2 - Priority tasks

GOALS	PROCESSES	
<p>2.1. To foster a better understanding and application of the model of Salesian pastoral work in all the Regions of the Congregation.</p> <p>2.2. To encourage listening to young people and accompanying them in their personal situation and vocational growth by becoming capable of accompaniment and spiritual direction.</p>	<p>2.1.1. Taking steps to make the “<i>Frame of Reference</i>” for Salesian Youth Ministry widely known.</p> <p>2.1.2. Prompting its <i>application</i> by accompanying the Provinces and developing operational tools.</p> <p>2.1.3. Motivating towards a more effective <i>organization at provincial level</i> in line with the “Frame of Reference”.</p> <p>2.2.1. Developing the <i>accompaniment skills</i> of Salesians and lay people in Salesian Youth Ministry.</p>	

INTERVENTIONS
<p>2.1.1.1. A first regional meeting in the six-year period to be devoted to a presentation and in-depth study of the “Frame of Reference.”</p> <p>2.1.1.2. During regional meetings and the team visits to the Regions, an assessment of how far the “Frame of Reference” has been assimilated.</p> <p>2.1.1.3. Formation meetings with some teams or particular sectors and members of the Salesian Family.</p> <p>2.1.1.4. Collaboration with the Formation Department through the presence of the Youth Ministry Department in national/regional meetings of formation personnel, and eventually in the houses of initial formation.</p> <p>2.1.1.5. Seeing to the different translations of the text, while the processes are planned and prepared.</p> <p>2.1.2.1. Development of formation or animation aids for the “Frame of Reference”, giving particular attention to the operational models of the various plans and projects of Salesian Youth Ministry.</p> <p>2.1.2.2. Accompaniment of particular geographical areas, which require some thinking about the precise methods of dissemination and the practical impact on the locality.</p> <p>2.1.3.1. Animation and action to consolidate and create (where necessary) structures of participation and shared responsibility at various levels - from the local to the provincial (the pastoral team, the Council of the EPC, etc.).</p> <p>2.2.1.1. Support for the Regions to organize meetings or initiatives of formation to accompaniment and spiritual direction to enable vocation animators to know, evaluate and improve their current experiences in the pastoral care of vocations within the provincial SEPP, and also to identify the directions and new ‘good practices’ in the vocation animation of the Province.</p> <p>2.2.1.2. Collaboration between Provinces / Regions in initiatives of formation to spiritual direction and accompaniment.</p> <p>2.2.1.3. Identifying the Salesians and lay people in the Provinces who are qualified in personal accompaniment and vocation discernment.</p>

<p>2.3. To give priority to the educative and pastoral formation of the Salesians and lay people who share in the spirit and responsibility for the pastoral animation of our works.</p>	<p>2.2.2. Giving <i>continuity to the processes</i> of Salesian accompaniment in the various aspects of Christian life: prayer, vocation discernment and growth in affective maturity.</p> <p>2.3.1. Ensuring the development of appropriate <i>educative and pastoral skills</i> in the initial formation of Salesians, in line with the “Frame of Reference.”</p> <p>2.3.2. Promoting the educative and pastoral formation of Salesians and lay people working in different fields of Youth Ministry, and ensuring an integral communication of the <i>Preventive System</i> as a requirement of the Salesian identity of the members of the EPC and of our works.</p> <p>2.3.3. Accompanying and qualifying the Youth Ministry Delegates to enable them to respond to the <i>pastoral challenges and needs of present day through</i>: a deeper understanding of their identity and role, their concern for careful planning, and teamwork.</p>
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2.2.2.1. Formation initiatives in the form of study seminars open to all Regions of the Congregation.

2.2.2.2. Publication of these international meetings on various themes, and profiting from the contributions of the participants who are engaged in the formation to, and the ministry of, spiritual direction.

2.3.1.1. Develop, in conjunction with the Formation Department, a proposal for pastoral formation in the stages of initial formation; the proposal should comprise an involvement in Youth Ministry, an ability to read the social problems of the area, significant pastoral experiences, and educative and pastoral planning.

2.3.1.2. Participation, in agreement with the Formation Sector, in the regional meetings of Formation Delegates.

2.3.1.3. Visits by members of the Youth Ministry Department to formation communities on the occasion of their visits to the Provinces.

2.3.2.1. Drawing up a formation plan that can be proposed for use by the Provinces in their own formation structures or initiatives or in collaboration with other Provinces of the Region.

2.3.2.2. Participation of the Department in provincial / regional meetings that reflect on the Preventive System.

2.3.3.1. Accompanying the investment policies of Provinces in formation so that they qualify persons for the animation of the Youth Ministry of the Province.

2.3.3.2. Organizing a "School for Delegates."

<p>2.4. To give priority attention to the young who are poor, at risk (GC27, 22) and in situations of exclusion (RM 1, 3.5), and strengthen the accompaniment of the marginalized sector at the level of the Province and the Region.</p> <p>2.5. To promote reflection on the processes of evangelization in different cultural contexts and to commend the path of guiding and educating young people to the faith.</p> <p>2.6. To integrate family ministry within the Salesian educative and pastoral model and in the planning at provincial and local levels.</p>	<p>2.4.1. Promote in the Congregation a reflection and an <i>awareness</i> of the new forms of poverty and the situations of risk and marginalization in which many young people find themselves.</p> <p>2.4.2. Accompanying and fostering a <i>synergy among the various experiences</i> existing in the Regions, so as to strengthen the reflection and the sharing of “good practices” in the area of marginalization.</p> <p>2.4.3. Offering encouragement to embark on <i>pastoral interventions to meet their needs</i>, and a thorough assessment of our significance for and presence among poorer youth in our works (GC27, 73.1).</p> <p>2.5.1. Support the development of <i>itineraries of education to the faith</i> as a means for mediating with culture.</p> <p>2.6.1. Encouraging <i>reflection on the situation of the family</i> and on its pastoral accompaniment.</p>
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2.4.1.1. A Consultative Body of the Youth Ministry Department to reflect on marginalized youth.

2.4.1.2. Involvement of DBI in spreading in the Regions a culture of human rights, particularly those of minors, through a dissemination of information and initiatives drawn from international organisms.

2.4.2.1. Accompanying what is already being done in the marginalized Sector at regional level.

2.4.2.2. Accompanying the Provinces, through the POI and the Provincial SEPP, in coordinating various initiatives for young people in difficulty.

2.4.2.3. A research on the Salesian presence (works and initiatives) among young people at risk and in situations of exclusion.

2.4.2.4. A world meeting on these experiences and regional measures with a view to achieving a clearer Salesian identity in this area.

2.4.3.1. During the consultation on marginalized youth, defining the criteria, guidelines and tools for assessing our presence and pastoral activity at provincial and local levels among poorer youth.

2.5.1.1. A meeting of Delegates at regional level to study and reflect on the processes of accompaniment and to work out itineraries of education to the faith.

2.5.1.2. A sharing among the Youth Ministry Delegates on the itineraries of education to the faith that have already been developed and carried out in the Provinces.

2.6.1.1. A meeting of the Provincial Youth Ministry Delegates to reflect on the pastoral care of families within the Salesian educative and pastoral model (experiences of accompaniment and pastoral care of families) and to define criteria and guidelines for the development of a family ministry within the provincial and local SEPP.

	2.6.2. Promoting a way of enhancing its role as a <i>subject of the EPC</i> and involving it in developing the SEPP (cf. GC27, 71.5,7).	
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<p>2.6.2.1. Collaboration in the courses of formation and updating for animators of family ministry, study days, and meetings on issues related to the welfare of the family and its members.</p>

<p>2.6.2.2. Accompaniment and support for initiatives that involve Christian families in vocation ministry.</p>

AREA 3 - Setting and sectors

A. Oratory - Centre Youth

GOALS	PROCESSES
<p>3A.1. To promote the Oratory-Youth Centre as a value-laden place which welcomes young people and aims at their human and Christian formation. It has a preference for youth from poor areas, those at risk, and those who live on the periphery of a city.</p> <p>3A.2. To develop educative and pastoral work in such a way that it becomes a pathway to growth in shared responsibility for all the educative figures operating in the EPC of the Oratory-Youth Centre.</p>	<p>3A.1.1. Relaunching the Oratory-Youth Centre through decisions that become translated into <i>tangible ways of involvement in the new frontiers/peripheries</i> of the lives of the young.</p> <p>3A.1.2. <i>Offering a more solid formation</i> to the young people of our Oratories-Youth Centres to produce a better quality of Salesian education and evangelization.</p> <p>3A.2.1. Reflecting on the <i>identity of the animator</i>, and on the places and times in which his formation takes place.</p> <p>3A.2.2. <i>Giving the young a leading role</i> in the life of the Oratory-Youth Centre.</p> <p>3A.2.3. Involving <i>families in the SEPP</i> of the Oratory-Youth Centre.</p>

	INTERVENTIONS
	<p>3A.1.1.1. A study and assessment to be made in regional meetings of how the reality of the Oratory is inserted in urban society and in working-class areas populated by the young, how far there is cooperation and solidarity among the Oratories, and to what extent the Oratories are involved in the life of the local Church.</p> <p>3A.1.1.2. An assessment to be carried out in Provincial Youth Ministry teams of the strengths, weaknesses and the development of the relationship between the Oratory-Youth Centre and other settings for Salesian work, taking into consideration: the occasions for coming together, formation, shared planning.</p> <p>3A.1.2.1. An evaluation by the Department of the formation modules already tried out extensively in the Regions or in the stage of being drafted.</p> <p>3A.1.2.2. Promote oratorian pastoral work, particularly in national pastoral centres, by studying its contents more deeply and updating its methodology, in line with the "Frame of Reference."</p> <p>3A.2.1.1. An invitation to the Provincial Commissions / teams to reflect on the identity of the animators, and on the new requirements of the life of an association, according to the "Frame of Reference."</p> <p>3A.2.1.2. A presentation and sharing among Youth Ministry Delegates for the purpose of providing appropriate aids and animation tools for animators, viz. proposals, activities and experiences.</p> <p>3A.2.1.3. Compilation by the Department of the skills required for the educative role of animators in difficult situations, taking into account the resources and instruments available in the Provinces.</p> <p>3A.2.2.1. On the occasion of regional and world meetings, an evaluation to be made by the Department team of the degree of involvement assumed by the young in Provincial Oratories-Youth Centres and in their service to, or animation of, other young people.</p> <p>3A.2.3.1. An urgent request to the Provinces to collaborate with the parish in the formation and accompaniment of the young couples and young families who frequent the Oratory-Youth Centre.</p>

INTERVENTIONS
<p>3B.1.1.1. In regional/continental meetings, opportunities to be given for reflection as a Region/continent on actualizing the identity of our educational institutions as Catholic and Salesian in inspiration.</p> <p>3B.1.1.2. Participation in the national/regional days of formation for heads of schools, and eventually also in meetings of teachers, to help assimilate the guidelines of the "Frame of Reference."</p> <p>3B.1.2.1. Written contributions in magazines and at conferences/seminars in response to requests for collaboration made to the Department for educative and pastoral reflections concerning the school and professional training.</p> <p>3B.1.2.2. Preparation of an official video on the professional formation activities of the Salesian Congregation in the world.</p> <p>3B.1.2.3. The collection and classification of existing documents in Salesian schools/CPFs on the selection and formation of teachers in the various Regions.</p> <p>3B.2.1.1. Convoking and accompanying the Central Commission (those responsible in the Regions of ESA - Escuela Salesiana América) to ensure the continuity and implementation of educational policies on the continent.</p> <p>3B.2.1.2. The presence of the Department at meetings of the Regions that constitute the ESA in order to stimulate an exchange of views and assess what is being done in the Regions.</p> <p>3B.2.1.3. The creation of a working group on professional formation in America by drawing on the contribution of experts among confreres and lay people.</p> <p>3B.2.1.4. Continuing the consolidation of the "Gruppo Formazione Professionale Europa SDB" whose geographical representation facilitates an exchange of knowledge and experience among Salesians involved in technical or professional schools and strengthens the relationship between Salesians and business firms.</p> <p>3B.2.1.5. Strengthening the CSSE (Commissione Scuola Salesiana Europa) and the methodology of work that involves all the members as much as possible so that everyone can participate in and identify with the project.</p>

<p>3B.3. To provide strategies and tools to apply the Salesian Educative-Pastoral Project in schools/CPF's.</p> <p>3B.4. To strengthen the Department team for schools/centres of professional formation in order to provide a proper animation of the Sector and create a link with the educational structures of the Provinces.</p>	<p>3B.2.2. Assisting the Provinces in spreading and organizing <i>educative and pastoral animation</i>.</p> <p>3B.2.3. Promoting and encouraging <i>pedagogical innovation and new technologies</i> in the Salesian school/CPF in consonance with the educational contexts of each situation.</p> <p>3B.3.1. Offering practical <i>formation initiatives</i> for the normal accomplishment of the Salesian educative and pastoral mission in the Provinces and Regions.</p> <p>3B.3.2. Fostering the <i>vocation of a Salesian educator</i> and encouraging a study in common of the pastoral problems in the field of education.</p> <p>3B.4.1. Aiming at a <i>better accompaniment of the education sector</i> in the Congregation so that it responds to the needs of the Salesian mission.</p>
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3B.2.1.6. Accompanying the various processes under way for the coordination, development and spread of Salesian professional formation in South Asia (DBTech) and Africa (Bosco Tech Africa).

3B.2.2.1. Presentation of the “Frame of Reference” for Salesian Youth Ministry (with particular reference to the School/CPF) to the National Executive Boards or assemblies of Principals/Directors.

3B.2.2.2. Publication of the document, “Animation of the educative and pastoral ministry in Salesian centres. Guidelines, “ according to the different contexts of the Congregation.

3B.2.3.1. Holding meetings with the business firms that collaborate with our Salesian CPFs in order to build and strengthen partnerships in the Province.

3B.2.3.2. A request to the Provinces for the list of business firms with which we work in the field of professional formation.

3B.3.1.1. A continuation of the ESA course “Formación inicial para directivos” and other courses that make for collaboration, formation and sharing of knowledge connected with virtual environments and the Internet (new technologies and tools to modernize not only teaching but the entire organization of education).

3B.3.1.2. A search for “good practices” involving families in Salesian schools / CPFs and suited to the multi-cultural and multi-religious situations in the Regions.

3B.3.2.1. An offer of guidance to the Provinces of eventual formation programmes for their teachers and the school board for the purpose of improving their professionalism and increasing their knowledge of the Salesian charism.

3B.4.1.1. Establishing a permanent group within the Department for reflection and animation on the topic of the Salesian school/CPF.

3B.4.1.2. Mapping the statistical data of our schools/CPFs, and giving particular attention to the trends perceived across the wide range of educative presences in the Regions.

<p>3B.5. To ensure the representation of Salesian schools/CPFs in the Church and in society.</p>	<p>3B.5.1. Requiring <i>projects of mobility and interconnection</i> to be created and strengthened between teachers and students.</p> <p>3B.5.2. Welcoming the <i>institutional presence of the Department</i> in educational organizations.</p>	
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3B.4.1.3. Creating a web page for Salesian schools/CPF's in the world to give them visibility and promote sharing among Salesian centres, and to be open to civil and ecclesial institutions.

3B.5.1.1. Continuation of the "Rete Progettazione europea", European Planning Network, for teaching and professional formation (SDB).

3B.5.1.2. Commitment to collaboration and coordination with other organizations of the Catholic school in the field of evangelization and education: OIEC (Catholic International Education Office), Education Commission of the Union of Superiors General, and others.

