



acts

of the general council

year XCVII

july-december 2016

N. 423

official organ
of animation
and communication
for the
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Direzione Generale
Opere don Bosco
Roma

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

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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MERCIFUL LIKE THE FATHER

Jubilee Year Salesian Letter

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Rome, 15 July 2016

1. THE EXTRAORDINARY JUBILEE OF MERCY

“The person who does not consider your mercies should be silent about your praises”.¹ This assertion of Saint Augustine is an invitation to keep silent and not to praise God if at the same time we do not acknowledge his mercy. In the language of today the theologian and Cardinal Walter Kasper writes: “If we are not capable of proclaiming in a new way the message of the divine mercy to people who are suffering from corporal and spiritual ills, then we ought to keep quiet about God”.²

Pope Francis has offered to the Universal Church the Extraordinary Jubilee of Mercy as “a special time for the Church, a time when the witness of believers might grow stronger and more effective”.³ The Holy Year opened on 8 December 2015,

¹ AUGUSTINE OF HIPPO, *The Confessions*, VI 7,12.

² W. KASPER, *La Misericordia, Chiave del Vangelo e della Vita Cristiana*, Sal Terrae, Santander 2013, 4^a ediz, citato da J.J. BARTOLOMÉ, *Jesús Compasivo, Jesús de Nazareth, testigo de la misericordia del Padre*, CCS, Madrid 2016, 5.

³ *Misericordiae Vultus* (MV), 3.

the Solemnity of the Immaculate Conception of Mary, and will end on the liturgical Solemnity of Christ the Universal King on 20 November 2016. In the Bull of Indiction of the Jubilee the Pope points out that we always have need to contemplate the mystery of mercy, because it is “a wellspring of joy, serenity, and peace”; because “we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father’s action in our lives. For this reason I have proclaimed the *Jubilee of Mercy*”.⁴

This proposal is in harmony with the tradition of Vatican Council II which inaugurated a new age in the life of the Church. At the opening of the Council Pope John XXIII, today a Saint, indicated the path to be followed, at a time when the Church “the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity”.⁵ It was along the same lines that Pope Paul VI, today Blessed, at the end of the Council, said: “all this rich teaching is channelled in one direction: the service of mankind, of every condition, in every weakness and need”.⁶

Therefore everything would seem to suggest that we are at a very favourable time in the pastoral life of the Church, a time in which the words in the quotation from St Augustine seem to have been written with today in mind with all the challenging power of the divine mercy which forces us to make a choice: either acknowledge the mercy of God or remain silent. It would seem that there is no other way for every man and woman to come close to the Gospel and to Jesus Christ himself nor any other path to explore. This is the only way: the *Divine Mercy is the essential element of the message about God*.

With this conviction and certainty one can understand perfectly why Pope Francis had this to say at the beginning of his message: “How much I desire that the year to come will be steeped in mercy, so that we can go out to every man and woman,

⁴ Cf. MV 2-3.

⁵ MV 4, quoting the *Opening Speech for Vat II*, ‘*Gaudet Mater Ecclesia*’ 11 October 1962, 2-3.

⁶ MV 4, quoting the *Address at the final public session*, 7 December 1965.

bringing the goodness and tenderness of God! May the balm of mercy reach everyone, both believers and those far away, as a sign that the Kingdom of God is already present in our midst!"⁷

The title chosen in the light of the Word of God "*Merciful like the Father*" fully expresses the fact that what the Lord Jesus taught us about the Father: "be compassionate as your Father is compassionate" (Lk 6,36) has for every Christian the character of a real plan of life. Therefore, this Holy Year is a splendid occasion to discover in the most vital and practical way possible, the mercy that has always been offered to us by the Father. It is a marvellous opportunity for us "to let ourselves be surprised by God".⁸

2. MERCY: KEY WORD IN THE PONTIFICATE OF POPE FRANCIS

"The name of God is mercy" is the title of a book containing an interview given by Pope Francis.⁹ In it the Pope replies to a large number of questions about the Holy Year and what led him to proclaim it. In reply to the question: for the Pope what is mercy? He replies: "Mercy is the identity card of our God, God of mercy, the merciful God".¹⁰

Many authors have referred to the fact that the Pope has chosen *mercy* as the key word of his pontificate, the word that most frequently occurs¹¹ in his talks and speeches, in his pastoral messages and in his homilies, but also in his gestures because – as we well know – Pope Francis communicates a great deal through his gestures.

⁷ MV 5.

⁸ MV 25.

⁹ FRANCESCO, *Il nome di Dio è misericordia. Una conversazione con Andrea Tornielli*, Piemme, Milano 2015.

¹⁰ *Ibid.*, 24.

¹¹ Cf. A. GRÜN, *Le sette opere di Misericordia*, Queriniana, Brescia, 2016³, 5; CH. ALBINI, *L'arte della Misericordia*, Qiqajon, Magnano (BI) 2015, 93; G. BUONO, *Misericordia, missione della Chiesa*, Libreria Editrice Redenzione, Marigliano 2016, 5.

In a complex world and with societies so diverse in many of which there is the danger that the face of God is disfigured and not recognised, the Pope wants to convey the message that no one can be excluded from the mercy of God. And this has a special force because Mercy is the very identity of God; and because the fragile man or woman that each one of us has has a profound need to feel that this mercy can reach out to our own fragility as persons as we happily recognise that ‘the logic of God’ is not our logic.

When in the revelation in the Old Testament God ‘presents himself’, in addition to revealing himself as “I am who I am” (Ex 3,1), he also introduces himself as “JHWH JHWH, a God of tenderness and compassion”:¹² words that are the nucleus of the revelation of God. It is in mercy that the sovereignty of God shines out the Synod Fathers declare in the final Report of the XIV Ordinary General Assembly, so that subsequently the Pope in the concluding Mass could go on to say that “today is the time of mercy”. And since the Church believes and trusts in this mercy, this jubilee year is above all an invitation to every individual and to the whole Church to conversion of heart and mind. It is a change of ‘logic’. The ‘logic’ that Pope Francis speaks about is the logic of God: his way of seeing the world, history, humanity, and every human being. In one of his homilies considered programmatic for his Pontificate, the Pope expressed this logic with strong conviction and described it as “the logic of love that is not based on fear but on freedom... The fear of losing those saved and the desire to save the lost. Even today it sometimes happens that we find ourselves at a meeting point of these two logics: that of the doctors of the Law, fleeing from danger by ostracizing the infected person; and the logic of God who in his mercy embraces and welcomes, reinstating and transforming evil into good, condemnation into salvation and exclusion into proclamation. These two logics can be found throughout the history of the Church: “to sideline” and “to reinstate”.¹³

¹² Ex 34,6 in G. BARBIERO, *Misericordia è il nome di Dio*, in *Consacrazione e Servizio*, 3 (2016), 33.

¹³ FRANCIS, *Homily*, 13 March 2015.

Undoubtedly with these strong and firm convictions one can see with great clarity the reason for this time of the grace of jubilee that the Pope has chosen to present as a gift for all believers and an invitation to all men and women of good will so that they may feel that these words reach their hearts.

3. GOD RICH IN MERCY

Someone knows God who has had experience of his mercy – many exegetes unanimously write reflecting on the reality of the Divine Mercy – and in many researches on the Word of God (Old and New Testament), *mercy* appears *par excellence* as the attribute proper to God. “His tender mercy defines him as authentic God. (Ex 20,5.6; Dt 5,9.10; 2 Chron 30,9; Neh 9,17.31; Jonah 4,2; Joel 2,13; Is 55,7; Psal 145,8.9).”¹⁴ Jesus does not teach any doctrine without communicating his own experience of the Father, an experience that is translated into the commandment addressed to us: “Be compassionate as your Father is compassionate” (Lk 6,36), which is an invitation to experience the mercy of God himself, an invitation to allow ourselves to be conquered by mercy, to let ourselves be converted by the mercy of God.

3.1. “My heart recoils within me, my compassion grows warm and tender”

The letter of the Rector Major is not an academic treatise in which to sum up all the treasures that have been found in the many exegetical studies undertaken in the past and present on this subject of Mercy – especially this year. It is appropriate, however, taking advantage of such abundance to mention for example how in Genesis the mercy of God is presented above all

¹⁴ J.J. BARTOLOMÉ, o.c. 14.

as of the Creator and Saviour and it is the way in which God carries out his plan of Love which saves his creatures and the whole of creation in a relationship of a gratuitous covenant with his People.¹⁵

In the Exodus, the mercy of God is above all an experience of liberation from slavery and guidance through the desert. The People of the Covenant continually experience this Presence of God among them; it is an experience of freedom.

In the writings of the Prophets the mercy of God is proclaimed so that the chosen People might eventually grow into a fraternal and just society. Nevertheless, God cannot be shut up in any scheme, in any human logic, because his love and his forgiveness go beyond any human imagining. The mercy revealed in the Sacred Scriptures is the great attribute of the God of Israel, which distinguishes him from any other divinity or idol (Cf. Wisdom 9,1).