C. Institutes of higher education

GOALS	PROCESSES
<p>3C.1. To promote the implementation of the Congregation's policies for Salesian Institutes of Higher Education (IUS).</p>	<p>3C.1.1. Ensuring that the <i>coordination structures</i> and the development of networking programmes of the IUS function at world and continental levels.</p> <p>3C.1.2. Assisting institutes in their processes of <i>growth in Salesian identity</i> and in their institutional consolidation.</p> <p>3C.1.3. Renewing the <i>frame of reference of the IUS</i>: Documents concerning Identity and Policies.</p>
<p>3C.2. To promote synergy among the IUS and communication inside and outside the network.</p>	<p>3C.2.1. Facilitating mutual knowledge and <i>communication</i> among the institutions of the network.</p> <p>3C.2.2. Providing a greater <i>dissemination of information</i> on the IUS within the Congregation and outside the network.</p> <p>3C.2.3. Encouraging <i>cooperation</i> and networking among the institutions.</p>
<p>3C.3. To ensure reflection on, and the spread of, the Salesian charism in the sphere of higher education.</p>	<p>3C.3.1. Promoting <i>reflection</i> on the Salesian presence in the sphere of higher education.</p>

INTERVENTIONS
<p>3C.1.1.1. The Annual Meeting and work agenda of the IUS Board of Directors.</p> <p>3C.1.1.2. The IUS Continental Conferences (America, Europe, Asia and Africa).</p> <p>3C.1.1.3. The IUS General Assemblies.</p> <p>3C.1.2.1. Annual programme of visits and animation initiatives to individual IUS to promote their specific identity and implement the Congregation's policies.</p> <p>3C.1.3.1. Revision or renewal of the document, "Policies for the Salesian presence in higher education: 2012-2016."</p> <p>3C.1.3.2. Revision of the reference documents of the IUS (Identity and Policies) and their approval during the 2021 General Assembly.</p> <p>3C.2.1.1. Development of the website of the IUS.</p> <p>3C.2.1.2. Organization of the database of the IUS.</p> <p>3C.2.1.3. Dissemination of information among the IUS about the best management practices and experiences.</p> <p>3C.2.2.1. Annual programme of communication/information on the IUS.</p> <p>3C.2.3.1. Promotion of IUS networking groups according to areas of specific interest (<i>IUS Education group</i>, other groups).</p> <p>3C.2.3.2. Promotion of visits and collaboration initiatives among the directors and the staff or faculty of the IUS.</p> <p>3C.3.1.1. Organization of the digital archives of the IUS.</p> <p>3C.3.1.2. Republishing the material prepared on the Salesian presence in higher education and its dissemination on the website.</p>

<p>3C.4. To promote better formation and competencies to operate in the sphere of higher education.</p>	<p>3C.3.2. Defining a <i>shared model of Salesian campus ministry</i> among the IUS.</p> <p>3C.3.3. Encouraging <i>the development of the identity</i> of the different types of presence in the sphere of higher education.</p> <p>3C.4.1. Providing for the <i>formation of directors</i> and other persons who share responsibility for developing the institutional project of the IUS.</p>
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3C.3.2.1. Continental meetings on campus ministry.

3C.3.2.2. A Commission for drafting a document on a model for campus ministry.

3C.3.2.3. A sharing of the model of Salesian campus ministry at the provincial and regional level.

3C.3.3.1. Gathering worldwide statistics on university residences and hostels and on the Salesians working in non-Salesian institutes of higher education (ecclesial or civil).

3C.3.3.2. Accompaniment at provincial or national level of meetings of those responsible for university residences and hostels.

3C.3.3.3. Visits to existing university residences and hostels.

3C.3.3.4. Meetings of chaplains and those responsible for campus ministry in non-Salesian works or structures.

3C.4.1.1. A IUS virtual course for Africa.

3C.4.1.2. Seminars for campus ministry animators.

3C.4.1.3. A course of formation for IUS directors.

D. Parishes and Shrines entrusted to the Salesian

GOALS	PROCESSES	
<p>3D.1. To appreciate and make the parish pastoral structures function: meetings, groups, pastoral Commissions (liturgy, charity, family, etc.).</p> <p>3D.2. To foster a sharing of the pastoral guidelines set out in the “Frame of Reference”.</p> <p>3D.3. To pay greater attention to the locality and the issues concerning the social dimension of charity.</p>	<p>3D.1.1. Giving all the members of the EPC a real possibility of taking part, discussing and assuming responsibility within the ordinary dynamics of the parish community.</p> <p>3D.2.1. Focusing on the <i>crucial issues of pastoral life</i>, and in particular, on the challenges of evangelizing young people.</p> <p>3D.2.2. Making the parish community alert to <i>the family’s active role in the educative and pastoral mission</i> by supporting it in its educational role as the first educative community and paying special attention to its weaknesses.</p> <p>3D.3.1. Getting the parish pastoral workers to <i>tackle</i> on a priority basis <i>the real problems</i> of people living in the locality and give witness to a vibrant charity.</p>	

INTERVENTIONS
<p>3D.1.1.1. Assessment of the role assigned by the Provincial SEPP to the Parish Pastoral Council, the normal instrument of communion, planning and coordination of the entire pastoral activity of the parish.</p> <p>3D.1.1.2. Scheduling a meeting of parish-priests in the various Regions to form and update the group of Salesian priests with regard to the "Frame of Reference."</p> <p>3D.2.1.1. An invitation to Provincial Councils to review the options made in Salesian parishes and redirect them towards a clear option for the young and the working-classes.</p> <p>3D.2.1.2. An examination together with the Youth Ministry Delegates of the commitment of parish communities to the primacy of the Word, the quality of celebrations and the programme of Christian initiation of children.</p> <p>3D.2.2.1. Inviting provincial/national Commissions to study the reciprocity between the family and the Salesian parish, and create a convergence of resources, energies and shared responsibilities.</p> <p>3D.2.2.2. A study by the Department of existing "good practices" that aim at establishing parish "support groups" - priests, religious and specifically trained pastoral workers - to face difficult and irregular situations.</p> <p>3D.3.1.1. Initiating, in meetings of parish priests, a sharing on the various forms of poverty in the locality, in order to consider the socio-economic reality from the Church's point of view, take stock of the hardships, and forge new ways of relating with the locality.</p> <p>3D.3.1.2. A careful assessment to find out if, in the Provincial SEPPs, the different forms of the social dimension of charity in the parishes respond to the real needs of the locality in which they exist and operate.</p>

INTERVENTIONS
<p>3E.1.1.1. A coordination, at regional and continental levels, of the structures concerned with works and social services for youth at risk.</p> <p>3E.1.1.2. Accompanying those responsible at provincial level in fostering as far as possible a common and homogeneous <i>modus operandi</i> among the various social works/services, viz. a concern not only with educative and pastoral, but also administrative and economic, aspects.</p> <p>3E.1.2.1. The promotion of coordination and liaison with civil organizations, including international ones, working in the field of marginalization and youth hardship.</p> <p>3E.1.2.2. Support for study and research conducted at national level on needs in order to discover their causes, draw up action plans and give a boost to the social works/services in the Provinces.</p> <p>3E.2.1.1. Accompanying the stable operating group for coordination in the Province (e.g., the “Projects Office”) and examining particularly the planning stage and the project assessment.</p> <p>3E.2.1.2. Collecting, arranging and reading the data regarding our social works/services across the world in order to promote an overall reflection that can help individual Provinces, and to sensitize public opinion by producing, for example, an up-to-date website that can make our works/services widely known.</p> <p>3E.2.1.3. A concern, on the part of the Provincial Council, for the continuity of individual projects within the POI and the Provincial SEPP.</p> <p>3E.2.1.4. At national/regional meetings, organizing a sharing and assessment of experiences in order to set up structures, services and / or emergency responses; coordinating with the services rendered by the Church; devising projects for protecting rights; encouraging the volunteer movement.</p> <p>3E.3.1.1. An encouragement given, in collaboration with the Formation Department, to the houses of initial formation to become aware of the new forms of poverty and marginalization, present especially in urban areas, and therefore to prepare the SDBs properly for work in these contexts.</p> <p>3E.3.1.2. Promoting the formation of pastoral workers and professional and volunteer personnel engaged in social services in our Salesian works.</p>

F. Missionary volunteering

GOALS	PROCESSES	
<p>3F.1. To encourage the development of a volunteer movement with a clear identity within the provincial and the local SEPP.</p> <p>3F.2. To accompany the already existing experiences of volunteering.</p> <p>3F.3. To ensure that the Provinces pay special attention to the formation of volunteers during the whole arc of this experience.</p> <p>3F.4. To study the possible convergences between missionary volunteering and vocation animation.</p>	<p>3F.1.1. Closely following up those Provinces that seek to <i>organize the volunteering experience</i> in a systematic manner.</p> <p>3F.2.1. Giving encouragement to the <i>existing practices</i> in the world of volunteering, and encouraging interprovincial and interregional collaboration.</p> <p>3F.3.1. Seeing to it that the volunteer experience does not limit itself to doing a job, but becomes an <i>experience inspired by the Gospel and the Salesian charism</i>.</p> <p>3F.4.1. Examining <i>the difficulties and the opportunities</i> that exist between volunteering and vocation animation in the various provincial programmes.</p>	

INTERVENTIONS

3F.1.1.1. A review, in cooperation with the Missions Department, of the document, "Voluntary Service in the Salesian Mission", in the light of the "Frame of Reference".

3F.2.1.1. Sharing of "best practices" and contacts among the Provincial Delegates for Youth Ministry and for the Missions.

3F.3.1.1. A careful review at regional level of the existing processes for forming volunteers in the various Provinces.

3F.4.1.1. In the annual meetings of Delegates, a discussion to be held on the convergence between volunteering and vocation animation.

G. Salesian Youth Movement

GOALS	PROCESSES	
<p>3G.1. To promote and accompany the presence of the Salesian Youth Movement (SYM) in each Province as also to strengthen the networking of the processes of organization and animation at all levels.</p>	<p>3G.1.1. Following up the <i>consolidation</i> of the SYM in those Provinces in which it is still in its infancy or yet to be fully established.</p> <p>3G.1.2. Fostering the habit of <i>networking</i> between Provinces and between countries.</p> <p>3G.1.3. Accompanying the <i>coordination of the SYM at regional and national levels</i>.</p> <p>3G.1.4. Giving greater <i>visibility</i>.</p> <p>3G.1.5. Documenting the <i>history</i> and development of the SYM.</p>	

INTERVENTIONS	
3G.1.1.1.	Participation in the proposals and processes of the SYM in the Regions or Provinces.
3G.1.1.2.	Promoting reflection on the SYM in line with the “Frame of Reference” so as to arrive at a clearer understanding of its identity and function.
3G.1.2.1.	A sharing and dissemination among various SYM experiences of materials and resources concerning programmes, processes and Salesian Youth Spirituality.
3G.1.2.2.	Facilitating exchange programmes between Provinces and neighbouring countries.
3G.1.2.3.	Participation in international events that reinforce the identity and experience of the SYM.
3G.1.2.4.	Sharing between Delegates and animators to achieve a greater contact and interaction through web portals.
3G.1.3.1.	Coordination of the Annual General Meeting of the European SYM.
3G.1.3.2.	Accompaniment of the various national or continental meetings.
3G.1.4.1.	Promoting the logo, systems of communication and organization, websites and other platforms.
3G.1.4.2.	Participation with other groups or movements of the Salesian Family or of Salesian inspiration, and with other platforms aimed at young people, like the Pontifical Council for the Laity.
3G.1.5.1.	Documentation of the origin, history, and development of the SYM.
3G.1.5.2.	Publication of a directory and collection of data on the SYM at world level.
3G.1.5.3.	A creative presentation of the SYM, its identity and its presence: through documentaries, films and other means.

<p>3G.2. Improve formation so that it meets the objectives of the SYM by strengthening the identity of young people in an integral manner.</p>	<p>3G.2.1. Fostering a <i>formation process</i> capable of bringing the Salesian charism into dialogue with different geographical and cultural realities.</p> <p>3G.2.2. Offering formation experiences to Delegates, animators, youth leaders and young people <i>capable of providing guidance</i>.</p>	
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<p>3G.2.1.1. Reflection in regional meetings and in meetings of Provincial Youth Ministry teams on the formation processes within the SYM.</p>
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<p>3G.2.2.1. Formation programmes for youth, animators and leaders at provincial, interprovincial or international level, in collaboration with animation centres.</p>
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COUNCILLOR FOR SOCIAL COMMUNICATION

AREA 1 - Animation

GOALS	PROCESSES	
<p>1.1. To accompany and support Provincials in the tasks concerning Social Communication (SC) entrusted to them by the General Regulations (R 31) and according to the Salesian Social Communication System (SSCS).</p>	<p>1.1.1. Improving the <i>quality of meetings</i> with Provincials and their SC Delegates so as to achieve greater effectiveness.</p>	
<p>1.2. To increase in Salesians an awareness of the importance of being good communicators to be good educators and evangelizers (GC 27, 62).</p>	<p>1.2.1. Going beyond an individualistic outlook centred on the use of instruments to arrive at an <i>outlook centred on persons who communicate</i> as authentic members of a community and witnesses to young people of the radical approach to the Gospel (GC27).</p>	

INTERVENTIONS	
1.1.1.1.	With the help of the World Consultative Body and the Provincial SC Delegates, see to the updating the SSCS in the areas deemed necessary in the light of the GC27, the “Vademecum” of the General Council and the evaluation of the last six years.
	In coordination with the Councillors for the Sectors and the Regional Councillors:
1.1.1.2.	Meet with the Provincials of each Region together with the Councillors for the Sectors of Youth Ministry and Missions and the respective Regional Councillor.
1.1.1.3.	Meet with the Provincial SC Delegates at continental, regional or Conference level, as needed, following the criteria of the SSCS and providing opportunities for sharing with the Delegates of other Sectors, when possible.
	As an important help to the Formation Sector (GC27, 25):
1.2.1.1.	Work towards the insertion and updating of formation to SC in the different stages of initial and ongoing formation.
1.2.1.2.	Promote Annual Social Communication Days for those in formation, formation personnel, collaborators in the field of SC, and other members of the Salesian Family (GC27, 19).
1.2.1.3.	Encourage the creation or compilation of suitable materials for forming to SC.
1.2.1.4.	Insist that every Province have confreres specialized in SC (GC27, 75.4).
1.2.1.5.	Promote the participation of the SDBs as witnesses of the Gospel, and educators and communicators in the various media: TV, radio, print, web, magazines, blogs, social networks.

AREA 2 - Information

GOAL	PROCESSES	
<p>2.1. To guarantee an accurate, complete and up-to-date information that clearly communicates the Salesian mission, its relevance and importance in the Church and society.</p>	<p>2.1.1. Accompanying the Rector Major in his <i>communications inside and outside the Congregation and the Salesian Family</i>.</p> <p>2.1.2. Ensuring <i>identity, openness and professionalism</i> of information, in accordance with the criteria for Salesian communication set out in the SSCS.</p>	

INTERVENTIONS
<p>2.1.1.1. Coordinate the visibility of the figure and the messages of the Rector Major in the media according to the content to be offered and the objective to be achieved.</p> <p>2.1.1.2. Ensure synergy between the spokesperson, the field of SC and the Press Office.</p> <p>2.1.2.1. Coordinate the updating and implementation of the manuals of procedure for the personnel in each area of the Sector.</p> <p>2.1.2.2. Coordinate the renewal and implementation of the manuals for drafting news according to the criteria of journalism and information, both in digital form and on paper.</p> <p>2.1.2.3. Coordinate the updating and the technical, graphic and aesthetic re-configuration of the websites pertaining to SDB.org, ANS and the SB, taking account of multiculturalism and the various languages in the Congregation.</p> <p>2.1.2.4. Encourage and accompany the gradual and necessary transition from a mindset and communication made on paper to one in the digital mode.</p> <p>2.1.2.5. Promote the management and use of social media and video for a timely and updated information to be disseminated on the network.</p> <p>2.1.2.6. Ensure, in coordination with the Vicar of the Rector Major, an adequate team of qualified personnel, both Salesian and lay, to carry out the ordinary and extraordinary work of the Sector.</p> <p>2.1.2.7. Strengthen the editorial team, participation and distribution of the annual magazine, "Salesians."</p> <p>2.1.2.8. Encourage and promote the translation of information in various languages so that the Provinces can look forward to receiving the news about the charism, the teaching and the daily life of the Congregation with joy and interest.</p> <p>2.1.2.9. Continue the close collaboration between the Sectors for SC and the Missions.</p>

	<p>2.1.3. Accompanying and giving a priority to information about the Congregation's commitment to <i>the poorest of young people</i>, "Project Europe", the Bicentenary and the "missio ad gentes" (GC27, p. 128, 130).</p>	
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2.1.3.1. Ensure a complete coverage with the involvement of the ANS - Press Office, the SB and SDB.org so that the information reaches the Congregation and the Salesian Family, the Church and society, through our media or the media of other parties.

2.1.3.2. Involve the Provincial Delegates and the Directors of the various editions of the SB, of magazines and other Salesian media to ensure that coverage is given to these priorities.

2.1.3.3. Seize the occasion of the Bicentenary to encourage Provinces to make themselves visible in the Church and society, using the institutional image of the emblem and the logo of the Congregation.

2.1.3.4. Together with the Councillor for the Missions, strengthen the relationship and collaboration between the two Sectors and between their Provincial Delegates.

AREA 3 - Production and business enterprises

GOAL	PROCESSES	
<p>3.1. To forge among Directors and those responsible for the media, media centres and production structures a greater unity in promoting a culture that is Christian and Salesian.</p>	<p>3.1.1. Promoting and increasing the <i>visibility of unity, synergy and collaboration</i> among our business enterprises and production centres.</p>	

	INTERVENTIONS
	<p>In coordination with the Economer General and the Regional Councillors:</p> <p>3.1.1.1. Through meetings and other means, help those responsible for our enterprises in communication in the different Regions or continents to find opportunities and spaces for unity and collaboration: publishing, radio, print shops, the Salesian Bulletin, magazines, websites, multimedia, video production, music, theatre, etc.</p> <p>3.1.1.2. Make sure that the criteria of quality and upgrading of processes and products are followed by our business enterprises.</p> <p>3.1.1.3. Bring about collaboration and a process of unity of some enterprises and products around a common and visible brand and logo: Salesians of Don Bosco.</p> <p>3.1.1.4. Stir up reflection in the World Consultative Body on the new evangelization, the new education, new technologies and new cultures, from the perspective of SC.</p>

AREA 4 - Artistic and cultural goods

GOAL	PROCESS	
4.1. Initiate in a coordinated manner the care and promotion of Salesian artistic and cultural goods as the wealth and heritage of the Congregation for the purpose of the mission.	4.1.1. Switch from a purely material idea of artistic and cultural goods as a right reserved, to the <i>practice of conservation, sharing, dissemination</i> and even digital education for the benefit of youth and the working-classes.	

INTERVENTIONS
<p>In coordination with the Economer General and the General Secretariat:</p> <p>4.1.1.1. See to the preparation of a catalogue of the artistic and cultural heritage of the Congregation in every Province: paintings, sculptures, architecture, mosaics, music, documents, historical photos and videos, literary, theatrical and cinematographic works in material and digital form...</p> <p>4.1.1.2. Provide for the conversion, conservation and cataloguing of old documents and pictures in digital form.</p> <p>4.1.1.3. Make sure that documents and pictures already rendered in digital form are taken care of, preserved and catalogued.</p> <p>4.1.1.3. Encourage confreres who are very gifted to develop their artistic qualities as a proper and contemporary way of educating and evangelizing the young and the working-classes.</p>

COUNCILLOR FOR THE MISSIONS

AREA 1 - The missionary vocation *ad gentes*

GOALS	PROCESSES	
1.1. To promote Salesian missionary vocations <i>ad gentes</i> , <i>ad exteros</i> , <i>ad vitam</i> .	1.1.1. Moving from an inward-looking approach seeking to keep “the best” for oneself to a <i>missionary generosity</i> open to the mission <i>ad gentes</i> of the Congregation.	
1.2. In synergy with the Formation Sector, to provide a Salesian missionary formation in its various forms and at different levels.	1.2.1. Moving from a consideration of missionary formation as something exclusive to an elite to conceiving and organizing it as a <i>key element of the formation of every Salesian</i> .	

	INTERVENTIONS
	<p>1.1.1.1. Take care to see that in the Provinces the accompaniment and the discernment of Salesian missionary candidates <i>ad gentes</i>, <i>ad exteros</i>, <i>ad vitam</i> are conducted according to the guidelines of the Congregation.</p> <p>1.1.1.2. Closely follow up those who place themselves at the disposal of the Rector Major for the missions <i>ad gentes</i> by providing them with a suitable preparation before they receive the missionary cross.</p> <p>1.1.1.3. Collaborate with the Rector Major and in dialogue with the Council and the respective Provincials in choosing the destinations for the new missionaries.</p> <p>1.2.1.1. Promote the implementation of the document, "Missionary formation of the Salesians of Don Bosco", in every stage of formation.</p> <p>1.2.1.2. Organize, in synergy with other Sectors, particularly with that of Youth Ministry, meetings on a continental and world level that aim at a deeper understanding and application of a reflection on the first proclamation of Jesus Christ.</p> <p>1.2.1.3. Promote, in collaboration with the Councillor for formation, the qualification of confreres in missiology, anthropology or inter-religious dialogue, and coordinate a greater synergy and reflection between them and other experts in the mission field.</p> <p>1.2.1.4. Coordinate, accompany and promote the various courses of missionary formation at Congregational, regional and interprovincial level to help every Salesian to be a missionary disciple.</p>

AREA 2 - Animation missionnaire

GOALS	PROCESSES
<p>2.1. To help improve missionary animation in every Province.</p>	<p>2.1.1. Moving from a formal appointment as <i>Provincial Delegate for Missionary Animation</i> (PDMA) to an effective exercise of his ministry according to the guidelines of the Congregation.</p>
<p>2.2. Create and develop a missionary culture in the whole Congregation, in synergy with the Sectors of Youth Ministry and Social Communication.</p>	<p>2.2.1. Moving from a life marked by a quest for the easy life and a lack of courage, to a <i>missionary and prophetic community</i> (GC27, 2, 74.1) in a permanent state of mission.</p>

INTERVENTIONS
<p>2.1.1.1. Establish or relaunch, encourage and accompany through personal contact the Provincial Delegate for missionary animation.</p> <p>2.1.1.2. Animate the Congregation to pray for the Missions and for missionary vocations, making use of the monthly missionary intentions for prayer prepared by the Sector, and in this involve especially our sick and elderly confreres.</p> <p>2.1.1.3. Visit the Provinces, giving priority to those that most need missionary animation, those with a greater wealth of missionary candidates ad gentes and new frontiers, always making sure in each of them to meet and interact with their respective PDMAs.</p> <p>2.1.1.4. Closely accompany the Apostolic Vicariates, Prefectures, Prelatures, Provincial Missionary Delegations and other mission territories entrusted to the Congregation, involving the confreres of their respective Provinces through the ministry of the PDMA.</p> <p>2.2.1.1. Organize and launch each year the Salesian Missions Day from the perspective of the first proclamation of the Gospel.</p> <p>2.2.1.2. Contribute to promoting a greater circulation of missionary information of good quality at all levels.</p> <p>2.2.1.3. Each month publish and see to the dissemination of the bulletin for missionary animation, "Cagliero 11".</p> <p>2.2.1.4. Work with the Youth Ministry Sector to promote and accompany missionary groups and young Salesian volunteers.</p> <p>2.2.1.5. Take care to work in synergy with the Salesian Family, and in particular with the FMA Missions Sector (<i>ambito</i>), especially in connection with the study days.</p> <p>2.2.1.6. Help, with the collaboration of the Postulator, to make known the major missionary figures of Salesian sanctity.</p>

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<p>2.2.1.7. Contribute to the dissemination of research on the Salesian Missions undertaken by the Salesian Historical Institute (ISS), the Association of Salesian Historians (ACSSA), and the UPS.</p>
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<p>2.2.1.8. Animate the care, development and joint endeavours of the Salesian missionary museums.</p>
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AREA 3 - Missionary solidarity

GOALS	PROCESSES	
<p>3.1. To promote an ecclesial and Salesian mentality of solidarity and synergy that is always open to new frontiers.</p> <p>3.2. To contribute, together with the Sector for economic administration, to waking up and coordinating solidarity with the most needy areas.</p>	<p>3.1.1. Moving from a ministry of preservation to an <i>outgoing ministry towards new frontiers and the peripheries</i>.</p> <p>3.2.1. Moving from a concentration on one's own projects and structures to a <i>Salesian globalization of solidarity</i>.</p>	

INTERVENTIONS
<p>3.1.1.1. Contribute, in collaboration with the General Council, to the choice, on the part of the Rector Major, of new missionary frontiers - be they frontiers of a first proclamation of Jesus Christ, or of a new "areopagus", or of a new evangelization.</p> <p>3.1.1.2. Promote the missionary projects of the Congregation, especially "Project Europe".</p> <p>3.2.1.1. Work together with the Commission appointed by the Rector Major to formulate a proposal for distributing funds to the Missions.</p> <p>3.2.1.2. Together with the Economist General, accompany the establishment and growth of Planning and Development Offices (PDOs), and organize a specific formation for the Salesians and lay people directly involved in them.</p> <p>3.2.1.3. Coordinate the functioning of the Mission Offices at the level of the Congregation (cf. R 24.1) by calling their Directors together once a year.</p> <p>3.2.1.4. Animate and guide the establishment and functioning of Provincial Mission Offices.</p> <p>3.2.1.5. Represent the General Council in the Don Bosco Network (DBN).</p>

ECONOMER GENERAL

AREA 1 - Institutional witness of evangelical poverty

GOALS	PROCESSES	
<p>1.1. Continue forming an outlook on economics and resource management that serves the mission and shows concern for transparency as a witness of poverty and legality.</p> <p>1.2. Bring provincial administrations up-to-date so that they correspond to the requirements of religious poverty and service to the Salesian mission.</p>	<p>1.1.1. Fostering a change of mentality through an <i>ongoing formation of Provincial Economers</i>.</p> <p>1.2.1. Preparing an <i>updated version of Chapter 11 of the "Juridical Elements and Administrative Practice"</i> regarding administration in the Congregation.</p>	

INTERVENTIONS
<p>1.1.1.1. Help the Provinces and Vice-provinces to establish a clear and transparent administration.</p> <p>1.1.1.2. Draw up a plan with the Financial Commission for obtaining greater transparency in the administration, coordination and mutual control between the General Administration (Direzione Generale) and the Provinces.</p> <p>1.1.1.3. Make a deeper study of the documents of the Congregation on evangelical poverty; study the documents of the Church's magisterium, especially the IOR documents and those of the Pontifical Council "Justice and Peace".</p> <p>1.2.1.1. Publish the rules and regulations of the Church and the Congregation on administration.</p> <p>1.2.1.2. Ensure that our administrative practices are in compliance with the CIC and the Salesian Constitutions and Regulations.</p> <p>1.2.1.3. See to the specific formation of eonomers / lay administrators at all levels.</p> <p>1.2.1.4. Ensure the coordination and control of provincial administrations.</p>

AREA 2 - **Practical solidarity through use of resources for the poor**

GOALS	PROCESSES	
<p>2.1. To form to work and temperance and a commitment that recognizes the importance of working with shared responsibility (GC27, 13).</p> <p>2.2. To assess the institutional instruments that promote solidarity with the poor.</p> <p>2.3. To promote solidarity with the needs of the entire Congregation (C 76).</p> <p>2.4. To foster a sustainable development of the Provinces and the practice of a real solidarity with Salesian communities that are in need (GC27, 75.2).</p>	<p>2.1.1. Promoting a shared reflection on the objectives, priorities and processes of Salesian works in view of preparing <i>budgets and accounts at local and provincial level</i>.</p> <p>2.2.1. Supporting <i>coordination among Mission Offices</i> in fundraising, project support,...</p> <p>2.3.1. Making known the <i>situation of the Generalate</i> together with the needs in the area of the initial and ongoing formation of confreres (R 197), in cooperation with the Formation Sector.</p> <p>2.4.1. Examining the situation of <i>Provinces and Vice-provinces in financial difficulties</i> and suggesting the necessary remedial measures (CG 27 90g).</p>	

INTERVENTIONS
<p>2.1.1.1. Bring up-to-date the “data collection” of the Economer General and form his personnel to analyze and monitor the data according to the criteria of the 26th and 27th General Chapters.</p> <p>2.2.1.1. Share information about the possibilities of each Mission Office and, together with the Missions Sector, assure greater transparency regarding the projects to be supported.</p> <p>2.2.1.2. Establish a more effective cooperation among the various entities that serve in developing projects.</p> <p>2.3.1.1. In the name of world solidarity, propose an annual contribution from each Province according to its possibilities (GC27, 90f).</p> <p>2.4.1.1. Organize a professional accompaniment from outside for a limited period of time.</p> <p>2.4.1.2. Together with the Missions Sector, set up PDOs and put them on a sound footing.</p>

AREA 3 - Responsible and transparent administration of our resources

GOALS	PROCESSES	
3.1. To put procedures in place that guarantee transparency and professionalism in the management of goods and works (GC27, 75.6).	3.1.1. Assessing every year the <i>budgets and accounts of the Provinces</i> and accompanying those that are weak.	
3.2. To review the financial situation of the Generalate (CG27, 90de).	3.2.1. Reviewing the <i>annual budget and accounts of the Generalate</i> , and paying attention to the needs and costs of ordinary and extraordinary maintenance.	
3.3. To study the forms of sustainability of the Salesian Pontifical University and the Vice-province of the UPS .	3.3.1. Examining the <i>economic performance</i> , improving the coordination between sectors and fostering cooperation between the Vice-province and the UPS.	
3.4. To support the development of the project for the “Salesian places” beyond the Bicentenary.	3.4.1. Developing the Salesian places in a <i>sustainable way</i> that makes them friendly and welcoming to the whole Salesian Family.	

INTERVENTIONS
<p>3.1.1.1. Arrange for the supervision of the financial statements of the Provinces by the Financial Commission.</p> <p>3.1.1.2. Make suggestions for improvement to the Provinces according to the criteria of poverty, functionality and transparency.</p> <p>3.1.1.3. Submit an annual report to the General Council on the economic and financial situation of the Provinces and Vice-provinces.</p> <p>3.2.1.1. Together with the Financial Commission, spell out the criteria for improving the transparency of the resources and the use of the assets of the Generalate.</p> <p>3.2.1.2. Inform the Provinces and Vice-provinces about the need of resources for the Generalate.</p> <p>3.2.1.3. Suggest steps to improve the financial administration of the Generalate according to the criteria of poverty, functionality and transparency.</p> <p>3.2.1.4. Carry out an assessment of the building structures of the Generalate so that they are a clear and credible sign of our radical Gospel approach (GC27, 74.7).</p> <p>3.3.1.1. Act in cooperation with the Vicar of the Rector Major and the Councillor for Formation.</p> <p>3.3.1.2. Encourage meetings to reflect on the financial situation with an external supervision across the sectors of the UPS.</p> <p>3.4.1.1. Review each year the agreements in place with the ICP for the major "Salesian places": Valdocco – Mother House and Colle Don Bosco.</p>

AREA 4 - Specific projects for the six-year period

GOALS	PROCESSES	
<p>4.1. To help the Provinces to manage their funds according to the indications of the GC26 and the GC27.</p> <p>4.2. To update the documentation of the assets of the Congregation.</p> <p>4.3. To enhance the convergence between Salesians and laypeople in realizing the one Salesian project (GC27, 15).</p>	<p>4.1.1. Developing guidelines on how to deal with <i>debt and investments</i>.</p> <p>4.2.1. Offering information and formation at provincial level on the <i>value of documenting our assets</i>.</p> <p>4.3.1. Helping the realization of the project and the programme for <i>sharing the mission between SDBs and laypeople</i> (RM: final speech at the GC27).</p>	

INTERVENTIONS

4.1.1.1. With the help of a group of economists and outside experts, prepare a document for the ongoing formation of Provincial Economers.