Divine mercy revealed in the Old Testament goes beyond all boundaries especially those of human justice. Many authors agree in saying that the summit of the revelation of the divine mercy is to be found in the book of the Prophet Hosea. This genuine revelation of the "foolish" love for his People is well-known. This People has betrayed the Covenant and has become a prostitute and God decides to no longer show her his compassion (Hosea 1,6-9). Everything appears to be brought to an end with the accusation of this betrayal and this sin, but instead God full of concern for the fate of his people of his Spouse exclaims: "My heart recoils within me, my compassion grows warm and tender" (Hosea 11,8) and he pardons his People (Hosea 14). It is beautiful to realise that God is rich in mercy (Psalm 51,3; 69,17; Psalm 9,1; 2 Cor 1,3; Eph 2,4; 1 Pet 1,3). This has consequences as far as our image of God is concerned. At last our eyes and our hearts can recognise him in depth and in truth as sensitive, gentle, vulnerable. His affection, with the tenderness of a mother (Is 49,14-15), leads him to be moved "to have compassion".¹⁶

¹⁵ Cf. R. GONZÁLEZ PONCE, *Dio è misericordia*, in <http://www.comboni.org/es/contenuti/107647-apropi-ndonos-la-utop-a-de-papa-francisco>.

¹⁶ J.J. BARTOLOMÉ, *o.c.* 14.

3.2. Jesus Christ, the Face of the Father's Mercy

With this stupendous and radical affirmation the proclamation of the year of mercy in *Misericordiae Vultus* begins: "These words might well sum up the mystery of the Christian faith. Mercy has become living and visible in Jesus of Nazareth, reaching its culmination in him Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God".¹⁷

If in what has gone before I have expressed briefly how God had revealed himself as merciful in the whole History of Salvation, in Jesus this mercy is shown in all its brilliance. The mercy proclaimed by Jesus has something new about it in comparison with the Old Testament: it is for everyone,¹⁸ no matter their state of life. And this because it always comes from the depth of the heart of God: *compassion*.

Already in the Old Testament God reveals himself as compassionate. Nevertheless, it is only in the Gospel accounts that we contemplate God who, in Jesus of Nazareth, acts because "touched", moved by a profound compassion. This is how Jesus feels when faced with the leper (Cf. Mk 1,41), the good Samaritan finding the injured man (Cf. Lk 10,33). Compassion is what Jesus experiences in the presence of the multitudes that are following him, tired and like sheep without a shepherd (Cf. Mt 9,36). It is compassion that moves him to cure the sick who are brought to him (Cf. Mt 14,14). He is filled and moved with compassion by the tears of the mother taking to his burial her only son and whom he restores to life (Cf. Lk 7,15).

In the parables dedicated to mercy Jesus reveals the nature of God as that of a Father who never accepts defeat until with compassion and mercy he has absolved sin. In these parables Jesus presents God as a Father happy to have been able to forgive. This really is the nucleus of the Gospel and of our faith because here mercy is presented as the force that overcomes everything, that

¹⁷ MV, 1.

¹⁸ W. KASPER, *Misericordia. Concetto fondamentale del Vangelo-Chiave della vita Cristiana*, Queriniana (= Giornale di teologia 361), Brescia 2015⁶, 103.

fills the heart with love and which brings consolation through forgiveness.¹⁹

In short, the parables of Jesus show that the action of God on behalf of his sons and daughters is characterised by the fact of *its being immeasurable in the gratuitousness* he shows towards us. His shows that the attitude of Jesus while revealing the face of God is always related to life and is personal; even though this is not accepted by the “pious” and by those who are strict and rigorists in the observance of the law and in its fulfilment.

And while it is most certain that among the attributes of God there are also holiness and justice which we human beings separate, as we also do in the case of the relationship between mercy and justice considering mercy as that which can be a corrective to justice, in Jesus of Nazareth we make the happy discovery that for God it is not like that. In fact, mercy is understood as the specific justice of God and as his holiness; that mercy is above all the visible and effective aspect, even to the extent of being the outward expression of the essence of God that is Love (1 Jn 4,8.16).²⁰ From this one can come to the conclusion that mercy is one of the names of the Love of God. We could say that it is the *divine name of Love*.

4. DON BOSCO, EVANGELIZER AND EDUCATOR SENSITIVE TO THE MERCY OF GOD

With this letter I want to emphasise the importance that this Year of the Grace of Mercy (Jubilee Year) is having in our Salesian world. As it would have been for Don Bosco, this year is an opportunity to seize upon with real filial joy, this initiative of the Pope for the whole Church, and we the Salesian Family are and feel ourselves to be a vital part of this Church of ours. In the same way as happened with Don Bosco in his times we welcome

¹⁹ Cf. MV, 9.

²⁰ Cf. W. KASPER, o.c. 26, 34, 70, 86, 137, 155 e 136.

this gift of God that comes to us from the hands of Pope Francis today.

A second aim is to underline some points and to offer some practical Salesian applications to our being educators and pastors of the young. It is with the greatest pleasure that I turn to look at Don Bosco to see how he conducted himself as the pastor and educator of his boys. Above every thing else Don Bosco was a priest with his heart full of God; with the heart of an educator who always sought to evoke in his boys the sense of God and confidence in him. Naturally we cannot imagine a Don Bosco outside his own times, nor of the religious and theological views of that period. In any case it is certain that the understanding and presentation of God that Don Bosco arrived at in his mature years as a priest and educator was the fruit of the long journey he undertook.

We know from our Salesian history²¹ that in his infancy an image of a severe God predominated. Mamma Margaret, a genuine catechist, inculcated in little John the sense of the presence of God everywhere and of his rigorous justice. "*God sees you* was the watchword that she constantly brought to her son's attention".²² At the same time she gave him a sense of gratitude to God the creator, the all powerful one, who gave the good things of the harvest but also the storms and the loss of the harvest. When they lost the crops through a hailstorm or other natural phenomena Mamma Margaret used to say to her family at home: "The Lord gave it to us, the Lord took it away. He is the master of the harvest. He knows best, but remember that the wicked will be punished and no one can mock God".²³

This same conviction is present in Don Bosco during the years of the seminary in Chieri, especially on the occasion of the sickness and death of his friend Luigi Comollo. On the lips of the young man near to death, the words attributed to him by Don

²¹ Cf. E. ALBURQUERQUE, *Don Bosco y la Misericordia de Dios*, CCS, Madrid 2016, 22-23.

²² *BM I*, 44.

²³ *BM I*, 45.

Bosco give a fearful view of God, who can be implacable in his judgement. "It is not physical illness that concerns me – the sick Comollo says to his friend – but having to present myself before the judgement of God (...) I am not worried nor nervous about it, its just that I think about having to appear before that great judgement against which there is no appeal, and this is what disturbs me" (...) Every time I visited him he always said the same thing: "The time is approaching when I have to present myself before the judgement seat of God".²⁴

In some meditations in the work *The Companion of Youth* Don Bosco makes reference to how terrible the judgement of God can be. Therefore the soul will have recourse to the mercy of God, finding that death is the end of the road in which to experience the mercy of God.²⁵

Without doubt this is not the only view nor the only source in the formation of Don Bosco. In the *Convitto Ecclesiastico* Don Bosco will learn how to be an assistant priest under the guidance of Don Cafasso and Don Guala with a moral theology, inspired by Saint Alphonsus Maria de' Liguori, who was more balanced and inclined to go beyond the rigourism of the period. The young priest Don Bosco learns that the way to bring souls closer to God especially his boys, is not rigour but kindness, kindliness and compassion/mercy.

It is with this conviction that he wrote the work *Esercizio della Misericordia di Dio*, in 1846, after recovering from an illness and a period of convalescence. It was at the beginning of the work of the oratory in Valdocco, and shortly after he left the works of the Marchesa Giulia di Barolo.

The history of this work is interesting.²⁶ The Marchesa di Barolo had very much at heart the spreading of the devotion to divine mercy. In the charitable works under her patronage and where Don Bosco had undertaken his ministry in the early years,

²⁴ *Rasos biográficos del clérigo Luis Comollo*, in J. CANALS (dir.) *San Juan Bosco. Obras Fundamentales*, BAC, Madrid 1978, 96-97, citato da E. ALBURQUERQUE, o.c. 22.

²⁵ Cf. *The Companion of Youth*, 57.

²⁶ Cf. E. ALBURQUERQUE, o.c. 16-17.

there was a seven day devotional practice of imploring the divine mercy. The Marchesa wanted it to become a regular devotion in all the parishes and public churches, but the Archbishop of Turin did not want to authorise it without the blessing of the Holy See. So the Marchesa approached Pope Gregory XVI directly and he gave permission together with a plenary indulgence for all those who took part in this devout practice.

The second part of this story concerns the writing of a booklet. The Marchesa wanted some skilled theologian to write something on the Mercy of God so that it might be used in the devotion. Her Secretary Silvio Pellico suggested to her the name of Don Bosco; but she immediately dismissed the idea. However, Silvio Pellico, a great friend of Don Bosco, convinced that he was the right man followed the matter up. Don Bosco accepted at once. He published the work paying to have it printed himself and –it is said – out of respect and courtesy towards the Marchesa did not want his name to appear as the author. He published it as an anonymous work. Once it was printed he gave a copy to every girl in the hostel and then consigned the rest of the copies to the Superior of the educational establishment. The Marchesa read and approved the book but never allowed it to be said in her presence that it had been written by Don Bosco.