4.2.1.1. Collect the documents of the immovable assets, both of the Provinces and of the Centres linked to the Generalate and the Rector Major – such as the Salesian places.

4.2.1.2. During visits to the Provinces, check the situation of the archives of the financial administration of the Province.

4.3.1.1. Develop formation programmes for Provincial economists and help them to form, monitor and guide those responsible at local level.

4.3.1.2. Bring about a synergy between Salesians and laypeople through a respect for each one's role in a climate of trust and a spirit of family.

4.3.1.3. Assess the current situation of the involvement of laypeople with Provincial Economers.

4.3.1.4. Identify some projects / situations as “good practices” of the relationship with laypeople and evaluate them at regional meetings.

SECRETARIAT FOR THE SALESIAN FAMILY

AREA 1 - The spiritual and pastoral legacy of Don Bosco

GOAL	PROCESSES	
<p>1.1. To make a deeper study of the spiritual and pastoral experience of Don Bosco, his life, teachings and mission.</p>	<p>1.1.1. Presenting and studying the <i>materials produced on the occasion of the bicentenary</i> of the birth of Don Bosco.</p> <p>1.1.2. Making use of the opportunities for a deeper study of “<i>Salesianity</i>” available at the various formation centres.</p> <p>1.1.3. Taking up the pastoral challenges of the Exhortation “<i>Evangelii Gaudium</i>”.</p>	

	INTERVENTIONS
	<p>1.1.1.1. Make known the various publications.</p> <p>1.1.1.2. Take part in the joint initiatives that are organized.</p> <p>1.1.1.3. Make the most of the formation programmes connected with the Salesian places.</p> <p>1.1.2.1. Make known and encourage participation in the formation programmes offered by the various centres of spirituality.</p> <p>1.1.3.1. Encourage shared experiences or pastoral projects in the Salesian Family in favor of the poorest among the young.</p>

AREA 2 - **Sense of belonging to the Salesian Family**

GOAL	PROCESSES	
<p>2.1. To promote in all Groups a sense of belonging to the Salesian Family as a “vast movement of persons who in different ways work for the salvation of the young.”</p>	<p>2.1.1. Accepting the “<i>Charter of the Charismatic Identity</i>” as a foundational document.</p> <p>2.1.2. Sharing <i>common aspects of the spirituality and specificity of individual Groups</i>.</p> <p>2.1.3. Learning to <i>think together, plan together and work together</i> in response to the challenges of the locality, and drawing on the resources of the Salesian Family.</p>	

	INTERVENTIONS
	<p>22.1.1.1. Explore the “Charter of the Charismatic Identity” together with the various Groups of the Salesian Family.</p> <p>2.1.1.2. Encourage the many lay collaborators and friends of Don Bosco to come to know and belong to the Salesian Family.</p> <p>2.1.1.3. Forge relationships and synergies with the Salesian Youth Movement, and present the Salesian Family as a vocational opportunity for those who have grown up in Salesian Youth Spirituality.</p> <p>2.1.2.1. Provide for a new edition of the book containing the history, identity, mission and experience of the different Groups of the Salesian Family.</p> <p>2.1.2.2. Hold every year the meeting of the World Consultative Body and the Spirituality Days for the Salesian Family.</p> <p>2.1.2.3. Make use of the Strenna of the Rector Major as a means for forging charismatic communion, reinforcing identity, drawing inspiration and sharing a common vision.</p> <p>2.1.3.1. Make known the positive experiences of the Groups of the Salesian Family working together.</p> <p>2.1.3.2. Identify areas and joint initiatives for an educative and apostolic intervention of some significance.</p> <p>2.1.3.3. Share experiences of family ministry.</p> <p>2.1.3.4. Carry out the recommendations already made about animating the SYM, promoting civil and missionary volunteering, and fostering priestly, religious and lay vocations.</p> <p>2.1.3.5. Reflect on the vast movement, raised up by Don Bosco, which is the Salesian Movement.</p>

AREA 3 - Sanctity in the Salesian Family

GOAL	PROCESS	
3.1. To appreciate in the Salesian Family the heritage of holiness arising from the charism of Don Bosco.	3.1.1. Spreading knowledge and imitation of, and devotion to, the members of the Salesian Family who are saints and candidates for canonization.	

	INTERVENTIONS
	<p>3.1.1.1. Present examples of holiness in the World Consultative Body during the Spirituality Days, and in individual Groups of the Salesian Family.</p> <p>3.1.1.2. Know and spread the biographies of saints, Blesseds, Venerables and Servants of God, and make known, in particular, the figures of youthful holiness.</p> <p>3.1.1.3. Present at various meetings the specificity and significance of the various forms of holiness lived out in the Salesian Family.</p>

AREA 4 - Animation of the Salesian Family by the SDB

GOALS	PROCESSES	
<p>4.1. To form and animate the confreres to a sense of belonging to the Salesian Family.</p> <p>4.2. To improve the quality of animation of the Salesian Family at provincial and local level and the accompaniment of the Groups more directly entrusted to the Salesians.</p>	<p>4.1.1. Fostering <i>in initial and ongoing formation a good understanding</i> of the charismatic importance of the Salesian Family.</p> <p>4.2.1. Ensuring the <i>quality and continuity of the persons responsible</i> for the various Groups.</p>	

INTERVENTIONS	
	<p>4.1.1.1. Present the Charter of the Charismatic Identity of the Salesian Family.</p> <p>4.1.1.2. Share experiences of spirituality and formation with the Groups of the Salesian Family in the locality.</p> <p>4.1.1.3. Present the reality of the Salesian Family in formation houses and encourage joint pastoral experiences.</p> <p>4.2.1.1. Organize formation programmes for Provincial Delegates, Assistants and Animators of the Salesian Family.</p> <p>4.2.1.2. Offer useful aids on the identity, role and mission of Delegates, Assistants and Spiritual Animators of the Salesian Family.</p> <p>4.2.1.3. Establish on a firm foundation and consolidate the national, provincial and local Consultative bodies of the Salesian Family.</p> <p>4.2.1.4. Help to rejuvenate the members of the Association of Salesian Co-operators and the Past Pupils of Don Bosco.</p>

Third Part

STRUCTURE OF THE PROJECT

FOR THE REGIONAL COUNCILLORS

1. Africa and Madagascar
2. America South Cone
3. East Asia and Oceania
4. South Asia
5. Central and North Europe
6. Interamerica
7. Mediterranean Region

1. COUNCILLOR FOR THE AFRICA-MADAGASCAR REGION

GOALS	PROCESSES	
1. To animate the consolidation and revitalization of formation in the Region.	1.1. Reinforcing the <i>efforts of the Provinces, the Provincial Conference, and interprovincial provincial communities</i> , through interventions coordinated with the General Council.	
2. To accompany the Provincial and his Council, the Rectors/Directors and the various Commissions in missionary and vocation animation , and in the coordination of the Conference and the Region.	2.1. Developing a <i>missionary outlook</i> in the Region.	

INTERVENTIONS	
	<p>1.1.1. Identify Salesians who are suitable and available for ongoing formation in the Region in view of setting up a Regional Centre for ongoing formation.</p> <p>1.1.2. See that provincial qualification plans are drawn up, keeping in mind also the needs of the Region.</p> <p>1.1.3. Give priority to supporting and accompanying the formation of Rectors/Directors.</p> <p>1.1.4. Encourage the Provincials to specialize confreres in professional formation and in assisting the development of “Bosco Tech Africa” (BTA).</p> <p>1.1.5. Help to implement the programme of “Salesian studies” laid down by the Formation Department and take part in three meetings of the Formation Commission of the Region.</p> <p>1.1.6. Take part in the ‘Curatorium’ of the three theology studentates of Lubumbashi, Nairobi and Yaoundé and of the two communities of specific formation for Salesian Brothers in Yaoundé and Sunyani.</p> <p>1.1.7. Foster in the Region the typical image of the Salesian Brother and reinforce his specific formation.</p> <p>1.1.8. Encourage a knowledge and accompaniment of the families of candidates and of those of the young confreres in particular.</p> <p>2.1.1. Study, apply and examine the Exhortation “Africae Munus” in the various contexts.</p> <p>2.1.2. Encourage the Provinces to be generous in putting Salesians from the Region at the disposal of the Rector Major for the “missio ad gentes”.</p>

	2.2. Promoting an effective <i>vocation animation</i> .	
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| <p>2.2.1. Accompany a special effort for Salesian consecrated vocations.</p> <p>2.2.2. Work towards strengthening family and marriage by consolidating programmes that prepare young people for the sacrament of marriage.</p> <p>2.2.3. Study the documents of the Synod on the Family at Regional, Provincial and Community level.</p> |
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2. COUNCILLOR FOR THE AMERICA SOUTH CONE REGION

GOALS	PROCESSES	
<p>1. To support the processes under way to meet the challenges that the Region has identified, in line with the GC27, in this six-year period.</p> <p>2. To accompany the Provincial and his Council, the Rectors/Directors, and the various coordinating bodies at the level of the Conferences, the Region and the two Regions of America.</p>	<p>1.1. <i>Making known</i> in the Provinces the <i>common directions</i> in which the Region is moving and <i>encouraging the involvement</i> of confreres and lay people in the processes dealing with the challenges.</p> <p>2.1. Reinforcing the <i>strategies assumed by the Provinces, Provincial Conferences, and interprovincial and interregional formation communities</i>, in line with the interventions laid down in the General Council.</p>	

	INTERVENTIONS
	<p>1.1.1. Together with the Councillor for Formation, invite the Provinces to draft a provincial formation plan for ongoing formation, with the participation of our communities and laypeople.</p> <p>1.1.2. Help the Provinces to start or to consolidate the process of redesigning our Salesian communities, our works and our presences among the young.</p> <p>1.1.3. Support the development of a culture of vocation and the care of vocations, by helping the Provinces to cultivate the art of accompaniment and enable Salesians and lay people to become spiritual guides of the young.</p> <p>2.1.1. Each year evaluate with the Provincial and his Council the progress made towards the goals set by the GC27 and the implementation of the letter of the Rector Major after the extraordinary visitation.</p> <p>2.1.2. Each year take part in the 'Curatorium' of the formation communities of Lapa, Lorena, Curitiba, Alta Gracia, Córdoba, San Justo and Montevideo, and also of CRESCO and the expanded team of the centre at Quito.</p> <p>2.1.3. Together with the Councillor for Formation, assess and strengthen the efforts made by the interprovincial formation communities.</p> <p>2.1.4. Present every year to the General Council the most challenging situations in each Province.</p>

3. COUNCILLOR FOR THE EAST ASIA - OCEANIA REGION

GOALS	PROCESSES	
<p>1. To help the growth of communion and cooperation in accordance with the 'Vision and Mission' of the Region.</p> <p>2. To accompany the Provincial and his Council, the Rectors/Directors, the various cases calling for coordination in the Region, and the situations that are in need.</p>	<p>1.1. Ensuring the way forward in a participatory and systematic manner according to the objectives of the <i>'Vision and Mission' of the Region</i>: the commitment to the inculturation of the Preventive System; collaboration in joint projects, starting with formation; regional solidarity in formation and in cases of natural disaster; the willingness to use English as the common language of the Region.</p> <p>2.1. Supporting the <i>circumscriptions and sectors of the Region that are in need by offering targeted and coordinated interventions</i> on the part of the General Council to ensure their continuity.</p>	

	INTERVENTIONS
	<p>1.1.1. Keep an up-to-date “list of needs and offerings” in the Region and facilitate a proper exchange of personnel, resources, experiences and funds between the Provinces.</p> <p>1.1.2. Promote the study of the English language, the qualification of young confreres in Social Communication and the preparation of Salesians who can translate texts into local languages.</p> <p>1.1.3. Ensure the updating of plans for the qualification of Salesians and of the “list of resources” in the Region, to ensure that in each country the charism takes root and there are typically Valdocco-style Salesian works.</p> <p>1.1.4. Ensure a regular monitoring of common projects at regional level: SC, the coordination of Sectors and interprovincial collaboration.</p> <p>1.1.5. Continue to offer generously to the Rector Major missionaries <i>ad gentes</i>.</p> <p>2.1.1. Take part in the following regional meetings: Provincials, the Regional Commissions for Formation and Youth Ministry, and the ‘Curatorium’ of Parañaque - Manila.</p> <p>2.1.2. Ensure continuity of the regional processes with the help of an appropriate regional Secretariat and a solid work of preparation for all regional events.</p> <p>2.1.3. During the annual visits of animation to the Provinces, follow up with the Provincials and Provincial Councils the recommendations of the extraordinary visitation.</p> <p>2.1.4. Prepare and keep up-to-date the information file for each Province, Delegation or sector in need.</p>

4. COUNCILLOR FOR THE SOUTH ASIA REGION

GOALS	PROCESSES
1. To increase the impact and visibility of the charism and Salesian works in South Asia.	1.1. Moving from individual interconnections and institutions to the power of <i>synergy</i> by concentrating on causes, shared goals and effective animation.
2. To be dynamic presences of the Gospel by going out continuously to the peripheries where there are youth and different kinds of poverty.	2.1. Moving from being institutions that provide services, to creating <i>spaces that appeal to young people</i> and are open to the real situations of poor youth.

INTERVENTIONS	
	<p>1.1.1. Strengthen the networks and Regional Commissions with personnel, facilities and proper tools for work, and form them to animate effectively; promote collaboration with the Church, society and other religions on matters concerning the young.</p> <p>1.1.2. Start the Salesian Social Forum to give support to and work for the cause of the rights of young people and the poor and the integrity of creation.</p> <p>1.1.3. Begin a reflection group and an Association of Salesian writers to encourage continuous reflection and regular publications on Salesian, religious and social topics.</p> <p>1.1.4. Build a more effective collaboration within the Salesian Family, particularly with the Salesian Cooperators and Past-pupils.</p> <p>1.1.5. Promote a more transparent and participatory administration in the educative and pastoral community.</p> <p>1.1.6. Build and establish the regional Secretariat in Delhi as a centre of resources, research and animation.</p> <p>2.1.1. Promote Youth Ministry in the neighbourhood of all our houses; to this end, strengthen youth centres or start them where they do not exist.</p> <p>2.1.2. Introduce the family apostolate, directed especially towards poor families around all our presences; collaborate with this ministry if it already exists in the local church.</p> <p>2.1.3. Encourage confreres to form part of the youth and community movements in the locality that are in line with our charism and spirituality; launch and build up the Salesian Youth Movement in the Region.</p> <p>2.1.4. Encourage the confreres to be “missionaries who go forth” both inside and outside the Region; motivate the Provinces also to receive confreres from other parts of the world and so create more meaningful international communities.</p>

<p>3. To offer new and alternative models of ministry that are relevant to contexts in constant change.</p>	<p>3.1. Moving from maintaining traditional services to creating <i>new and alternative strategies and ministries</i> through a constant process of action and reflection.</p>	
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2.1.5. Promote interreligious friendship and help the Provinces to set up centres of spirituality open also to young people of other religions.

3.1.1. Begin processes of internal and external assessment at the regional level, and encourage the same at provincial and local level in the areas of religious life, mission and administration.

3.1.2. Relaunch and develop Provincial Commissions and networks through animation and a more effective support on the part of regional structures.

3.1.3. Challenge the regional and provincial networks to develop methods, strategies and new, innovative models of education and action in the fields of ecology, human rights and participation in public life.

3.1.4. Raise awareness and encourage the Provinces to make a preferential option for the oppressed and disadvantaged populations in their territory, such as the tribals, adivasis and dalits, and in particular, the female population in these communities.

3.1.5. Encourage the Provinces to embark on works for young people who are displaced and uprooted and who migrate in search of work and education, juvenile workers, victims of human trafficking, etc. and to go in search of such groups.

5. COUNCILLOR FOR THE CENTRAL AND NORTH EUROPE REGION

GOALS	PROCESSES	
<p>1. To support the processes proposed by the GC27 in favour of a proper formative accompaniment and to reinforce the new identity of the Region.</p> <p>2. To give encouragement to the Provinces of the Region in their daily endeavours, while respecting their characteristics, contexts and challenges.</p> <p>3. To support “Project Europe” as a valid and providential strategy of the Congregation.</p>	<p>1.1. Encouraging confreres and laypeople to carry on Don Bosco’s mission, and adapting it to contemporary challenges.</p> <p>2.1. Building <i>interconnections and relationships</i> in various meetings, accompanying planning endeavours, and strengthening collaboration at different levels in the Region.</p> <p>3.1. Inculcating in the Provinces and in individuals the main thrusts of “Project Europe” and helping their <i>assimilation and implementation</i>.</p>	

	INTERVENTIONS
	<p>1.1.1. Foster initial and ongoing formation to prepare Salesians of good quality and support the ongoing formation of confreres so as to be able to meet the challenges of the new evangelization.</p> <p>1.1.2. Help to reinforce signs of joy and hope by sharing a positive and realistic outlook on the situation.</p> <p>1.1.3. Promote the care of vocations through a strengthening of the spiritual dimension, a closeness to immigrants and their families, and a reinforcement of the role of Salesians as spiritual leaders of the young.</p> <p>2.1.1. Follow up the process of redesigning the Salesian presences and internationalizing the communities.</p> <p>2.1.2. Increase alternative forms of presence among the young: presences managed only by laypeople, preparation of laypeople to share the mission with Salesians, new forms of community living, the presence of immigrants, and so on.</p> <p>2.1.3. Accompany the Conference of Poland and take part in the significant moments in the life of the Provinces in order to create new spaces for regional and interregional collaboration.</p> <p>2.1.4. Study with the Provincials the situations of their Provinces, pastoral and educative strategies, and ways of working towards the goals of the GC27.</p> <p>3.1.1. Support the updating and formation of a positive mindset, adapted realistically to the present situations.</p> <p>3.1.2. Develop the new European opportunities existing in the growing presence of young immigrants, in the new forms of communities and in the preferences given to the poorest young people.</p> <p>3.1.3. Support and expand the synergies, the dialogue and the different forms of cooperation between the two Regions of Europe.</p>

6. COUNCILLOR FOR THE INTERAMERICA REGION

GOALS	PROCESSES	
1. To assure a better consistency in the perseverance of the members in consecrated life .	1.1. Ensuring a deeper and more adequate <i>formation of those responsible for formation</i> .	
2. To create a project of ongoing formation for the Region.	2.1. Developing in the Provinces of the Region a better understanding of the richness it already possesses in the two formation centres of Berkeley and Quito.	
3. To realize the “ Migrants Project ” by having it put into action and endorsed by the entire Region.	3.1. Encouraging a <i>reshaping of the Provinces</i> in terms of the “Migrants Project” and the “Preferential Option”.	

	INTERVENTIONS
	<p>1.1.1. Insist that those responsible for formation take part in the school of spiritual accompaniment at the formation centre of Quito.</p> <p>1.1.2. Ask the Regional Formation Commission to organize a meeting of all the formation personnel at regional or zonal level to address the problem of vocational fragility, and to assimilate the processes of accompaniment that make for vocation maturity and perseverance.</p> <p>1.1.3. In planning for the future, raise awareness of a more global co-responsibility for forming and / or strengthening interprovincial formation communities.</p> <p>1.1.4. Prepare strategies to reinforce the missionary vocation <i>ad gentes</i> among those in formation.</p> <p>2.1.1. Encourage the participation of SDBs in the programmes of ongoing formation offered by the two centres.</p> <p>2.1.2. Keep personally in close contact with each of the two centres of ongoing formation.</p> <p>2.1.3. Carefully study the strengths and challenges of the two centres in the annual provincial meetings.</p> <p>3.1.1. Accompany each Province in its process of giving new significance and relevance to its presences.</p> <p>3.1.2. Suggest to the Regional Commission for the "Preferential Option" that it take up the responsibility of drawing up the "Migrants Project".</p> <p>3.1.3. Raise awareness, from the early stages of initial formation, about the mobility problem of those to whom our mission is directed in the Region.</p> <p>3.1.4. Organize and put in place a regional strategy for annually inter-changing the SDB confreres in the places where the phenomenon of migration is more demanding.</p>

7. COUNCILLOR FOR THE MEDITERRANEAN REGION

GOALS	PROCESSES	
<p>1. Accompany the shaping of identity of the new Region through listening, mutual knowledge of its wealth and diversity, and the establishment of interconnections.</p> <p>2. To build an animating presence to accompany the two Provincial Conferences, the Provinces and communities, with a respect for their riches, an attitude of listening, and a dialogue with European culture and the context of the Church.</p>	<p>1.1. Fostering <i>mutual understanding in the Region, a feeling of respect and a listening ear</i> through meetings, joint efforts and useful aids.</p> <p>1.2. Reflecting on and allowing ourselves to be confronted by the <i>forms of poverty inside and outside the Region and by the challenges of our mission.</i></p> <p>2.1. Participating in <i>various meetings</i>, supporting and developing the <i>two national Centres</i>, establishing a linkage among the pastoral presences, encouraging occasions for reflection, sharing and formation.</p>	

INTERVENTIONS
<p>1.1.1. Build interconnections, work with national centres, and increase knowledge and joint endeavours.</p> <p>1.1.2. Accompany the courageous processes of redesigning presences and redimensioning as the way forward in the future.</p> <p>1.1.3. Continue the process of reflection on creating a culture of vocation by making use of the Salesian and Marian holy places in the Region as vocational opportunities.</p> <p>1.1.4. Consolidate the ongoing formation of the confreres and their formation with laypeople in the communities.</p> <p>1.2.1. Increase our reflection on immigration, works for the poor, and the acceptance of immigrants. Develop a dialogue with cultures, with Islam, and a concern for the protection and development of the Christian presence in the Middle East.</p> <p>1.2.2. Take care of the presence of international communities, and the missionary dimension <i>ad gentes</i> in the Region.</p> <p>2.1.1. Carry on the animation of the Provinces to help assimilate the GC27 together with the conversions that it proposes.</p> <p>2.1.2. Arrange occasions for reflection and sharing on Youth Ministry, on vocation animation and on the animation of our works and communities.</p> <p>2.1.3. Shape a regional identity in houses of formation, and in meetings of young confreres, Rectors / Directors and Provincial Councils.</p> <p>2.1.4. Support "Project Europe" as an effective instrument for the revitalization, the reconfiguration and the future of all the communities and Provinces, and develop a dialogue and joint endeavours with the other region of Europe.</p>

4. ACTIVITIES OF THE GENERAL COUNCIL

4.1 Chronicle of the General Council

The 2014 summer plenary session which began on 3 June occupied the Councillors until 11 July 2014. In addition to the plenary sessions - 30 in all, there were also meetings of groups or commissions for the study of various topics. The Councillors also made their contribution to various other meetings, especially to those held at the Generalate.

As always, in addition to the topics or more pressing problems for the animation and the guidance of the Congregation, the necessary time was devoted to the ordinary business matters coming from the Provinces such as the appointment of members of Provincial Councils and the approval of the appointment of Rectors, the opening and the canonical erection of houses, and/or activities, issues regarding confreres or economic-administrative matters. A summary of the more significant matters on the agenda is provided here.

1. Appointment of Provincials

In this session eight Provincial Superiors were appointed. Following a careful process of discern-

ment and taking account of the results of the consultation held in the Province, the General Council made the necessary appointments. This is the list in alphabetical order of the Superiors appointed in the course of this session:

Fr Marco Biaggi, for the Vice Province of Mozambique; Fr Karol Maník, for the Circumscription of Ukraine; Fr Jorge Alejandro Molina Padilla, for the Province of Ecuador; Fr Ted Montemayor, for the Province of West United States; Fr Hugo Orozco Sánchez, for the Province of Guadalajara, Mexico; Fr Javier Ortiz Rodríguez, for the Province of Bolivia; Fr Armand Randimbisoa, for the Vice Province of Madagascar; Fr Eugenio Riva, for the Vice Province of "Mary Seat of Wisdom" (UPS) in Rome.

2. Study topics and practical decisions

In the course of the session, as well as matters concerning the Provinces and Regions, the Council considered some issues connected more generally with the government and animation of the

Congregation, paying particular attention to the Project of animation and government for the six-year period and to the study of the "Vademecum" for the life and activity of the Council itself. Some practical decisions were made regarding matters discussed. The main topics considered were as follows.

– **The Strenna of the Rector Major for 2015.**

In introducing the work of the plenary Session, the Rector Major presented the general theme for what will be the Strenna for 2015 for the Salesian Family: **"Like Don Bosco: with the young and for the young."** It is meant to be more a message of communion than a pastoral programme. It is intended to be a help in living the Year of the Bicentenary with a Salesian heart, with the young and for the young, being among them and involving them.

– **Project of the RM and the Council 2014-2020.** After the appointments of the Provincials the Council spent several sessions employing the time needed to draw up the Project of animation and government of the Rector Major and the General Council for the six year period 2014- 2020, which, concentrating in depth and in a

consistent manner on the perceived essentials, is intended to translate into practical terms the decisions of the GC27.

– **Project for Europe.** The General Council proposed a possible process for the drawing up of the Project for Europe in the next winter plenary session. The process includes the assessment made with the European Provincials at the end of the last six year period from which it emerged that the three areas indicated have been well covered; the involvement in a short questionnaire of the Provincials of Europe and their Councils, even better if the Rectors were also included; the presentation of a summary of the replies at the meeting of Provincials 28-30 November 2014 Finally the drawing up of the project of the Rector Major and his Council for the Project for Europe, in particular listening to all the Regional Councilors for the area with regard to the sending of missionaries.

– **Vademecum for the life and activity of the General Council.**

In various sessions of the Council there was the updating of the Vademecum for the life and activities of the General Council 2014 in its first two parts: "The service of

authority in the world community" and "The roles and functions of the individual Councillors." It was observed that over and above any formulation, it would be useful to have greater consistency in the way of presenting the individual roles. In addition, the need was seen to identify whose responsibility it was to form the lay people, a topic that had never been dealt with in a systematic and coherent way. The third part "Practical aspects of the work of the General Council" will be considered in the plenary session next December after having had, during that period, some experience of how we live and work in the Council.

- Coordination within the General Council.

To respond to the deliberation of the GC27 regarding coordination in the General Council several study days were organised by the Vicar of the Rector Major with the Councillors for the sectors and with the Regional Councillors and hence in the plenary sessions. It was seen that in order to arrive at coordination it is necessary to bear in mind the various moments: the first regards the Vademecum for the life and action of the General Council; the second is the drawing up of the project of animation and

government of the Rector Major and the Council for the six year period; the third regards the calendar of the General Council which envisages various joint and coordinated meetings.

- Formation of the new Provincials. Various experiences were shared and various suggestions made regarding what was to be kept in mind in the programme, the methodology and the assessment following the first course for new Provincials to be held next December.

- Secretariat for the Salesian Family. On two occasions the General Council continued its reflection on the constitution of the Secretariat for the Salesian Family seeking first of all to clarify well the tasks and the profile of the person responsible for the Secretariat and the duration of the appointment. The study will be taken up again in the next winter plenary session.

- Study of the Regions in the Intermediate Council. In the course of the session the General Council raised the question of the assessments of the Region and of the Provinces in the Intermediate Council, since it seemed to be a repetitive work given that such an

assessment is asked for on the occasion of the preparation for the General Chapter, in view of the Team Visit, of the Extraordinary Visitation and for the appointment of the Provincial. The issue will be taken up again in the next winter plenary session.

– **Approval of the Consolidated Account for 2013.** In the course of the session the General Council – following the presentation by the Economist General – examined and approved in accordance with the General Regulations, the ***Consolidated Account*** for the Direzione Generale Opere Don Bosco, as ***at 31 December 2013.***

– **Distribution of the “Mission Fund”.** After having reviewed the criteria for the distribution, the General Council considered and approved the proposals

made by the Commission for the n. 154 – June 2014 distribution, of assistance from the Mission Fund. These are funds coming from the Mission Offices for the benefit of the many projects and plans of the Congregation.

– Among the ***significant events*** in the course of the session, the following in particular can be mentioned:

•

Meeting of the General Councils of the Salesians of Don Bosco and of the Daughters of Mary Help of Christians held on Thursday 19 June 2014, at the Generalate of the FMA, at which there was some discussion about the working document of the GC23 of the FMA; on the Acts of the GC27 of the SDB and on the tasks and the expectations of the Bicentenary of the birth of Don Bosco.

5. DOCUMENTS AND NEWS ITEMS

5.1 Message of the Rector Major for the opening of the Year of celebration for the Bicentenary of the Birth of Don Bosco

Below is the text of the Message of the Rector Major Fr Ángel Fernández Artime for the beginning of the Bicentenary Year of the birth of Don Bosco issued on 16 August 2014 at Castelnuovo Don Bosco.

199 years ago, on a day like today, a child came into the world, John Melchior Bosco, in these very hills, the son of humble peasant folk.

Today, as we begin the Bicentenary of this historical event, we thank God profoundly for what he did through his intervention in history, in the real history of these hills that make up the Becchi.

In one of the articles of the Salesian Constitutions, it says that "With a feeling of humble gratitude, we believe that the Society of St Francis de Sales came into being not merely as a human venture but by the initiative of God... Through the motherly intervention of Mary the Holy Spirit raised up St John Bosco to contribute to the salvation of youth. The Spirit formed within him the heart of a father and teacher, capable of to-

tal self-giving ..., The Church has acknowledged God's hand in this, especially by approving our Constitutions and proclaiming our Founder a saint."

The Salesian charism is the gift which God, through Don Bosco, has given the Church and the world. It was formed over time, from Mama Margaret's knees to friendship with good teachers of life and especially through everyday life in the company of young people.

Today we find ourselves as the Salesian Family of Don Bosco, a Salesian Religious Family, along with many civic and Church authorities, friends of Don Bosco, and young people, amidst these very same hills where he was born, declaring the beginning of celebrations for the Bicentenary of his birth. After three years of preparation and one of celebration, the point of arrival will be next August 16, 2015 when it will be 200 years since he came into the Church and the world for the good of young people.

The Bicentenary of St John Bosco's birth is a jubilee year, a 'year of Grace' which we would like to experience within the Salesian Family as deep gratitude to the Lord, humbly but with great

joy, since it is the Lord who has blessed this beautiful spiritual and apostolic movement founded by Don Bosco under the guidance of the Help of Christians.

It is a jubilee year for the more than thirty groups who make up this great family, and for many others who, inspired by Don Bosco, his charism, his mission and spirituality, are hoping to gain recognition as members of this family.

It is a jubilee year for the entire Salesian Movement which in one way or another makes reference to Don Bosco in their initiatives, activities, proposals, and who share his spirituality and efforts for the good of the young, especially those who are most in need.

For all of us throughout the Salesian world this Bicentenary aims at being not just a time of simple celebration but a valuable opportunity offered us to look back with gratitude, to look at the present with confidence, and to dream of the future of the Salesian Family's evangelising and educational mission with the energy and novelty of the Gospel. It is an opportunity for courage and a prophetic outlook, allowing ourselves to be led by the Spirit who will always lead us to the newness of God.

We believe this Bicentenary will be an opportunity for a true pastoral and spiritual renewal in our Family, an occasion for bringing the charism to life and making Don Bosco relevant, as he has always been for the young. We believe that it will be an opportunity for living the Mission entrusted to us with renewed vigour and conviction on behalf of children, teenagers, older youth around the world, especially those most in need, the poorest and most fragile.

The Bicentenary will be a time when, as a Salesian Family, we will continue following Don Bosco's example as we go out to the *physical, human peripheries* of society and the young.

As then with Don Bosco, the Bicentenary year and the road we embark on need to be a time for contributing what in all humility lies at the core of our charism: our determination to interpret the social situations, especially those involving the young, which affect us today; our commitment through clear choices on behalf of young people who are marginalised or at risk of being such; our faith and complete confidence in them, in each young person, in his or her possibilities and capabilities; our certain belief that they are good of

heart, whatever their story, and have the opportunity to become masters of and play a key role in their own destiny; our remaining by their side if they will accept us, to help them develop their talents to the full, fully develop their vocation as Christians and human beings.