The God Don Bosco showed to his boys

As has been mentioned Don Bosco was a man of his time and was familiar with a theology in which the severity of judgement and the fear of eternal damnation were very common. In various writings Don Bosco says how terrible the judgement of God can be. However he also writes and on many occasions tells his boys that God is above all the Creator and Lord and that wherever they may look they will see his blessings.

For his boys God is very frequently called the Lord: “The Lord tells you that if you begin to be good from childhood, you will be so as long as you live in this world, and then you will receive the

reward of your good deeds with eternal happiness";²⁷ "the Lord assures us that he distributes his gifts to the good and to sinners alike";²⁸ "At the first sign of tears, at the first stammering murmur of repentance, the Lord is immediately moved to mercy".²⁹

The life of Don Bosco, his writings and what is said about him in the Biographical Memoirs, are full of indications about his educational and pastoral view of things, with the constant invitation to trust in the Lord and to abandon oneself to Him and to his Mercy. It would be possible to gather together hundreds of quotations. But just looking at some of them it can be seen how he understood this mercy and divine protection, in the Salesian Congregation and in the Institute of the Daughters of Mary Help of Christians, and also how the presence of Jesus in the sacraments, especially in the Eucharist and in Confession, were the fundamental pillars of education.

Referring to the first element, we read: "I have been able to know with certainty that the Lord exercises great mercy towards us"³⁰ and "the time is coming when the good and the wicked will be surprised by the marvels that will take place so very quickly; it is all about mercy, and all will be consoled".³¹

With reference to the specific aspects of the sacraments we can read in Don Bosco some well known expressions: "You can say what you like about the different kinds of education, but I have never come across any sure foundation other than frequent reception of the sacraments of confession and communion, and I believe I am not exaggerating in saying that if these are omitted morality goes out of the window".³²

We can say that in this view of education, with the purpose of guiding his boys along the path of faith and of Christian piety, in

²⁷ *The Companion of Youth*, 13.

²⁸ *Esercizio di devozione*, 56.

²⁹ *Esercizio*, 71 In *Ibidem*

³⁰ "Dream of the 10 diamonds", in *BM XV*, 147., quoted by E. Albuquerque, *o.c.* 24

³¹ "Dream of Lanzo and of the Salesian Garden" in *BM XV*, 171 quoted by Albuquerque, *Ibidem*

³² *Il pastorello delle Alpi o vita del giovane Besucco di Argentera*, in *Vidas de jóvenes*, Editorial CCS, Albuquerque, *o.c.* 27.

Don Bosco there are no contradictions. He softens and lightens the view and the representation of God as the executioner and tries to lead his boys to the contemplation of a God who loves them, and who is merciful. However, he does expect from them an authentic Christian life: "God is merciful and just. He is merciful towards those who want to benefit from his mercy, but he unleashes the rigour of his justice on anyone who does not want to profit from his mercy".³³

I conclude this short section referring to Don Bosco by recalling once again that for him the sacraments were channels of divine mercy, and Mary was the preferred channel for the grace and the mercy of God. Any educational or pastoral activity of Don Bosco without reference to the presence of Mary the Immaculate Help of Christians would be unthinkable.

5. MERCY IN THE SALESIAN HOUSE

Some may perhaps find a little surprising the title I have given to this part of the letter. It is because I want to draw attention as far as possible to the message of this jubilee year and to see it as a Church event addressed also to us and to the charism that we safeguard and bring to life. I should like to prevent this year of mercy becoming merely some sort of 'slogan' that many talk about but which then passes by leaving little trace. We cannot allow that to happen. On the contrary it is and must be a strong call to conversion and to authenticity.

5.1. The proclamation of the Mercy of God in a climate of suffering

In the current social situation in which we are faced with a climate of suffering never imagined, this reminder from the

³³ *Il mese di maggio consacrato a Maria SS.ma ad uso del popolo*, Torino 1858, giorno 20, pag. 131. In E. ALBUQUERQUE, o.c. 27

Church about mercy takes on a strong evangelical tone. As the Church, in this climate it is necessary to take up with serene and sincere self-criticism, what Pope Francis says: "Perhaps we have long since forgotten how to show and live the way of mercy... The time has come for the Church to take up the joyful call to mercy once more. It is time to return to the basics and to bear the weaknesses and struggles of our brothers and sisters".³⁴

We know that reading the signs of the times is not easy, but in the light of the discernment undertaken under the guidance of the Holy Spirit it is possible and necessary. For this reason we have to ask ourselves what this proclamation of Mercy means and how do we carry it out in the Salesian houses in which we find ourselves around the world; in places where there is killing in the name of God, and in his name bombs are planted and violent attacks launched; in the Salesian centres close to where there is war and where there are large numbers of refugees; but also in those parts of the world where racist and xenophobic attitudes proliferate.

In the face of situations like this can we be neutral or look away as though all this had nothing to do with us? Certainly not! There can never be any 'Salesian neutrality' in the face of such situations and our responses cannot be anything other than those of the Gospel with a commitment to live according to the invitation of Pope Francis seeking to live the Mercy of God with all its implications, a commitment that is not short-term but constant and continuous for the long-term. The Pope invites us to listen to the words of Jesus who "has made mercy an ideal of life and a criterion for the credibility of our faith: "Blessed are the merciful, for they shall obtain mercy» (*Mt 5,7*) ... As the Father loves, so do his children",³⁵ says the Pope.

There is a desire to try to live the mercy of God on our part and that of Salesian centres around the world in this climate of suffering; to open our hearts to the many people who are living

³⁴ MV, 10.

³⁵ MV, 9.

in precarious situations and are suffering; to be close to those who have no voice to bring them the justice they deserve, to cure life's wounds with fraternity and solidarity, and to stay far away from that indifference which besides not helping humiliates.

"Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity!"³⁶ May their cry become ours and in every house of Don Bosco may the proclamation of mercy be heard through practical action on behalf of the poorest.

5.2. Living the personal experience of the Mercy of God

Thinking how to live in our Salesian centres in a way full of mercy in this special year and in the future, does not primarily mean seeing what we can do to make others feel at home and to serve them better. This too, certainly, but in the first place it means putting ourselves in the position of accepting and wanting to live ourselves the experience of mercy.

On the occasion of the new millennium in 2000 and of the jubilee proclaimed by Pope John Paul II, who presented that Holy Year as an occasion for a call to conversion, given the nature of the Jubilee Year, Fr Vecchi wrote a letter on reconciliation, in which he wrote: "For us too it provides an unusual opportunity to relive the experience of Reconciliation as consecrated Salesians, linking together the theological dimension and those which are human and educative".³⁷

For myself and for all of us I repeat this reminder. Before going out to meet someone who might have need of us, let us have this profound experience of the mercy of God for ourselves.

³⁶ MV, 15.

³⁷ J.E. VECCHI, AGC 369, 4.

We run the risk of being ‘functionaries’ if we are not the first to respond humbly yet deeply to this gift that is being offered to us.

The invitation of the Jubilee of 2000 is being renewed today for us with the words of Pope Francis who tells us that “wherever the Church is present, the mercy of the Father must be evident. In our parishes, communities, associations and movements, in a word, wherever there are Christians, everyone should find an oasis of mercy”.³⁸

In the context of this invitation to reconciliation and the merciful encounter with the Father, the Gospel offers us many encounters of forgiveness and they are always on the initiative of Jesus. It is not the man or the woman who encounters Jesus, nor he or she who asks for forgiveness, but it is Jesus himself who offers it. These people are sometimes the victims of social prejudice or are sick or bearing the weight of an offence. Jesus touches their heart and produces a change of lifestyle. It is like this with Levi, with Zachaeus, with the paralytic, with Peter who denies him, ...

Very different, however, is his relationship with Simon the Pharisee (Lk 7,44b-47) and with so many others. In his case, while being a religious man who knows the teaching of Sacred Scripture he does not recognise the look of forgiveness that Jesus gives him, and precisely on this account he does not manage to love nor to recognise love. He knows about religion and the law and is scrupulous in observing it, irreproachably orthodox, yet quite definitely he does not know God.

On the contrary, the experience of forgiveness found in the Gospel is a grace experience that is overflowing; it is an experience of joy; it is a great feast in heaven for the one who repents, one that scandalizes the people who consider themselves good and justified. It is a banquet to which all are invited and those who consider themselves “people in good standing” are disgusted. In the light of the revelation that Jesus gives us about the Father, “mercy is not only an action of the Father, it becomes a criterion for ascertaining who his true children are. In short, we

³⁸ MV 12.

are called to show mercy because mercy has first been shown to us.³⁹

Reconciled and creators of educational environments that reconcile

This seems to me to be very important. I have said on previous occasions that as educators of young people we are not functionaries or service providers. We are above all believers, and we need to feel that we ourselves have been reconciled, having experienced the Mercy of God. As we look at Don Bosco identifying his educative and pastoral model and seeing him as an evangelizer we are led to reaffirm in the first place in the education of young people the great importance of sacramental reconciliation. From personal experience he considered it a fundamental element for human and Christian development.

The uninterrupted experience of Don Bosco from his earliest years as a teenager, then as a seminarian, later as a young priest and finally as the Don Bosco we all know is presented by Fr Eugenio Ceria in these words: "Don Bosco grew fond of confession from his tenderest years, and no change of circumstances could weaken him in his loving frequent use of it... When he was a student at Chieri and quite free to make his own arrangements he thought immediately of finding a regular confessor... As a priest at Turin he made his weekly confession to Blessed Cafasso, and after the death of the latter he had recourse to the ministry of a holy priest who had been one of his fellow-students and who went every Monday morning to hear confessions in the sacristy of the Church of Mary Help of Christians, and who afterwards asked Don Bosco to hear his own confession.

When he was travelling and his usual confessor was not available, he remained faithful to his custom, having recourse to a Salesian or others as opportunity offered. During his stay in Rome,

³⁹ MV 9.

for instance, for a period of two months in 1867, he made his weekly confession to Fr Vasco, a Jesuit he had known at Turin.

His sons were at first hesitant to do so, but he replied: "Come now; please do Don Bosco this kindness and let him make his confession".⁴⁰

All of this tells us how he understood what can bring peace and inner joy to a boy and how he could speak about the fatherly and unconditional welcome of God. It was possible because he himself had experienced it and for him it had become something more important than "an occasional practice of piety or a priestly service. It was a new area in which is set the whole of life, all that Jesus meant when he said "be converted". This is also true in our own case. Through the grace of unity, personal experience of Reconciliation and pedagogical and pastoral practice mutually strengthen each other. Reconciled ourselves we become craftsmen and mediators of reconciliation",⁴¹ and so we put ourselves to work, or better still take up the educational challenge of putting young people in contact with a *circuit of grace*.

5.3. Mercy means having the 'Heart of the Good Shepherd'

A distinguishing feature of our being Salesians is sensitivity to the idea of Christ the Good Shepherd (Jn 10,3-4), given that the Salesian spirit finds its model and its source in the heart of Christ himself, Apostle of the Father, in whom the role as the Good Shepherd stands out.

With this model of the Lord Jesus we really believe that love is the most appropriate way to serve the young – which we do with an "untiring affection" and with "familiarity" – Salesian names for love applied to young people".⁴²

In this ecclesial and spiritual setting Mercy needs to take very practical forms so as to express to the utmost degree those fea-

⁴⁰ E. CERIA, *Don Bosco with God*. Quoted in VECCHI J.E., AGC 369, 38-39.

⁴¹ J. E. VECCHI, o.c. 44.

⁴² SGC, 93.

tures that are our special characteristics from a charismatic point of view. Sharing in the fatherhood of God, the signs of this fatherhood need to be the same as those so clearly manifested by Jesus: gratitude to the Father for the gift of a divine vocation offered to all his sons and daughters, predilection for the little ones and the poor, zeal in preaching, healing and saving, likewise his gentleness and self-giving,⁴³ and also the features of Don Bosco, such as his gestures of kindness, the affection that the sons feel, an affection and kindness inspired by the love of God and by the gentleness of Christ. His goodness is that of someone who seeks the happiness of others. His affection, loving kindness, and warm welcome are the result of the right combination of affection and a sense of responsibility: a loving and understanding kindness, and at the same time with a sense of responsibility that is challenging in the lives of his boys. And because in his kindness he feels himself a father to his boys he wants to draw them to the mystery of God and put them in contact with Him for all eternity.⁴⁴

Living the mercy of God in our centres with this understanding should mean that we believe that even today as with Jesus in the Gospel (Lk 7,50; Mt 9,22; Mk 5,34; Lk 8,48), it is a matter of having real experiences of human love that alleviate the burdens of life, and that lift people up from the dust. To be able to experience the Mercy of God through human contacts and through faith, even through our mediations poor and human though they may be, is a real and genuine experience of healing much deeper than that of physical health. It is to have the experience that we are loved and that we can love in spite of everything. It is in this that being Christians really consists, in believing in God's love for us. (Cf. 1 Jn 4,16).

So when a boy, a girl, a young person has the experience of meeting a true educator who offers them a life, and is devoting their own life every day fully committed to their service, they have an experience of how God loves them in a special and unique

⁴³ Cf. Const. 11.

⁴⁴ Cf. J. E. VECCHI, *Spiritualità salesiana*. Elle Di Ci, Torino, 2001, 175-177.

way. This is what it means to incarnate the heart of Christ the Good Shepherd, to the point where should anyone want to harm “the sheep of the flock” they would first have to deal with the one who is guiding them with the love of an educator, a brother, a sister a friend. ... Interesting in this regard is the comment of an exegete who gives a modern example of the shepherd who lies down to sleep across the gateway so that he is both shepherd and door-keeper for the animals. We could put into the shepherd’s mouth and also on the lips of Don Bosco, the words: “If they want to reach my sheep they will first have to get past me”.⁴⁵

5.4. Mercy means that spiritual and educational experience called the “Preventive System”

The spiritual and educational experience lived by Don Bosco with the boys of the first oratory, which he called the Preventive System, was for him a love that is given gratuitously, inspired by the love of God. Received from Don Bosco, it is for us the way of living and of working in order to communicate the Gospel and to save the young, with them and through them.⁴⁶

Don Bosco’s way of living with the boys of the first oratory, undertaken in joy and in a family style is the centre of the Salesian spirit, in which “kindness (‘the fourth vow’, linked to the Salesian name) is nothing other than the practice of the preventive system lived with the young people and which is not only ‘the system of kindness’ but ‘the kindness of the system’”.⁴⁷

Naturally I refer to the Preventive System, intimately linked to the Salesian spirit (given that this is put into practice and incarnated in a unique way in the former), not to undertake any kind a pedagogical study of it, but to remind ourselves that in the Sale-

⁴⁵ Cf. P. CHÁVEZ, AGC n° 384, 2003, 26-27

⁴⁶ Cf. Const. 20

⁴⁷ A. CAVIGLIA, *La pedagogia di Don nBosco*, Rom, 1935, 14-15. Cf. ACS n° 290, 1978, quoted in *El Proyecto devida de los salesianos de Don Bosco*, Marid, CCS 1987, 253. Cf. *Salesian Youth Ministry. Frame of Reference*. Chapter IV, *The preventive system, a spiritual and educational experience*, Rome 2014, 83-111.

sian spirit and in its expression, we have so very many elements and characteristic features that, lived with conviction and authenticity, make mercy a reality in every Salesian house in the world. These elements and aspects of mercy that we need to live are:

- an educative presence that is persuasive and creates trust;
- a way of acting that, guided by the heart, seeks only what is best for the boy, the girl, the teenager, the young person;
- a love that gives itself freely without seeking recompense;
- the constant exercise of a love that makes a person love because love builds up the individual;
- an educative presence that is open, cordial, that takes the first step in welcoming always with kindness, respect and patience;
- a preferential option for the young since this is an article of the “Salesian creed: ‘we really believe that God loves the young’”;
- “a language of the heart that means accepting them as they are, spending time with them, showing that you want to share their tastes and interests and enjoy doing so, demonstrating trust, tolerance and forgiveness”.⁴⁸

It is for this reason that I believe we should never grow tired of studying, understanding and appreciating more and more this aspect of the Salesian spirit which takes practical form in the way we act and live our lives according to a system that Don Bosco himself in a letter to James Costamagna, Provincial in Argentina, on 10 August 1885 wrote about: “I should like to have at my side all my sons and the sisters in America... I should like to give them all a talk about the Salesian spirit which ought to nourish and guide our activities and everything we say. May our system be the preventive system... may our lessons be guided by the word gentleness, love, patience... May every Salesian become the friend of all, and never seek revenge; being ready to forgive without ever calling to mind the things he has already forgiven... Gentleness in speaking, in acting and in admonishing achieves everything and wins over everyone”.⁴⁹

⁴⁸ Cf. P. CHÁVEZ, AGC n 400, 2007, 14.

⁴⁹ E. CERIA, *Epistolario IV*, Torino 1959, 332, quoted in *Project of life...* 256.

Finally I have to admit that I cannot let pass the opportunity to recall for those who knew it and to tell others about this valuable testimony of P. Duvallet, for twenty years the collaborator of Abbé Pierre in the apostolate of the re-education of young people. In it he speaks about the most precious treasure that we have in connection with our educational and evangelizing spirit and practice. He said: "You have works, colleges, oratories for the young but you have only one treasure: *the pedagogy of Don Bosco*. In a world in which the young are betrayed, exploited, crushed and taken advantage of the Lord has placed in your hands a pedagogy in which reigns respect for the young person, his greatness and fragility, his dignity as a son of God. Preserve it, renew it, rejuvenate it and adapt it to these young people of the XXth century and to their dramatic situations, which Don Bosco could not have known about. But please, preserve it. Change everything, if necessary lose your houses but preserve this treasure, so that thousands of hearts may learn the way of loving and saving young people that is Don Bosco's heritage".⁵⁰

5.5. A mercy that is expressed in justice

I will expand on the title of this section. It is a question of mercy that takes practical form in *justice* in our Salesian centres around the world because the mercy that we receive from God in this jubilee year, and always, also has for us a Salesian interpretation of the justice that is lived and that is and must be found in our houses.

For us the Mercy of God must be translated principally into the justice that we must seek, practise and also demand, especially in regard to those people who in some way "depend" on us.

⁵⁰ AA.VV. *Il sistema preventivo di Don Bosco tra pedagogia antica e nuova*, documents of the Salesian European Congress on the educational system of Don Bosco. Elledici, Turin, 1974, 314.