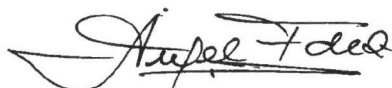
And finally, this Bicentenary should also evoke the memory of so many men and women who have heroically given their lives for this ideal, in some of the most difficult and extreme conditions in the world. This is a triumph, an inestimable treasure which only God can give proper value to.

With this belief, we feel more encouraged not only to admire Don Bosco, not only to perceive the relevance of his gigantic stature, but to feel strongly and absolutely committed to **imitating** the man who left these hills to go to outlying Valdocco, and the rural periphery of Mornese to involve others with him, anyone and anything that would be in favour of the young and their *happiness in this world and in eternity*.

From this hill at the Becchi we now declare the year of *Celebration of the Bicentenary of Don Bosco's birth* open.

May he bless us from Heaven and may he help us obtain the grace to make our commitment and our dream a reality.

Happy Bicentenary to all.



Fr Ángel FERNÁNDEZ ARTIME, sdb
Rector Major

5.2 Pontifical Brief for the concession of a plenary indulgence during the Bicentenary Year of the Birth of Don Bosco

Below is the text, in English of the Pontifical Brief issued by the Apostolic Penitentiary with which the Holy Father grants a plenary indulgence during the Bicentenary Year of the Birth of Don Bosco, in specific circumstances.

APOSTOLIC PENITENTIARY

Prot. N. 785/14/I

MOST HOLY FATHER,

Francis Maraccani, Procurator General of the Society of Saint Francis de Sales, at the behest of Ángel Fernández Artime, Rector

Major, manifests cordially to Your Holiness sentiments of obedience and filial reverence, and trustfully informs you that August 16, 2015 marks two centuries since at Muri- aldo, in the farmstead called “dei Becchi”, near the village of Castel- nuovo d’Asti, was born St. John Bosco to parents Francis Bosco and Margaret Occhiena, of peasant stock but of excellent conduct and distinguished piety. Shortly thereafter, he received holy baptism, the doorway to and the foundation of the Sacraments. He had a difficult childhood. Ordained a priest, he dedicated all his energies to the education of adolescents, founding the Salesian Society and, with the cooperation of St. Maria Domenica Mazzarello, also the Institute of the Daughters of Mary Help of Christians, to instruct youth in the field of work and in the Christian life.

To celebrate this happy event in a worthy manner, dedicating it with a Jubilee year to Saint John Bosco, father and teacher of the young, special sacred functions and various spiritual initiatives will be held from the 16th of August this year until the 16th of August, 2015 in order to promote a lively devotion to St. John Bosco among the faithful of the whole Catholic

world so that, with his help, their conduct of life may become increasingly conformed to the divine Gospel. In order that the faithful Christians who take part in these celebrations may receive more abundantly the treasure of divine grace, the aforementioned petitioner implores the gift of a Jubilee indulgence.

Therefore,

On the 8th of August 2014

THE APOSTOLIC PENITENTIARY, by special mandate of His Holiness Pope Francis, gladly grants the Jubilee Year with a plenary indulgence attached which, under the usual conditions (sacramental confession, Eucharistic communion, and prayer for the intentions of the Supreme Pontiff) can be gained by members of the Salesian Family and all the faithful Christians who are sorry for their sins and motivated by charity. They can also apply it in suffrage to the souls of the faithful departed in Purgatory, by taking part in a sacred function celebrated in honour of Saint John Bosco or at least spending some time in prayer before a relic or holy picture of the Saint, concluding with the Lord’s Prayer, the Creed, and

prayers to the Our Lady and Saint John Bosco:

I. On January 31, 2015, the Solemnity of St John Bosco, and August 16, 2015, the day of the Bicentenary;

II. Every time they take part in a pilgrimage:

a) to the church consecrated to God and dedicated to St John Bosco at Castelnuovo Don Bosco, on "Colle Don Bosco" (which is the birthplace of the Saint);

b) to the church dedicated to Mary Help of Christians in Turin and elevated to the rank of Minor Basilica in 1911. St. John Bosco oversaw its construction; today it preserves his sacred remains and is, as it were, the spiritual centre of the entire Salesian Family.

The Christian faithful who are prevented by age or illness may also gain the *Plenary Indulgence* so long as they are sorry for their sins and have the intention of fulfilling the usual three conditions as soon as possible. They should spend time prayerfully before a picture of St John Bosco, and join spiritually in celebrations or jubilee visits or, should they be held back by any impediment, recite the prayers mentioned above, offering their suffering or difficulties in life.

Hence, to provide easy access to pastoral ministry in order to obtain divine mercy through the power of the Church, this Penitentiary urges Salesian priests, who have the necessary faculties for confessions, to offer themselves with a willing and generous spirit to celebrate the sacrament of Penance and often administer Holy Communion to the sick.

The present disposition will be valid for the whole Jubilee year of St. John Bosco, notwithstanding anything to the contrary.

S.E.R. Mauro Card. PIACENZA
Major Penitentiary

Cristoforo NIKIEL
Regent

5.3 Decree of the canonical erection of the "Saint James the Great" - Spain

Prot. 101/2014

DECREE OF THE CANONICAL ERECTION OF THE SALESIAN PROVINCE "SAINT JAMES THE GREAT" OF MADRID - SPAIN

The undersigned, **Fr Ángel FERNÁNDEZ ARTIME**, *Rector*

Major of the Salesian Society of Saint John Bosco, with headquarters in Rome (Italy), Via della Pisana, 1111,

- having considered the situation of the Salesian presences and works in central and northeast Spain divided among the three Provinces “Saint Francis Xavier” with headquarters in Bilbao, “Saint James the Great” with headquarters in León and “Saint John Bosco” with headquarters in Madrid,
- after having listened to the three Provincials and their respective Councils and taking into account the results of a consultation process held with the confreres of the three Provinces,
- on the basis of article 156 of the Constitutions,
- having obtained the consent of the General Council on 26 January 2011, according to the norms of articles 132§1,1 and 156 of the same Constitutions;

with the present DECREE establishes:

I. the CANONICAL ERECTION of the SALESIAN Province “SAINT JAMES THE GREAT,” with headquarters in

Madrid, in the “Mary Help of Christians” house, located in via Marqués de la Valdavia, 2 (28012 Madrid), integrating in this Province the previous Provinces named: “the SAINT FRANCIS XAVIER or BILBAO PROVINCE”, “the SAINT JAMES THE GREAT or LEÓN PROVINCE”, “the SAINT JOHN BOSCO or MADRID PROVINCE”.

II. As a direct consequence of what is established above, the previous Provinces, which are now unified, **ARE SUPPRESSED AND NO LONGER EXIST** as Administrative Bodies in every respect, that is to say: “the **SAINT FRANCIS XAVIER or BILBAO PROVINCE**”, the “**SAINT JAMES THE GREAT or LEÓN PROVINCE**” and the “**SAINT JOHN BOSCO or MADRID PROVINCE**”.

III. The restructuring above described implies a simple organic and functional alteration in what the Houses and Communities used to maintain in the integrated and suppressed Provinces in virtue of the present Decree, so that starting from the date when it comes into force **the following houses and communities** will depend on and form part of the new Salesian

Province of "SAINT JAMES the GREAT":

Alcalá de Henares, "Saint James" - Allariz, "Sacred Heart of Jesus" - Aranjuez, "Saint Ignatius of Loyola" - Arévalo, "Saint John Bosco" - Astudillo-Residencia, "Saint Mary" - Avilés, "Saint Dominic Savio" - Azkoitia, "Saint Joseph" - Barakaldo, "Saint Paulinus of Nola" - Barakaldo-Cruces, "Saint John Bosco" - Bilbao-eusto, "Mary Help of Christians" - Bilbao-Deusto, "Saint John Bosco" - Bilbao-Provincial house, "Blessed Michael Rua" - Burgos, "Saint Francis of Sales" - Burgos-Institute of Philosophy, "Saint John Bosco" - Burgos-Politecnico, "Saint Ignatius of Loyola" - Burgos-Residenza, "Saint John Bosco" - Cambados, "Our Lady of Mercy" - Ciudad Real, "Saint Thomas of Villanova" - Donasti-San Sebastián, "Mary Help of Christians" - Fuenlabrada, "Saint Joseph" - Guadalajara, "Saint Joseph" - La Coruña-Calvo Stelo, "Saint Dominic Savio" - La Coruña-S.J. Bosco, "Saint John Bosco" - León-Provincial house, "Saint James the Great" - León-Centro Don Bosco, "Saint Joseph the Worker" - León-La Fontana, "Sacred Heart of Jesus" - Logroño-Colégio, "Saint Dominic Savio" - Logroño-Los Boscos, "Saint John

Bosco" - Lugo, "Mary Help of Christians" - Madrid- Atocha, "Saint Francis of Sales" - Madrid-Atocha, "Saint John Bosco" - Madrid-Carabanchel, "Blessed Michael Rua" - Madrid-Carabanchel, "Sacred Heart of Jesus" - Madrid-Casa Don Bosco, "Saint John Bosco" - Madrid-Provincial house, "Mary Help of Christians" - Madrid, "Saint Dominic Savio" - Madrid-Estrecho, "Saint John the Baptist" - Madrid-Extremadura, "Saint Michael the Archangel" - Madrid-Puente de Vallecas, "Our Lady of the Assumption" - Madrid-Procura, "Saint Francis Xavier" - Madrid-Residencia, "Blessed Michael Rua" - Mohernando-El Encinar, "Our Lady of Sorrows and Saint Michael" - Ourense, "Mary Help of Christians" - Oviedo, "Saint John Bosco" - Pamplona-Colégio, "Saint John Bosco" - Parla, "Christ the Liberator" - Puertollano, "Saint John Bosco" - Rentería, "Saint John Bosco" - Salamanca, "Mary Help of Christians" - Salamanca, "Saint Joseph" - Santander, "Mary Help of Christians" - Santander- Nueva Montana, "Saint John Bosco" - Santiago de Compostela, "Saint John Bosco" - Soto del Real, "Our Lady of the Pillar" - Urnieta-Colégio, "Saint Joseph the Worker" - Urnieta-Pake Leku, "Saint Thomas

Aquinas" - Valladolid, "Mary Help of Christians" - Vigo-Colégio, "Mary Help of Christians" (Saint Matthias) - Vigo-Parroquia, "Mary Help of Christians" - Vigo, "Saint Roque" - Villamuriel, "Saint John Bosco" - Vitória, "Saint Francis Xavier" - Zamora, "Mary Help of Christians".

IV. With effect from **7 June 2014**, **Fr Juan Carlos Pérez Godoy**, Provincial of the "SAINT JAMES THE GREAT" SALESIAN PROVINCE in Madrid, is expressly authorised to represent the Rector Major in any necessary negotiations to execute the demands of the present Decree in relation to whatever Administrative and/or Judicial Body of the Spanish State, the Autonomous Communities or Local Bodies of the same.

V. The following is also established:

1. Belonging to the "Saint James the Great" Province, erected by this Decree, are Salesians who on the date of its canonical constitution, are living and working in the Salesian Houses and/or Communities previously enumerated. In any case, this state of belonging is temporary for those who by an agreement between Provincials are tem-

porarily providing some form of collaboration in these Houses and/or Communities.

2. Belonging to the "Saint James the Great" Province of Madrid, erected by this Decree, in addition are those Salesians in formation from the three integrated Provinces and any other Salesians belonging to these Provinces who at the time of its canonical constitution are outside the Province for reasons of study, health, work or for some other motive.

3. The patrimony, the obligations and the rights corresponding to the suppressed Provinces ("Saint Francis Xavier" of Bilbao, "Saint James the Great" of León, "Saint John Bosco" of Madrid) are transferred to the erected "Saint James the Great" Province of Madrid, starting from 7 June 2014. In consequence of what is established above, the "Saint James the Great" Salesian Province, with headquarters in Madrid, erected by the present Decree, replaces in their entirety the rights, activities, expectations, obligations, responsibilities and duties, of the above mentioned suppressed or extinct Provinces, without any reservation or limitation remaining in force in consequence of this replacement, without modification

nor added burden the rights of third parties.

In particular, the “Salesian “Saint James the Great” Province”, with headquarters in Madrid, assumes throughout its borders, without any reservation, the commitments and agreements, those in the process of being determined and those in operation already undertaken by the previously mentioned Provinces now suppressed and no longer existing, in accordance with the aims of the Congregation.

4. On the basis of articles 156 of the Constitutions and 114 of the General Regulations, taking part in the General Chapter will be the Superior and three Delegates elected from among the Salesians gathered in the Provincial Chapter.

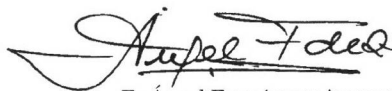
VI. As regards the aims, representative bodies, ways of operating and faculties, what is established by the Constitutions and by the General Regulations for the Congregation, the Provinces and the Houses/ Communities integrated in the reorganisation remain unchanged.

VII. For any other matters the norms established by the Consti-

tutions and by the General Regulations will be applied.

VIII. The present Decree will come into force on **7 June 2014**.

Rome, 24 May 2014.



Fr Ángel FERNÁNDEZ ARTIME
Rector Major

Fr Marian STEMPEL
Secretary General

5.4 Decree of the canonical erection of the “Mary Help of Christians” - Spain

Prot. 102/2014

DECREE OF THE CANONICAL ERECTION OF THE SALESIAN PROVINCE “MARY HELP CHRITSTIANS” OF SEVILLE - SPAIN

The undersigned, **Fr Ángel FERNÁNDEZ ARTIME**, *Rector Major of the Salesian Society of Saint John Bosco*,

- considering the situation of the Salesian presences and works in the South East of Spain, in the Canary Islands, in the Balearic

Islands and in the Principality of Andorra, divided at present in the three Provinces "Most Holy Mary of Ransom" with headquarters in Barcelona, "Mary Help of Christians" with headquarters in Seville, "Saint Joseph" with headquarters in Valencia;

- after having listened to the three Provincials and their respective Councils and taking into account the results of a consultation process held with the confreres of the three Provinces,
- on the basis of article 156 of the Constitutions,
- having obtained the consent of the General Council on 26 January 2011, according to the norms of articles 132§1,1 and 156 of the same Constitutions;

CANONICAL ERECTION

with the present DECREE, which modifies the Decrees of canonical erection of 20 January 1902, of 28 May 1926 (n. 2308/26) and of 6 May 2006 (n. 26/2006) erects the **SALESIAN PROVINCE of SPAIN, entitled "MARY HELP OF CHRISTIANS", with headquarters in SEVILLE, the house of "The Most Holy Trin-**

ity", resulting from the unification of the three Provinces of Barcelona, Seville and Valencia, comprising therefore all the Houses currently forming part of the above mentioned Provinces, with the confreres assigned to them.