⁵¹ Synod of Bishops: *Justice in the world*. Vatican City 1971. Quoted in SGC, 67.

The Synod of Bishops in 1971 had already stated: "The problem of justice in the world is one of the most vast, grave and urgent of contemporary society. It is the central problem of world society today".⁵¹ We know very well that this continues to be one of the great issues in our world. Pope Francis, in the text of the proclamation of the jubilee year calling all to conversion in an encounter with the Lord speaks about the evil committed, even serious crimes, and calls for all to "listen to the cry of innocent people who are deprived of their property, their dignity, their feelings, and even their very lives".⁵²

This situation of suffering demands of us, with the sensitivity of the sons and daughters of Don Bosco and as consecrated persons, that we continue to remain at the side of the poor in the face of every kind of injustice, working to reawaken our own consciences and those of others, before every kind of poverty and need, including the evangelical virtue of a commitment to justice. It is up to us in this situation to receive and to offer mercy, to act in such a way that *the practice of justice be a distinctive feature of our Salesian houses around the world*, facing up to the issues of justice or injustice with a real 'scrutinium', asking ourselves whether this really is for us an indispensable foundation and principle.

This comes down to some very simple but at the same time decisive matters, as for example, ensuring that there are work contracts which are observed so that the rights of people are defended. It means that in our centres just wages are paid; it means that we are always correct in the management of money especially when it is a matter of paying people; it means that we select people for the various services and positions in our centres according to the criteria of their preparation, their suitability and background, and never for under-the-counter reasons of 'friendship' or an exchange of favours; it means that we are prepared to deal with the situations that arise day by day, even if they are inconvenient if what is involved is justice and the rights

⁵² MV, 19.

of others, especially if they are under age and therefore more weak and less protected.

All of this and much more is the expression and the manifestation of the Mercy of God for these people, once again through our humble mediation. This very practical approach which I want everyone to adopt has in itself serious theological connotations. When I seek justice this makes me love with God's own love and leads me at the same time to love God because justice has God as its ultimate goal. To recognise the rights of another person is to recognise the rights of God who reveals himself in the face of the other (1 Cor 11,7); it is to recognise "the rights of Christ who makes demands through the sacrament of the brother... so that the Lord considers as referred to himself all the concern that we have shown with regard to our brother (Cf. Mt 25,34-40). It is for this reason that "injustice nowadays in its various forms, denying the dignity of the rights of men the image of God and the brother of Christ, constitutes a *practical atheism*, a denial of God".⁵³

5.6. Mary, Mother of Mercy

The Pope concludes the document 'Misericordiae Vultus' turning his thoughts to Mary the Mother of Mercy, with the hope that for us the sweetness of her maternal face may be with us in this Holy Year so that we may discover once again the joy of the tenderness of God.

Mary is recognised as The One who has experienced the Mercy of God from the beginning of her life; a mercy lived in the depth of her heart, as she recognises the total gift of her life, of her being chosen, and of the constant protection of God who 'covers her with his shadow' in spite of the fact that she considered herself to be a true pilgrim in the faith,

⁵³ XXXII General Congregation of the Society of Jesus, *Decree IV*, n. 29, quoted in the *Nuovo Dizionario di Teologia Morale*, Paoline, Milano, 1990, 510.

“No one has penetrated the profound mystery of the incarnation like Mary. Her entire life was patterned after the presence of mercy made flesh. The Mother of the Crucified and Risen One has entered the sanctuary of divine mercy because she participated intimately in the mystery of His love”.⁵⁴

We are invited to discover and to recognise the Mercy of God in our lives and to be grateful for it. We are invited to realise that everything in us is a gift from God and that his Love for us is totally gratuitous and in no way ‘in response to our merits.’ This requires from us simplicity and humility so that we give up our potential arrogance and like Mary continue to pursue a genuine journey of faith which means accepting God into our lives without reservation and discovering, little by little, very often without understanding it, how his will and his Mercy have accompanied and blessed our life.

So it was for Mary and “it could be said that only in the bright light of the resurrection was Mary able to fully accept the Mystery of her Son even though she had already said yes to the Father’s plan and had allowed herself to be led by the Spirit”.⁵⁵

I finish this letter entrusting to Mary the Mother of Mercy this suffering world as it is a pilgrim Church which has to follow in the footsteps of the Lord, and in a special way recommending to our Mother the whole Salesian Family which seeks to undertake a journey of Mercy and fidelity.

O Mother of infinite Mercy,
who deigned to come to our aid,
help us to be free from all that could imprison us.

Strengthen our faith,
so that we may also be Merciful
as you were
and we may follow the call received from the Lord.

⁵⁴ MV 24.

⁵⁵ CHÁVEZ P., *Witnesses of the living God*, LEV, Rome 2012, 328.

Protect day and night
our steps along the way
and free us from all evil!

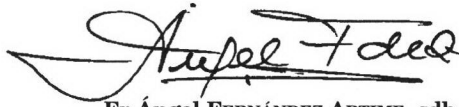
Care for our families and communities,
for our Salesian Family
and the young people you have entrusted to us.

O Mother of infinite Mercy,
may your presence
be born again in our hearts.

May your Motherly loving gaze
guide the inner journey we have to make.

May your blessed hands bless
the Mission that we have to undertake.

O Mother of infinite Mercy,
may Your Heart unite us
with the Heart of Christ,
and may nothing separate us from Him and from You.
Amen.

A stylized, handwritten signature in dark ink, appearing to read 'Ángel Fernández'.

Fr Ángel FERNÁNDEZ ARTIME, sdb
Rector Major

2. GUIDELINES AND DIRECTIVES

2.1 SITUATIONS TO REGULARIZE

Fr Francesco CEREDA

Vicar of the Rector Major

I wish to bring to your attention two questions concerning religious discipline with regard to the life of the confrères and to community life, and which have repercussions on the life of the Province. Sometimes these situations are not taken into serious account, whereas, on the contrary, they require to be faced without delay: waiting too long does not solve the problems, but aggravates them.

1. Absence from the religious community

First of all we must face the situations of absence from the religious community that may take place in each Province or Vice-Province. There are three types of absence from the community: legitimate absence, absence in the process of definition, illegitimate absence.

1.1. *Legitimate absence*: this is the case of those confrères who have a position regulated by a rescript. It can be a year of absence from the religious community authorized by the Provincial and the Provincial Council, an absence for reasons of apostolate, exclaustation, a trial passage to another religious Institute, an indult to leave the Congregation in view of incardination, “with prior experience” in a diocese.

The confrères who are in such situations reside in their community until the rescript is given with which they are authorized to be absent from the religious community, or the executive decree of the Bishop who accepts “ad experimentum”, or the letter of the Superior general of the religious institute which the confrère wishes to join.

After the acts required by canonical norms for each situation are formally completed, the confrères remain members of the Congregation and are listed in the Provincial house with the note “provisionally absent”.

1.2. *Absence in the process of definition*: this is the case of those confrères who have already submitted a request of dispensation from celibacy and from the obligations deriving from the ordination or who have requested the indult to leave the Congregation. These confrères are recorded in the final list of the *Annuario* 2016 of the Congregation, with the abbreviation “F”. The process to deal with such situations and to collect the necessary documentation must start promptly and must be done within a reasonable lapse of time, so as to reach a quick solution.

1.3. *Illegitimate Absence*: this is the case of those confrères who have left the community without permission of the Superior or who contracted civil marriage. They are recorded in the final list of the *Annuario* 2016 with the abbreviation “F”. Confrères thus listed are not included in any community: they are precisely absent. We would like that before reaching the compilation of *Annuario* 2017, and in any case before the next General Chapter, all these situations be regularized.

We must be aware that their situation is irregular and must be dealt with and clarified quickly, also in order to avoid situations of open counter-witness regarding the obligations freely undertaken with religious profession and with the priestly or diaconal ordination.

The Secretary general will point out the situations and the way to deal with them consulting, if needed, the Juridical Office and the Vicar of the Rector Major. It is good to remember that “a member who is absent from a religious house illegitimately with the intention of withdrawing from the power of the superiors is to be sought out solicitously by them and is to be helped to return to and persevere in his or her vocation” (can. 665 §2 CIC).

If the situation is irreversible, it will be necessary to send, case by case, a request of dispensation from celibacy or a request of indult to leave the Congregation. If such an invitation remains without any effect, it must be assessed whether there are the conditions to start a process of dismissal (cf. “Juridical Elements” nn. 104-114).

2. Consistency of Communities

In many Provinces and Vice-Provinces of the Congregation, during this period of the year, changes in the communities and of tasks of the confrères are taking place. This is then the time to regularize the situations of the communities. It is a matter of putting into practice what has been given as a guideline in AGC 422 concerning the consistency of communities.

2.1. *Communities canonically erected*: we must strengthen these communities, ensuring in them the presence of at least 4 perpetually professed confrères. You can find in the Annuario 2016 the situation of your communities that are canonically erected: in some Provinces they are often comprised of 2 or 3 confrères and among them there are temporary professed; such situations must be overcome through a strengthening of the communities.

2.2. *Communities not canonically erected*: we must render autonomous those communities so called “linked to other communities”, so as to arrive in due time to their canonical erection. These communities are legitimately constituted, even though they are not yet canonically erected; they must be comprised of at least 3 perpetually professed confrères, one of whom will be in charge of the Community, and there should not be any temporary professed confrère. This is also another step to make.

Such actions are demanding and require a careful distribution of the confrères of the Province or Vice-Province and above

all the implementation of the “reshaping of presences”, even by entrusting the works to lay administration or by closing communities and works. The intervention made on the consistency of the communities will visibly appear in the *Annuario* 2017.

2.2 PRESENCE IN SOCIAL NETWORKS¹

Fr Filiberto GONZÁLEZ

General Councillor for Social Communication

Introduction

Social networks² are a new form of communication. They are used in the first place for the exchange of experiences and opinions, for communicating with friends and remaining in contact with acquaintances in an ever-more internet-connected society.

They have a fundamental role in the reality of many persons and institutions, because they make it possible to get acquainted with new persons and new places, to be informed of events in the world in an immediate way, to have a dialogue and create new groups with diverse aims and functions.

Through *Facebook*, *Twitter*, *Youtube*, *Instagram*, *MySpace*, *Linkedin*, *Whatsapp* and many other social networks, links are created among people from many different parts of the world that till a few years ago it was even impossible to imagine. With a simple access one can immediately discover what is happening thousands of miles away.

Besides, the platforms in the network bring great advantages to users who become both consumers and producers of informa-

¹ Letter of POPE FRANCIS to Fr Àngel Fernández Artime, Rector Major of the Salesians, on the Bicentenary of St. John Bosco's birth: *Like Don Bosco, with the Young for the Young*, 24.06.2015: "In particular, I want to point out *two tasks* that arise today from a discernment of the youth reality: the first is that of *educating, in accordance with a Christian anthropology, to the language of the new means of social communication and of the social networks*, that deeply shape the cultural and value systems of the young, and therefore their outlook on the reality of man and religion".

² With the expression *social networks* we refer to all contents and platforms of the internet, that allow users to exchange information and contents such as photos, videos, stories, experiences and opinions.

tion, because the same modalities of use are potentially available to all. In social networks all users are also creators, actors, simultaneously and permanently visible.

We have to reflect on our presence and participation, on the cultural and relational changes that *social media* introduced³, on our use of social networks. They bring great benefits, but they also bring risks for persons and institutions, if we do not know how to live with them, if we do not use them in a proper way. Technology is neither good nor bad, it is part of culture, and we must therefore understand and learn its language, its advantages and its limits⁴.

The following guidelines are for all the Salesians and lay collaborators in the Houses or Institutions that refer to every Province or Vice-Province of the Salesians of Don Bosco⁵.

Salesians and Social Networks⁶

It was said that Web 2.0 indicates two things: "First, the user of the network passes from being a consumer of contents to a producer in the construction and elaboration of the same. Second, Web 2.0 is a web platform, not a social network". However, it is possible to create a space for a work of collaboration and participation which breaks the previous hierarchical and unidirectional models of learning, of production and creation of information, of what is the object of communication and information.

³ Salesian System of Social Communication, *Guidelines for the Salesian Congregation*, Editrice SDB, 2nd Edition, Rome, 2011, p. 9.

⁴ Cfr. General Chapter XXVI of the Salesians of Don Bosco, N° 99, 109; Cfr. The Formation of the Salesians of Don Bosco, *Ratio Fundamental Institutionis Studiorum*, Third Edition, Rome, 2000, N° 141.

⁵ The present document, in its structure and contents, is inspired to the guidelines adopted in the Salesian Province of Germany (GER), and was revised and enriched by all the Delegates for SC and by the General Council.

⁶ Cfr. Fr PASCUAL CHÁVEZ, *With the Courage of Don Bosco in the New Frontiers of Social Communication*, AGC 390.

For the Salesians of Don Bosco (SDB) and their close collaborators, Web 2.0 is an opportunity to be present, to spread the values of the Charism and of the Salesian Institution, to get in touch with many people, especially the young and the educators that inhabit social networks. Through them we can be multipliers of Don Bosco's message and mission⁷. Today good ideas and personal and institutional values can be reached all over the world with a click. The effect is obviously not to be taken for granted, the contents must be presented in a modern language, in appropriate moments, with adequate modalities and technology. Not every means nor any modality can be adequate for any type of information or communication. Unless the basic principles are taken into account, there is the risk to waste time and thwart the message.

For many people who see the profiles of the Salesians and their collaborators in social networks, it is not easy to distinguish between identity, work, and private life. Salesians and collaborators are seen not only as individuals, but as representatives of Don Bosco and of the Salesian Congregation. Because of this, it is very important to be aware that there is a very thin line that separates the fundamental right of freedom of expression and the tight reference to the Salesian Congregation, as if one were its representative.

Every individual comment, expression or image can be interpreted as a sign of what Salesians in the world believe, think and do. Hence, the great responsibility when one is present in social networks. In this field, the value of reserve and privacy is much different compared to the one existing in social relations and in physical places. It is very important to make good use of space and time *on line*, because it is there that we live and become visible to all, especially to adolescents, young people and adults, to whom we are an important point of reference in their lives.

⁷ Cfr. General Chapter 27 of the Salesians of Don Bosco, N° 25.

In this new digital reality, which has its own concepts of presence, respect, information and work, the Salesian Congregation enters and uses the channels of communication to:

- Collaborate in the evangelizing mission⁸ of the Church, providing information on the most important events and on the messages of the Pope.
- Identify the Salesian Congregation as a religious community of consecrated people, founded by Don Bosco, for a mission of evangelization and education of children, adolescents and youths of popular environments⁹.
- Inform on the activities of Provinces, their sectors and houses (schools, parishes, oratories, missions, social centres, enterprises and production in communication, etc.)¹⁰.
- Transmit a positive image of our mission in a transparent, authentic and modern way.
- Maintain an attitude of constant attention, exchanging information and experiences of the daily work, according to the targets and values of the institution.
- Encourage the knowledge of Don Bosco, of the Congregation and the Salesian Family, to participate in their projects, which are spread in over 130 countries¹¹.
- Put adolescents, young people, educators and parents in contact with our ideas, proposals and actions, giving them the opportunity to participate and collaborate in a concrete way according to their own condition.
- Accompany, as Don Bosco did, being the “assistants” of adolescents and young people¹² in the virtual world.

⁸ Cfr. Constitutions of the Society of St. Francis de Sales, art. 6.

⁹ Ibid, art. 2, 43.

¹⁰ Cfr. The Formation of the Salesians of Don Bosco, *Ratio Fundamentalis Institutionis Studiorum*, 3rd Edition, Rome, 2000, N° 71.

¹¹ Cfr. General Chapter 26 of the Salesians of Don Bosco, N° 11.

¹² Cf. Constitutions of the Society of St. Francis de Sales, 39.

- Provide pastoral, spiritual, social and cultural subsidies that favour the formation of the Salesian Family and of all persons interested in it¹³.
- Be a point of reference and exchange to the many persons interested in the youth, in social and educational themes, in the charismatic perspective of Don Bosco.

Some Guidelines

The following guidelines¹⁴ aim at offering some advice for a secure and conscious use of social networks, to learn to share and relate in the Internet in an ethical and correct way.

1. Presence in Social Networks: Identifiability and Responsibility

The new technologies and social networks of the XXI century dissolve the borders between professional and private communication. Identifying oneself as a member of the Salesian Congregation or as a collaborator – employee in a house of the Salesians of Don Bosco, is certainly a personal choice. However, the identity as a consecrated Salesian, employee or collaborator, must be acknowledged by friends, acquaintances and colleagues, as well as by those who are part of such environments, to be transparent, authentic and with an individual responsibility (i.e. there might be even serious consequences for individuals, the community or the entire Congregation).

¹³ Cf. Dicastery for Formation and Dicastery for Social Communication, *“Elements for the Formation of Salesians in Communication”*, Salesians of Don Bosco, Rome, 2015.

¹⁴ The present version is inspired to the guidelines of the “Deutsche Bischofskonferenz”, to the “Guidelines for the social networks of the collaborators of the Church and guidelines for the use of social media for the members and staff of the Deutschen Ordensobernkongregation e.V. (DOK)”, and to the norms for the use of social media of Deutscher Caritasverband. Besides, reference was also made to the “Guidelines on Social Media” of the Commission of the city of Berlin and of the Austrian Red Cross.

Therefore SDBs, employees and collaborators who are in Social Networks:

- Must have a profile according to their own identity which is defined by functions, tasks and the mission entrusted to them in the house.
- Must request permission from authorized persons to use the logotype or the badge of the institution in their own profile or for other publications.
- Are responsible for the information they share, the comments they make and the photographs and videos they post. The world of the network does not delete any information, any published image or video.
- Must be careful of comments, so as not to encourage gossip, half-truths or spread suspicion among people.
- Must commit themselves to correct wrong statements or contradictory indications, including dates and sources, where needed. Acknowledging one's own mistakes is the sign of a mature person.

2. Presence in Social Networks: Communication of Contents

Social networks are public spaces of communication, and therefore what is published is potentially visible to all and this implies risks, such as the involuntary distribution of information, but it also offers the possibility of a direct and rapid exchange.