The Houses of the new Province of "Mary Help of Christians" on the territory of Spain which comprises the Regions or Autonomous bodies: *Andalusia, Aragón, Balearic Islands, Canary Islands, Catalogna, Extremadura, Region of Murcia and the Valencian Community, the Principality of Andorra*, are the following:

Alcalá de Guadaira, "Our Lady of Aguila" - Alcoy-Juan XXII, "Saint Joseph" - Alcoy-Saint Vincent Ferrer, "Saint Vincent Ferrer" - Algeciras, "Mary Help of Christians" - Alicante-Don Bosco, "Saint Joseph" - Alicante-María Auxiliadora, "Mary Help of Christians" - Andorra la Vella, "Saint Ermenegol" - Antequera, "Sacred Heart of Jesus" - Badajoz-Ramón Izquierdo, "Saint John Bosco" - Badalona, "Saint Dominic Savio" - Barcelona-Meridiana, "Our Lady of Montserrat" - Barcelona-Ciudad Meridiana, "Saint Bernard of Clairveux" - Barcelona-Horta, "Saint George" - Barcelona-Martí Codolar, "Sacred

Heart" - Barcelona- Horta, "Saint John Bosco" - Barcelona-Rocafort, "Saint Joseph" - Barcelona-Sarriá, "Guardian Angel" - Barcelona-Sarriá, "Infant Jesus" - Barcelona-Tibidabo, "Sacred Heart of Jesus" - Burriana, "Saint Dominic Savio" - Burriana, "Saint John the Baptist" - Cabezo de Torres, "Sacred Heart" - Cádiz, "Saint Ignatius" - Campano, "Saint John Bosco" - Carmona, "Blessed Sacrament" - Cartagena, "Saint John Bosco" - Ciutadella, "Saint Francis of Sales" - Córdoba-Colégio, "Saint Francis of Sales" - El Campello, "Our Lady of Sorrows" - Elche-San José, "Saint Joseph the Worker" - Elche-San Rafael, "Saint Raphael the Archangel" - Girona, "Sacred Heart" - Godella, "Sacred Heart of Jesus" - Granada- Cartuja, "Our Lady of the Snow" - Granada-Colégio, "Saint John Bosco" - Huelva, "Christ the Priest" - Huesca, "Saint Bernard" - Ibi, "Our Lady of the Marginalised" - Jaén, "Saint John Bosco" - Jerez de la Frontera- P. Torres Silva, "Saint Dominic Savio" - Jerez de la Frontera-Lora Tamayo, "Immaculate Conception" - La Almunia de Doña Godina, "Sacred Heart of Jesus" - La Almunia de Doña Godina-Residencia, "Saint John Bosco" - La Cuesta, "Saint John Bosco" - La Línea de la Concepción, "Saint John

Bosco" - La Orotava, "Saint Isidor the Farmer" - La Palma del Condado, "Saint Dominic Savio" - Las Palmas, "Sacred Heart of Jesus" - Linares, "Saint Augustine" - Lleida, "Saint Michael the Archangel" - Málaga, "Saint Bartholomew" - Mataró, "Saint Anthony of Padua" - Mérida, "Mary Help of Christians" - Montilla, "Saint Francis of Solano" - Monzón, "Saint John Bosco" - Morón de la Frontera, "Saint John Bosco" - Palma del Río, "Saint King Louis" - Pozoblanco, "Saint Joseph" - Puebla de la Calzada, "Mary Immaculate" - Ripoll, "Saint Mary of Ripoll" - Ronda, "Sacred Heart of Jesus" - Rota, "Our Lady of the Rosary" - Sabadell, "Saint John Bosco" - San José del Valle, "Saint Raphael" - San Vicenç dels Horts, "Sacred Heart" - Sanlúcar la Mayor, "Sacred Heart of Jesus" - Sant Adrià de Besós, "Saint Francis of Assisi" - Sant Boi de Llobregat, "Saint Dominic Savio" - Sevilla-Provincial house, "Most Blessed Trinity" - Sevilla-Colégio Mayor, "Saint John Bosco" - Sevilla-Jesús Obrero, "Mary Help of Christians" - Sevilla-Triana, "Saint Peter" - Sevilla-Trinidad Scuole, "Most Blessed Trinity" - Sevilla-Trinidad D. P. Ricaldone, "Most Blessed Trinity" - Terrassa, "Saint Dominic Savio" - Úbeda, "Saint Dominic Savio" -

Utrera, "Our Lady of Carmel" - Valencia, "Saint Anthony Abbot" - Valencia- Sagunto, "Saint Dominic Savio" - Valencia-Saint J. Bosco, "Saint John Bosco" - Valencia- San José, "Saint Joseph" - Villena, "Mary Help of Christians" - Zaragoza, "Our Lady of Pillar".

The following is established:

1. Belonging to the Province are Salesians who on the date of the canonical erection, are living and working in the Salesian Houses listed above. Nevertheless, this state of belonging is temporary for those who by an agreement between Provincials are temporarily providing a form of collaboration in the Houses of these three Provinces.

2. In addition, belonging to the Province are the confreres in formation from the pre-existing three Provinces: "Most Holy Mary of Ransom" of Barcelona, "Mary Help of Christians" of Seville, "Saint Joseph" of Valencia and other confreres incardinated in these Provinces, who at the time of the canonical erection are outside the Province for reasons of study, health, work or other motive.

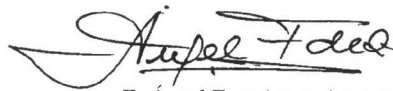
3. On the basis of articles 156 of the Constitutions and 114 of the

General Regulations, taking part in the General Chapter will be the Superior and three Delegates elected by the Salesians gathered in the Provincial Chapter.

For anything else the norms established by the Constitutions and the General Regulations apply.

The present Decree will come into force on **7 June 2014**.

Rome, 24 May 2014.



Fr Ángel FERNÁNDEZ ARTIME
Rector Major

Fr Marian STEMPEL
Secretary General

5.5 New Provincials

Below (in alphabetical order) we provide some biographical details of the Provincials appointed by the Rector Major and his Council in the course of the 2014 summer plenary session.

1. **BIAGGI Marco**, Superior of the Vice Province of **MOZAMBIQUE**

Fr Marco BIAGGI is the new Superior of the Mary Help of Christians Vice Province of MOZAM-

BIQUE. He takes the place of Fr Américo Chaquisse, elected by the GC27 as Councillor for the Africa and Madagascar Region.

Born on 8 April 1956 in Santa Barbara do Oeste (São Paulo, Brazil), Marco Biaggi made his first Salesian profession on 31 January 1975. Perpetually professed on 31-01-1981, he was ordained priest on 10 December 1983 in his native city. After ordination he exercised his educative and pastoral ministry for four years (1984-1988) in Piracicaba - Don Bosco. He was then appointed Rector of the house of Cruzeiro, where he remained for two years (1989-1990), before going again as Rector to Pindamonhangaba (1990-1995). After three years, also as Rector in Lorena - S Gioacchino, in 1998 he was appointed Provincial Economist and in 2005 Superior of the Province of São Paulo, Brazil. Afterwards for two years (2012-2013) he was economist and director of the Oratory in the house of Americana, before becoming Rector of Piracicaba - Don Bosco. Now he has been entrusted with the guidance and animation of the Vice Province of Mozambique.

2. MANÍK Karol, Superior of the Special Circumscription of GREEK-CATHOLIC UKRAINE

To succeed Fr Onorino Pistellato and as Superior to lead the "Mary Help of Christians" Circumscription of Greek-Catholic Ukraine, Fr Karol Maník has been appointed.

Fr Karol Maník was born 3 October 1967 at Prešov and has been a Salesian since 31 January 1990, the date of his first profession. Perpetually professed on 17 February 1995, he was ordained priest on 12 August 1995.

After ordination, for a year he worked in the house of Bratislava - Mileticova (1995-1996), before going to the house of Bratislava - Mameyova, first as Vice Rector and then as Rector (1998-2004). In 2002 he became a member of the Provincial Council. In 2005 he was appointed Vice Provincial and in 2008 Superior of the Province of Slovakia. Now he takes over the guidance of the Circumscription of Greek-Catholic Ukraine.

3. MOLINA PADILLA Jorge Alejandro, Provincial of ECUADOR

Fr Jorge Alejandro MOLINA PADILLA is the new Provincial of the "Sacred Heart of Jesus" Province of Ecuador.

He was born 2 November 1961 in Gualaceo (Azuay, Ecuador) and has been a Salesian since 4 October 1980, the date of his first profes-

sion. Perpetually professed on 16 July 1986, he was ordained priest on 18 August 1991 in Cuenca.

After ordination, he worked for three years (1991-1994) as Vice Rector of the house of Quito - Técnico, and for two (1994-1996) as economer of the Postnovitiate in Quito.

In the years 1996-1998 he was councillor in the house of Limón. Between 1999 and 2008 he was Rector and director of novices in the house of Cumbayá - Lumbisi, while also being for two years the economer of this house. Since 2008 he has been in the Provincial House with the role of Vice Provincial. Now he takes up the guidance of the Province of Ecuador.

4. *MONTEMAYOR Ted, Provincial of the WEST UNITED STATES Province*

To lead the "Saint Andrew" Province of the West United States, the Rector Major with his Council has appointed Fr Ted MONTEMAYOR. He takes over from Fr Timothy Ploch, elected by GC27 the Councillor for the Inter-america Region.

He was born 13 December 1952 in Laredo (TX) (United States) and has been a Salesian since 1 September 1972, the date of his

first profession. Perpetually professed on 27 August 1978, he was ordained priest on 11 June 1983 in Columbus.

After ordination, for two years (1983-1985) he was in the house of Edmonton (Canada) and then between 1985 and 1991 in Bellflower - St. John Bosco. Between 1991 and 1998 he was in the house of Rosemead, where he was for one year councillor and for six Vice Rector. Then for a year he was in Rome at the UPS for a course of ongoing formation. He returned to the house of Rosemead to continue as Vice Rector until 2000, when he was transferred to Los Angeles. In 2002 he returned to the house of Rosemead when he was appointed Rector and director of novices. From 2007 until his appointment as Provincial he was in Bellflower St. Dominic Savio, where he was Vice Rector and parish priest.

For ten years he was a member of the Provincial Council; three years as Vice Provincial and seven as a Provincial Councillor.

Now the guidance and animation of the Province of West United States has been entrusted to him.

5. *OROZCO SÁNCHEZ Hugo, Provincial of the Province of GUADALAJARA, MEXICO*

Fr Hugo OROZCO SÁNCHEZ is the new Provincial of the "Christ the King and Mary Help of Christians" Province of Guadalajara, Mexico.

He was born 30 June 1968 in San Luis Potosí (Mexico) and has been a Salesian since 18 August 1989 when he made his first profession after his novitiate at Chula - Vista. Perpetually professed on 10 September 1995, he was ordained priest on 15 March 1997 in San Pedro Tlaquepaque.

After ordination, until 2007 he was in the house of León - Ciudad del Niño where for a year he was the Vice Rector, for five the economer and four the Rector. For three further years (2007-2010) he was Rector and economer of the house of Ciudad Juárez. In 2010 he was moved to the Provincial house in Guadalajara. From 2010 until his appointment as Provincial he was Provincial Councillor, Delegate for Formation and for two years Delegate for Youth Ministry. Now he takes up the guidance of the Province of Guadalajara, Mexico.

6. *ORTIZ RODRÍGUEZ Javier*
Provincial of the Province of BOLIVIA

To lead the "Our Lady of Copacabana" Province of Bolivia, the

Rector Major with his Council has appointed Fr Javier ORTIZ RODRÍGUEZ.

He was born on 29 April 1968 in Montero (Bolivia) and has been a Salesian since 31 January 1989, the date of his first profession. Perpetually professed on 31 January 1995, he was ordained priest on 30 August 1997 in Montero - La Floresta.

After ordination he was in Cochabamba - Fatima - Postnovitiate (1997-2005), where he was Vice Rector for a year and Rector for six years. In 2005 he was appointed Rector of the house of Cochabamba - Quintanilla and in 2011 Rector of the Provincial house in Cochabamba, the role he held until his appointment as Provincial. Between 1999 and 2005 he was Provincial Secretary. For six years (2005-2011) he was a Provincial Councillor and in the last three years Provincial Economer.

For various years he was also responsible for the Salesian Family, for Vocation Ministry, for Education in the Province and for Past Pupils. Now he has been entrusted with the guidance and animation of the Province of Bolivia.

7. *RANDIMBISOA Charles Armand*,
Superior of the Vice Province of MADAGASCAR

Fr Charles Armand RANDIM-BISOA is the new Superior of the "Mary Immaculate" Vice Province of MADAGASCAR.

Randimbisoa Armand was born on 17 April 1971 in Soatanana (Madagascar). He made his first profession on 8 September 1995, after completing his Novitiate at Ivato (Madagascar). He made his perpetual profession on 29 September 2002 in Fianarantosa, where he was also ordained priest on 16 May 2004.

After ordination for two years (2004-2006) he was in Ambohidratrimo. In 2006 he was transferred to the house of Betafo, where he was a Councillor and director of the

Oratory. From 2010 until his appointment as Superior of the Vice Province he was in Ambohidratrimo, as Rector of the house and Director of Novices. For two years (2007-2009) he had also been responsible for vocations at Province level. Now he takes up the guidance of the Vice Province of Madagascar.

8. *RIVA Eugenio, Superior of the "Mary Seat of Wisdom" Vice Province in Rome*

To lead the "Mary Seat of Wisdom" Vice Province in ROME

(UPS), the Rector Major with his Council has appointed Fr Eugenio RIVA.

He was born on 29 December 1950 in Treviglio (BG), Italy, where the Salesians have a flourishing school and oratory. Attracted by the Salesian vocation, he entered the

Novitiate in Missaglia (CO), and made his first profession on 16 August 1968. Having studied philosophy at Nave (BS) and completed his practical training he began theology and obtained a Licence in Theology. Perpetually professed on 14 September 1974, he was ordained priest in Treviglio on 27 May 1978. Having completed these studies he then obtained a degree and teaching qualification in Philosophy. The Superiors then sent him as teacher and member of the formation team to the philosophical-pedagogical Institute (post-novitiate) in Nave (BS), of which he was Principal for several years. In 1994 he was appointed Rector of the house in Treviglio, and in 1997 appointed a Provincial Councillor. In 1999 the Rector Major with his Council appointed him Provincial of the Lombardy-Emilian Province with headquarters in Milan. At the end of the six year period in 2005 he was again sent to Nave as Rector. In 2006 the Rec-

tor Major entrusted to him the animation and guidance of the North East Italy Province. At the end of the six year period in 2012 he was once again appointed Rector of the Postnovitiate in Nave. Now he has been entrusted with the guidance and animation of the "Mary Seat of Wisdom" Vice Province in Rome (UPS).

5.6 New Salesian Bishop

1. *OSTER Stefan, Bishop of the Diocese of Passau (Germany)*

On 4 April 2014 the Press Office of the Holy See reported that Pope Francis had appointed the Salesian priest **Stefan OSTER** Bishop of the Diocese of di Passau (Germany).

Fr Stefan Oster was born 3 June 1965 in Amberg, in the diocese of Regensburg (Germany). Between 1984 and 1986 he trained as a journalist and radio editor, an occupation he pursued with various newspapers and radio stations. In 1988 he began studies in Philosophy, History and Religion at Re-

gensburg, Kiel, Keele in Great Britain and Oxford, where in 1993 he obtained the "*Master of Arts*."

In 1994 he obtained the "*Magister Artium*" at Regensburg. In 1995 he entered the Novitiate at Jünkerath (Germany) and concluded with his first religious profession on 15 August 1996. He immediately began the study of Theology at Benediktbeuern.

He made his perpetual profession on 24 July 1999 and was ordained priest on 24 June 2001 in Benediktbeuern. In 2003 he obtained a Doctorate in Philosophy at the Faculty of Theology in the University of Augsburg. Then between 2003 and 2009, he was Professor of Philosophy at the School of Higher Studies of the Salesians in Benediktbeuern. In 2009 he obtained the teaching qualification in Dogmatic Theology at the Theological Faculty of Trier and was appointed to the Chair of Dogma and the History of Dogma at Benediktbeuern, the position he still occupied when he was appointed Bishop. He is a member of the Commission for Vocations of the German Bishops' Conference.

5.7 Our dead confreres (3rd list 2013 plus 1st list 2014)

"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" (*Const.* 94).

Deceased 2013 - 3rd list

NOTE: Below is a 3rd list of the deceased in 2013, arrived after the publication of AGC n. 417.