Therefore, SDBs, employees and collaborators are invited to:

- Sustain the work of the Salesian Congregation, sharing the contents that are transmitted through official channels, leaving room to opinion and objective and constructive criticism.
- Participate in discussions risen in the official channels of the Salesians of Don Bosco, where they can contribute with their own experience, knowledge and opinion.

- Provide help or pastoral advice, and be open to dialogue and exchange of information. If the request is beyond their own experience and capability, they must indicate some other competent people to address, keeping in mind that if the information provided is not adequate, the image and the educative-pastoral work of the Institution can be harmed.
- Accept the friendship and connection with other social institutions or persons who can contribute to creating a spirit of solidarity, but paying attention not to 'click' too fast the 'like' or 'unlike' key or not to enter in touch with other people before observing their profile and points of view, because this might be against the convictions and the values of the Institution.
- Share contents (messages, images or videos) that are consistent with one's own vocation and role inside the Institution, that may set a good example to children, adolescents and young people with whom we work. In fact, they, like their parents and colleagues, can see the profiles and the contents that are published, and therefore images that are not consistent with one's own vocation and role or that might be misunderstood, must be avoided.
- Before sharing and spreading contents in social networks, it is important to check the sources and the accuracy of the information. It is neither ethical nor educative to share false contents. People trust us and consider us as reliable sources. It is our duty to be responsible.
- Observe the copyright: to share and spread contents that do not belong to us, it is necessary to quote the author or at least the source from which they have been copied.
- Overcome the temptation to publish and visualize personal problems or of unease with others (especially on Facebook timeline and the like).
- Know and act in conformity with the legal norms existing in one's own country when information is exchanged especially with children and adolescents.

- Keep in mind that all pornographic material is morally unacceptable in the Congregation and it is illegal, and therefore the publication of such a material is prohibited.
- Avoid that readers may draw equivocal conclusions. It is advisable to avoid political declarations.

3. Presence in Social Networks: Respectful Relationships with Others

Being part of the Catholic Church, SDBs and all lay people who collaborate with the Salesian Congregation, even if with different forms of thought, must express themselves in a polite, credible and respectful way. The “style of the Preventive System”¹⁵ must be present in the messages and the means chosen to publish them, making sure that they contain the following characteristics: proactivity and prudence, optimism and realism, innovation and interdiscipline, ethics and professionalism. To us it is important that in both realities, the physical and the virtual ones, even remaining firm in our positions, we respect those who have a different opinion from ours.

This therefore implies:

- To be tolerant and open to other opinions.
- To use, in case of warm discussions, a style of language that is balanced and serene and that expresses esteem.
- To stay calm and objective even if the reasons produced are not so convincing.
- To respect what is considered sacred to us and to other religions.
- To be careful that *online* platforms do not become a place to defame, violate human rights, a place of intolerance, of contempt of the colour of the skin, of the place of birth, or of any other expression that might lead to misunderstanding in this sense.

¹⁵ Cf. Constitutions of the Society of St. Francis de Sales, artt. 20, 38.

- Not to provoke inflamed debates and not to join the discussion if there are any; and if one is involved in a discussion, to remain calm, objective and open to dialogue. To be the first to apologize if there has been a mistake.
- To avoid ironical messages and a language that may easily incense the spirits and give rise to polemics.

4. Presence in Social Networks: Problems and Privacy

The obligation to privacy and discretion applies also to social networks.

Therefore:

- All internal information, that is part of protected institutional data, cannot be published.
- Confidential information and personal data must not become part of public discussion in social networks.
- The privacy of all must be respected; therefore other people's faults, mistakes or work and family problems must not be published.
- In case one discovers or is witness of crimes, they must refer to the competent authorities.
- In case of uncertainty before a publication, one must get in touch with the supervisor, the Delegate for Social Communication or, if needed, with the Provincial.

5. Presence in Social Networks: security, rights and obligations

One must learn to be updated on the use of social networks. Do not forget that contents such as images, videos, information on the profile and comments are potentially visible to all and that some Internet applications may provide access to all data. As a matter of fact, every type of publication becomes an element that leads to delineate virtual personality.

Therefore:

- Pay attention to the personal and professional profile.
- Do not spread too many personal details in public.
- Pay attention to the configuration of “security and privacy”.
- Before creating a profile, read the contractual terms and conditions of the relevant social network. Should there be any problems with the applications, ask the Delegate for Social Communication.
- Respect the copyright, always applying the following rule: use only files, images, graphics, musical pieces or videos for which you are sure that you have the copyright, and always quote the author.
- If you publish images, it is necessary to have the permit of those who are in the photo. If there are children or adolescents, it is necessary to have a written permission from their tutors. The form may be requested from the Delegate for Social Communications.
- If you want to use social networks as a platform to create work networks, before using the logo of the Congregation it is necessary to have the consent of the Superior.
- The Provinces and related houses of SDBs must follow uniform and shared norms and modalities for the use of the logo of the Province and of the Salesians of Don Bosco.
- The persons who belong to any degree of the Institution, who make an improper use of social networks and of *social media* are morally and legally responsible, for themselves, of their actions.

The activities of the Province of the Salesians of Don Bosco in the means of social communication are directed and coordinated by the Delegates for Social Communications under the supervision of the Provincial.

4. ACTIVITIES OF THE GENERAL COUNCIL

4.1 Chronicle of the Rector Major

Below are some of the main activities of the Rector Major from January to June 2016.

– **January 2016**

The Rector Major begins the year 2016 at home with his family, in Asturias, Spain.

On the 5th he presides over the Eucharist during the celebration of the Provincial Chapter of the Circumscription of Central Italy (ICC), which is held at the 'Salesianum'. Successively, from the 7th, there are the plenary sessions of the General Council, which will finish on January 28th. During all this period he has many talks with his Vicar and with the various Councillors. Worth mentioning are also the personal talks with the newly appointed provincials and with other Provincials passing in Rome, with the Rector and with other members of UPS, and with other confrères.

An important moment in the month of January is the participation of the Rector Major in the *Days of Spirituality of the Salesian Family*, which gather diverse groups of the Salesian Family in

the world, and were held between January 14th and 17th at the 'Salesianum'.

On the 19th he delivers the 'Buona Notte' to the communities of UPS and on the following day he participates in the encounter of new FMA Provincials, in the General House.

On January 22nd he encounters the participants in a meeting of entrepreneurs who collaborate with the Salesians in the field of Vocational Formation, a meeting organized by CNOS-FAP (Italy) and the Dicastery of Youth Ministry. In the afternoon, together with his secretary, he goes to Spain, where on the 23rd and 24th he meets the two Provincial Councils of Spain (SSM e SMX), thus preparing his visit to the Provinces which will take place at the end of April.

After the plenary session of the General Council, on Friday 29th the Rector Major, with his secretary, departs to Lungi, in Sierra Leone, to celebrate the Feast of Don Bosco and begin his *visit to AFW Province*. In choosing that place, he thought of the "thank you" to tell the Salesians and the young people of SYM for the assistance provided in the

previous year – with the help of God and of Don Bosco – to the villages in the prevention of Ebola epidemics and for their service of reception and relocation of hundreds of boys and girls orphaned by this illness. The visit to this Province will last till February 7th.

Some of the most significant moments are to be underscored: on January 30th the Rector Major could visit the “Pademba Prison”, in the centre of Freetown, very close to the Salesian house, where he prayed with over one hundred young detainees. He later had lunch in the Salesian house “Don Bosco Fambul Children” with street children, orphans of Ebola and girls liberated from prostitution, in the house ‘Laura Vicuña’.

The Feast of Don Bosco was celebrated with a solemn Eucharist in the “Holy Cross” Salesian parish in Lungi, where later on the Rector Major met the Salesian Family and the young people of Sierra Leone.

– *February 2016*

On February 1st the Rector Major spent a whole day with the confrères of the country. On the next day, Tuesday 2nd, accompanied by the Provincial and his personal secretary, he left to Liberia, where he was welcomed and escorted to the

Salesian house of Monrovia by a group of the presidential guard, for over 50 km.

On the 3rd, in the playground of the house, he met the Salesian Family and the students, presiding over the Eucharist on the Feast of Don Bosco and receiving the promise of the new Salesian Cooperators.

On the 4th he celebrated the Eucharist in St. Joseph’s parish and had an encounter with the confrères who work in Liberia. In the afternoon he departed to Ghana.

In Ashaiman, where the see of the Province is located, he met the confrères of Ghana, the novices and various confrères who had come from Nigeria; he visited the FMAs and met some members of the Salesian Family. On February 5th, he had to change his program because there was no flight to Sunyani, see of the Novitiate. The novices came by car from Accra on the following day, and the day was full of encounters and meetings.

Worth noting is the visit he made to the Don Bosco Centre, where the Salesians take care of young victims of human trafficking, ransomed by the police and given in custody to the Salesians (young people exploited for sexual trafficking, organ trade, child labour, etc.). Worth mentioning is also the meet-

ing with the Provincial Council and the induction of the new Provincial, Fr Michael Karikunnel, in the afternoon of February 7th.

From February 9th to 14th the Rector Major *visits the Vice-Province of Ethiopia (AET)*, arriving in Addis Ababa on the evening of the 8th. On the 9th he visits the house of Mekanissa and Bosco Children, meeting the young students and the street children, as well as the confrères of the Salesian presences in Mekanissa, Gotera and Debrezeit (including the four novices).