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P DÍAZ VELÁSQUEZ Rodrigo Alvaro	Bogotá (Colombia)	10/10/2013	90	COB
P FIRRONE Diego	Torino (Italia)	26/12/2013	95	ICP
P FLESSATI Renzo	Castelfranco Veneto (Italia)	21/12/2013	89	INE
L GÓMEZ VALENCIA Julio	Sevilla (Spagna)	27/12/2013	88	SSE
P MARCHIORI Giorgio	Venezia-Mestre (Italia)	11/12/2013	74	INE
P O'MEARA Michael	Bolton (Gran Bretagna)	26/12/2013	81	GBR
L PINTON Bernardino	Roma (Italia)	30/12/2013	93	ICC
L PINZON GUERRERO Enrique	Málaga (Spagna)	27/12/2013	77	SSE
P ROSSI Adelmo	Arese (Italia)	18/12/2013	88	ILE
P SCHREURS Joseph	Caen (Francia)	17/12/2013	82	FRB
P SCHWIERZI Johannes	Delmenhorst (Germania)	24/12/2013	71	GER
L VIANELLO Antonino	Castello di Godego (Italia)	27/12/2013	92	INE
P VIVES Jean-Noël	Mulhouse (Francia)	22/12/2013	74	FRB
L ZUMBADO Benedicto	San José (Costa Rica)	09/11/2013	87	CAM

* * *

Deceased 2014 - 1st list

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P ALBA MONTESINOS José	Sevilla (Spagna)	28/05/2014	92	SSE
L ALDASORO ALDASORO José Matías	Barcelona (Spagna)	13/06/2014	79	SMX
P ALFARO Rafael	Granada (Spagna)	23/03/2014	84	SSE
P ALLEGRI Luigi	Torino (Italia)	21/01/2014	82	ICP
P AMARTINO Víctor Celestino	Alta Gracia (Argentina)	14/01/2014	88	ARS
P APARICIO PERSONA Valentín	Granada (Colombia)	20/02/2014	87	COB
P ARONICA Ferdinando	Messina (Italia)	09/04/2014	93	ISI
P BABIĆ Andrija	Cugovec (Croazia)	04/07/2014	66	CRO
P BADŽGOŇ Milan	Nitra (Slovacchia)	21/05/2014	82	SLK
P BAGNARIOL Felice	Castelfranco Veneto (Italia)	12/09/2014	79	INE
L BARAMBIO PEREZ Evelio	Elche (Alicante, Spagna)	12/08/2014	71	SMX
P BELLIDO ZILVETI David Gregorio	La Paz (Bolivia)	21/03/2014	55	BOL

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P BERATZ Higinio Luis	Bahía Blanca (Argentina)	06/09/2014	89	ARS
L BIKHO Paul	Calcutta (India)	23/02/2014	76	INC
P BLOGSLAWSKI Nelson	Viamão (Brasile)	20/04/2014	74	BPA
P BOBEL Wacław	Olsztyn (Polonia)	26/07/2014	81	PLE
P BONJEAN Gerard	Duarte (U.S.A.)	14/03/2014	77	SUO
P BONNET Rene	Toulon (Francia)	21/06/2014	81	FRB
P BORTOLINI Alfredo	Campinas (Brasile)	22/05/2014	100	BSP
<i>Fu Ispettore per 8 anni</i>				
P BRANCHETTI Ermanno	Alassio (Italia)	19/06/2014	76	ICC
L BROJANIGO Egidio	Roma (Italia)	04/07/2014	102	RMG
E BUCCOLINI Alejandro Antonio	Buenos Aires (Argentina)	06/06/2014	84	—
<i>Fu Vescovo di Rio Gallegos per 13 anni</i>				
P BUTTARELLI Silvio	L'Aquila (Italia)	30/07/2014	52	ICC
P BWATO Jean	Lubumbashi (R. D. del Congo)	24/03/2014	45	AFC
P CALVACHI Raimundo	Quito (Ecuador)	27/04/2014	71	ECU
P CAROLLO Mario	Portici (Italia)	07/01/2014	88	IME
P CARRARO Bruno	Castello di Godego (Italia)	13/05/2014	90	INE
P CARREL Jude	Toulon (Francia)	11/04/2014	88	FRB
P CASTELLARO Ángel	Córdoba (Argentina)	17/07/2014	90	ARN
L CHIAROTTI Mario	Torino (Italia)	11/01/2014	91	ICP
L CHRISTI Santiago	Bahía Blanca (Argentina)	30/01/2014	85	ARS
P CODI Marino	Roma (Italia)	09/06/2014	92	ICC
P CUEVAS Pablo	Medellín (Colombia)	11/08/2014	92	COM
P CURTO Dominic	Makati City (Filippine)	01/08/2014	92	FIN
P DE SEZE Elie	Toulon (Francia)	08/09/2014	87	FRB
L DELA CRUZ Ramón	Calauan (Filippine)	01/03/2014	74	FIN
P DEREERE August	Sint-Denijs-Westrem (Belgio)	13/07/2014	81	BEN
P DESRAMAUT François	Toulon (Francia)	01/09/2014	91	FRB
P DÍAZ LEÓN Fernando	Sevilla (Spagna)	28/08/2014	78	SMX
L DIJKSTRA Antoon (Antonius)	Wijchen (Olanda)	29/04/2014	79	BEN
P DONATO CODEVILA Roberto	Montevideo (Uruguay)	10/03/2014	85	URU
L FABBRONI Attilio	Secondigliano (Italia)	05/04/2014	88	IME
P FRANCHI Remo	Roma (Italia)	22/01/2014	80	ICC
P FRANCI Gaetano	Torino (Italia)	03/01/2014	87	ICP
P FREML Josef	Ostrava (Repubblica Ceca)	23/07/2014	86	CEP
L GALATI Angelo	Messina (Italia)	07/03/2014	75	ISI
P GALLO Attilio	Hong Kong (Cina)	11/02/2014	93	CIN
P GARCÍA MUÑOZ Francisco Javier	El Campello (Spagna)	23/02/2014	73	SVA
P GARCÍA RAMPÉREZ Ramón	Habana (Cuba)	30/01/2014	67	ANT
P GARIGLIO Luigi	Torino (Italia)	09/09/2014	78	ICP
P GATTI Guido	Venezia-Mestre (Italia)	05/01/2014	82	INE
L GHENO Raimondo	Brescia (Italia)	02/01/2014	97	ILE
P GIANI Arturo	Torino (Italia)	24/05/2014	87	ICP
P GOEMAERE Jaak	Kortrijk (Belgio)	01/01/2014	90	BEN
P GONZÁLEZ GARCÍA Miguel	Caracas (Venezuela)	15/03/2014	86	VEN
L GRAF José	Comodoro Rivadavia (Argentina)	08/05/2014	93	ARS
P GRASSL Friedrich	Klagenfurt (Austria)	13/01/2014	74	AUS

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P GROPPO Giuseppe	Roma (Italia)	03/02/2014	90	UPS
P HO Kuang-Ling Peter <i>Fu Ispettore per 6 anni</i>	Hong Kong (Cina)	31/03/2014	85	CIN
P HOFSTETTER Karl	Vöcklabruck (Austria)	02/09/2014	78	AUS
P HOLZMANN Valentín	Santa Rosa (Argentina)	21/08/2014	89	ARS
P HUBLER Bernard	Mulhouse (Francia)	22/04/2014	73	FRB
P HUIJSDENS Ludovico	Bahía Blanca (Argentina)	21/03/2014	91	ARS
P IDOATE GORRIZ Jesús	Barcelona (Spagna)	05/09/2014	86	SMX
P JANIA Tadeusz	Kraków (Polonia)	27/04/2014	85	PLS
P JEZERSKI Stanisław	Łódź (Polonia)	17/06/2014	96	PLN
P JIMÉNEZ DIAZ Ildefonso	Ávila (Spagna)	11/02/2014	53	SMA
P JIMÉNEZ ROJAS Mario Alberto <i>Fu Ispettore per 6 anni</i>	Bogotá (Colombia)	03/05/2014	84	COB
P JUNG Jean-Pierre	Parigi (Francia)	29/04/2014	86	FRB
P KACZMARZYK Mieczysław <i>Fu Ispettore per 6 anni</i>	Kraków (Polonia)	13/01/2014	78	PLS
P KADATHARA Francis	Tiruchy (India)	10/09/2014	67	INT
P KAROTEMPREL Sebastian	Shillong (India)	20/07/2014	82	INS
P KAWAI Tsuneo Paolo	Tokyo (Giappone)	23/06/2014	68	GIA
P KENNEDY Christopher	Makati City (Filippine)	13/03/2014	67	FIN
P KENNY Thomas	Blanchardstown (Irlanda)	12/04/2014	83	IRL
P KOPECKÝ Jaroslav	Litomyšl (Repubblica Ceca)	21/08/2014	90	CEP
L LAMBRECHT Juan	Bahía Blanca (Argentina)	19/08/2014	88	ARS
P LANDONI Luigi	Asti (Italia)	16/04/2014	76	ICP
E LEADEN Guillermo <i>Fu Vescovo per 38 anni di cui per 17 anni Ausiliare di Buenos Aires</i>	Buenos Aires (Argentina)	14/07/2014	100	—
L LEE Aloysius	Hong Kong (Cina)	16/03/2014	80	CIN
P LIANG Vincent	Hong Kong (Cina)	15/07/2014	88	CIN
P LOMBARDI Domenico	Acquavona (Italia)	05/08/2014	64	IME
P ŁUCZAK Henryk	Wrocław (Polonia)	18/06/2014	70	PLO
P MAFFEZZONI Francesco	Arese (Italia)	08/09/2014	78	ILE
P MANCINI Livio	Roma (Italia)	02/02/2014	87	ICC
P MANFREDONIA Taddeo	Salerno (Italia)	17/02/2014	87	IME
P MANISCALO Paul	San Francisco (U.S.A.)	12/08/2014	98	SUO
P MANZANO GÓMEZ Julio	Arévalo (Spagna)	30/08/2014	76	SSM
S MARDI Manuel	Guwahati (India)	24/03/2014	26	ING
P MATACONIS Richard	Roma (Italia)	21/01/2014	83	SUE
P MCGUIRE James	Farnham (Gran Bretagna)	02/03/2014	98	GBR
P MEHERS John	Siteki (Swaziland)	08/08/2014	80	AFM
P MELIS Carlo <i>Fu Ispettore per 6 anni</i>	Genzano di Roma (Italia)	10/03/2014	84	ICC
P MERINO URIÉN Nicolás	Madrid (Spagna)	07/07/2014	86	SSM
P MERRIMAN Joseph	Farnham (Gran Bretagna)	17/06/2014	84	GBR
P MIRANDA ESCAMILLA Jorge	San Salvador (El Salvador)	25/08/2014	86	CAM
P MO Ze Tsong Mathias	Yenora (Australia)	05/03/2014	83	AUL
L MURA Giuseppe	Roma (Italia)	19/05/2014	83	ICC
P NDRZEJUK Benedykt	Ślupsk (Polonia)	12/07/2014	77	PLN

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P NOBOA Virgilio	Riobamba (Ecuador)	25/07/2014	80	ECU
P OLLIVRY Guy	Libreville (Gabon)	30/07/2014	88	ATE
P PAJTAK Ivan	Zagabria (Croazia)	23/01/2014	60	CRO
P PALLIPARAMPIL Matthew	Calcutta (India)	24/06/2014	72	INC
P PANZIERA Mario	Campo Grande (Brasile)	18/08/2014	87	BCG
P PARENT Claude	Templeure (Belgio)	16/08/2014	85	FRB
P PARKES Bernard	Ince Blundell (Gran Bretagna)	08/04/2014	67	GBR
P PENDERS Lambert	Sint - Denijs - Westrem (Belgio)	19/06/2014	89	BEN
P PLAZA Jesús	Valencia (Venezuela)	15/02/2014	79	VEN
L PRACHIN PIEMSIRI Simn	Bangkok (Tailandia)	06/02/2014	90	THA
P QUILICI Mario	São Paulo (Brasile)	21/07/2014	91	BSP
<i>Fu Ispettore per 6 anni</i>				
L RACCO Livio	Torino (Italia)	03/01/2014	90	ICP
P REJKERS Adriaan	Assel (Olanda)	21/04/2014	102	BEN
P REIS Gutenberg (dos)	São Paulo (Brasile)	06/01/2014	83	BSP
P REPOVZ José Mario	Buenos Aires (Argentina)	20/04/2014	59	ARS
<i>Fu Ispettore per 6 anni</i>				
L RIBEIRO Jose	Dili (Timor Est)	06/04/2014	89	ITM
P RIESCO SANTOS Ismael	Salamanca (Madrid)	22/02/2014	82	SMA
P RODRÍGUEZ Alejandro	Córdoba (Argentina)	17/03/2014	87	ARN
L RODRÍGUEZ OVELAR Cecilio	Yapacarái (Paraguay)	01/01/2014	83	PAR
P RODRÍGUEZ R. Juan Pablo	Bogotá (Colombia)	06/09/2014	77	COB
P ROGGIO Rafael	Córdoba (Argentina)	07/09/2014	91	ARN
P RUSSO (RIZZUTO) Giovanni	Palermo (Italia)	01/02/2014	78	ISI
P SAMUELE Orfeo	Altipiani di Arcinazzo (Italia)	01/08/2014	80	ICC
L SÁNCHEZ MORANTES Luis	Valencia (Venezuela)	15/02/2014	83	VEN
L SÁNCHEZ PÉREZ Victoriano	San Francisco de Macorís (Repubblica Dominicana)	09/08/2014	76	ANT
P SAVAGE Robert	New York (U.S.A.)	23/05/2014	97	SUE
P SAVINO Giuseppe	Taranto (Italia)	10/02/2014	82	IME
L SCHOUTEN Kees	Huis ter Heide (Olanda)	30/06/2014	84	BEN
P SERRUYS Victor	Etterbeek (Belgio)	14/04/2014	91	BEN
P SHUTKA (SUTKA) Ján	Cuenca (Ecuador)	11/08/2014	83	ECU
P ŠILEIKA Stanislavas	Kaunas (Lituania)	17/06/2014	95	ICP
P SOBRERO Giuseppe	Coacalco (Messico)	10/01/2014	83	MEM
L SPAGGIARI Giovanni	Frascati (Italia)	29/01/2014	92	ICC
P STEFANI Giovanni	Roma (Italia)	21/01/2014	91	ICC
P STEFFAN Alphonse	Landser (Francia)	01/01/2014	92	FRB
P TARDIVO Giuseppe	Santiago (Cile)	01/07/2014	97	CIL
P TOPNO Joseph	Tezpur (India)	27/08/2014	95	ING
P TRAN Duc Dau Antonio	Ba Thon (Vietnam)	11/04/2014	64	VIE
P VACCARELLO Francesco	Lima (Perù)	14/01/2014	83	PER
P VAN HAM Joseph	Embourg (Belgio)	21/01/2014	84	FRB
P VÁZQUEZ JULIO Alonso	Sevilla (Spagna)	24/05/2014	83	SSE
P VENUTI Vittorio	Venezia-Mestre (Italia)	11/07/2014	94	INE
P VICENTE PINDADO José	Bilbao (Spagna)	23/07/2014	74	SSM
L VILLUVIRUTHIL Varkey	Calcutta (India)	12/06/2014	85	INC

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P VISALLI Antonino	Messina (Italia)	05/01/2014	90	ISI
P VITACCHIO Giancarlo	Santorso (Italia)	09/03/2014	93	INE
P VRECKO Augustin	Pétionville (Haiti)	10/03/2014	79	FRB
P WAŁEK Michał	Sokołów Podlaski (Polonia)	12/02/2014	87	PLE
P WEHINGER Klaus	Daun (Germania)	29/06/2014	88	GER
P WHITTLE Joseph	Naas (Irlanda)	11/03/2014	94	IRL
P WIGGER Werner	Jünkerath (Germania)	02/06/2014	79	GER
P WITTBRODT Józef	Kraszewo (Polonia)	08/03/2014	79	PLE
P WÓJCIK Daniel	Jędrzychów (Polonia)	11/09/2014	79	PLO
P WÖSS Franz	Unterwaltersdorf (Austria)	23/03/2014	73	AUS
<i>Fu Ispettore per 6 anni</i>				
P YUAN Sylvester	Hong Kong (Cina)	13/01/2014	81	CIN