On the 10th he flies to the Apostolic Vicariate of Gambella, where he meets the students and the staff; the splits caused by tribal divisions a few days before are being healed, and the Salesian house appears like a space of encounter, forgiveness and sharing.

On his return to the Capital after the visit to the confrères of the Vicariate, on February 11th he has a flight to Axum - Adwa and pays a short visit to the confrères and FMAs of that country, greeted by a group of friends of the Salesian houses, belonging to different religions. He then goes to Adigrat, location of the post-novitiate, where he is welcomed in an atmosphere of true popular feast among the poorest, and where he has lunch with

the confrères of Adigrat, Shiré, Adwa and Makallè, whom he later meets in a moment of sharing on the Congregation and the challenges we have as Salesians.

On the 12th he visits the Salesian presence of Makallè, in Tigray, and in the late afternoon he returns to Addis Ababa.

On the 13th, the entire group goes by car to Zway, where the Rector Major meets the youth of SYM/MGS of the south centre of the country, before the lunch he shares with members of the Salesian Family (FMA, MSMHC from Meki and volunteers). Later on he meets the confrères of the houses of Dilla, Soddo, Adamitullo and Zway.

On the 14th, after the celebration of the Mass and breakfast with the parish community, he returns to the capital. Here he pays a visit to the FMAs of Bole Bulbula. Then, after Vespers and dinner in Gotera, the location of the Vice-Province, he flies back to Rome.

After a brief passage to his hometown, in Asturias (for juridical reasons), on February 17th, in Rome, he encounters the World Council of the Association of Salesian Cooperators and later on a vocational group of the Sicilian Province that was visiting Rome.

From February 18th to 25th he goes to Malta, together with his secre-

tary, for one week of intensive study and practice of the English language, accompanied by Sr. Theresa Curmi and Georgina Grech. During his stay in Malta, he also meets the confrères in Sliema and Dingli.

He returns to Rome on the 25th, on the 26th he gives the "Buona notte" greeting to the Rectors of ICP Circumscription gathered at the 'Salesianum' for the annual retreat, and on the 27th, together with his secretary, he leaves to Phnom Penh, in Cambodia. From February 28th to March 4th he *visits the confrères and Salesian presences in Cambodia and Laos*, which juridically belong to the Province of Thailand (THA). During this visit, the Rector Major is accompanied also by the Regional Councillor, Fr Václav Klement.

Important moments of this visit were: the celebration of the 25th anniversary of the Salesian presence in Cambodia in Phnom Penh; the encounter with the Salesian Family (SDB, Daughters of Mary Help of Christians, Sisters of the Immaculate Heart of Mary, Salesian Cooperators, Past Pupils, Volunteers); the encounter with the students and the staff of Don Bosco School; the solemn Eucharist presided over by the Apostolic Vicar.

In the evening of the 29th, the Rector Major and the group leave

to Siem Reap so as to visit, on the following day, the ancient temple of Angkor Wat and the historical sites of Khmer kingdom.

– **March 2016**

On March 1st, after the visit to Angkor Wat and the historical sites, in the afternoon the Rector Major goes to Sihanoukville, where he meets the Salesians of the Country and the members of the Provincial Council, who had come from Thailand.

On the 2nd, in two different moments he meets all the confrères and the Provincial Council, concluding the morning with the holy Mass and a family lunch. In the afternoon he leaves by car, and after a brief visit to the 'Don Bosco Technical School' in Kep, he returns to Phnom Penh.

On March 3rd, Thursday noon, the Rector Major, his secretary and the Regional Councillor arrive in Vientiane, Laos, where they are welcomed by the two communities present in this country, one of SDBs and one of FMAs. In the afternoon an official welcome is given in the 'Don Bosco Vocational Training Center' also in the presence of members of the government. After this welcome ceremony, also the Bishop of Vientiane comes to the Salesian house for a brief greeting.

On the 4th, after the celebration of the Eucharist, with the confrères and the FMAs, the Rector Major pays a short visit to the house of the FMAs and then goes to the airport for his trip to Manila.

From the evening of March 4th to Sunday evening, March 6th, the Rector Major *visits the Province of Philippines North (FIN)*. In the morning of the 5th he has an encounter with the Provincial Council and successively with a considerable number of confrères. In the afternoon, after the celebration of the Eucharist, he meets a large group of members of the Salesian Family, with a moment of sharing and dialogue on the Salesian reality in the Philippines and the world. Later on he visits the house of street children, called 'Tuloy Sa Don Bosco' (Street Children Village) in Alabang. On Sunday 6th, he visits the presences of Calauan DB and Tondo.

On March 7th and 8th, the Rector Major participates in the *encounter of the Provincials and Delegates of East Asia - Oceania Region* and from the 9th to the 11th, in the *visit to the Province of Philippines South (FIS)*.

Upon his arrival in Bacolod, in Negros island, the Rector Major visits the first Salesian House of the Province, in Victorias, and cel-

ebbrates Mass with the participation of the Salesian Family. Successively, at lunch, he meets the confrères of the island coming from the houses of Dumangas, Mambucal-Granada, Victorias and Bacolod. In the afternoon he departs to Cebu.

On the 10th he meets the confrères of the presences of Davao (Mati, Maa-Dacudao-Buda), Dumaguete and Cebu. In the afternoon he has a meeting with the Provincial Council and then goes to the parish of Lourdes in the popular quarter of 'Punta Princesa', where he meets the Salesian Family and the youth of SYM/MGS and celebrates the Eucharist. He then goes to the presence with street children, called 'Don Bosco Boys Home', in the quarter of Liloan. In the morning of the 11th he meets the children and celebrates the Eucharist, then in the afternoon he goes to the house of Pasil, where he encounters the young of SYM/MGS. In the evening he departs to Rome, where on the following day, Saturday 12th, he has a meeting with the Novice Masters, who were concluding an encounter of the (Italian speaking) Novice Masters organized by the Dicastery for Formation.

From March 14th to 23rd, the Rector Major presides over the '*intermediate session*' of the General

Council. During this time, besides the many talks (starting from the Councillors), it is worth mentioning the 15th, when he delivers a special 'Buona notte' for the inauguration of the new site of 'Agenzia Info Salesiana' (ANS) and the 16th for the meeting with the members of 'Canção Nova' who are in Rome. On March 18th he meets the Ambassador of Panama at the Holy See, Mrs. Miroslava Rosas.

From the 24th to the 28th he is in his hometown in Spain, to celebrate the Easter festivities with his family.

On his return from Spain, on March 29th he leaves with his secretary to Madagascar to pay a *visit to the MDG Vice-Province*, from March 30th to April 4th. For a good part of the journey he is accompanied by the Regional Councillor for Africa and Madagascar, Fr Américo Chausse, by Fr Eusebio Muñoz, Delegate of the Rector Major for the Secretariat of the Salesian Family, and by Fr Giuseppe Casti, World Delegate of Salesian Cooperators.

He begins the visit on the 30th, with a meeting of the Provincial Council in the morning and a meeting with the FMAs in the afternoon in their house. On the 31st there is an encounter with the confrères of the island. In the evening he visits the novitiate in Ambohidratrimo.

– April 2016

In the afternoon of April 1st, he encounters the youth of SYM/MGS, who have come from all over the country and later on the Salesian Family.

On the 2nd, the Rector Major and those accompanying him go by car to Betafo, where they are welcomed with a popular feast in the Municipality of the city; then they go in procession to the Salesian house, where they have lunch. In the afternoon the Rector Major meets many boys and girls and young people of the oratory. He then pays a visit to the neighbouring house of the FMAs, where he meets a large group of sisters. On the following day, Sunday 3rd, he presides over a Mass packed with people in the playground of the house and after lunch returns to Antananarivo.

On the 4th, the Rector Major dedicates the day to personal talks, while he prepares for the encounter with the Provincials. In the following days, from March 5th to 7th, he participates in the *Conference of the Provincials of the Region (CIVAM)*, with different speeches. In the night between 7th and 8th he travels back to Rome.

Upon his return, he spends some days – between April 9th and 14th – doing mainly office work and dedi-

cating time to personal talks with the Councillors who are present and with other confrères. On Wednesday 13th he has lunch in the residence of the Embassy of Spain at the Holy See, upon invitation from the Ambassador himself.

On Friday 15th, together with his secretary, he leaves on a *visit to the Province of Belgium North (BEN)*, which comprises Flemish Belgium and Netherland. In Brussels he is welcomed by the members of the Provincial Council and also by the Councillor for Centre and North Europe, Fr Tadeusz Rozmus. There, as his first act, the Rector Major has a meeting with the Provincial Council; he has dinner with a group of young confrères, some of whom local, some others missionaries.

On Saturday 16th, after the Eucharistic celebration with the community, he visits the presence of Oud-Heverlee, meeting the Salesians of the community and the various animation and formation teams of the Province, which are mainly formed by lay people. Before lunch in Sint-Pieters-Woluwe, he meets many Salesians from Belgium South, also in the presence of the Provincial of France-Belgium South (FRB). After lunch he meets a group of youth of SYM/ MGS and members of the Salesian Family.

On Sunday 17th he encounters the confrères in Groot-Bijgaarden and concelebrates Mass in the parish. In the afternoon he meets the Salesian Family and the other friends of Don Bosco with whom he prays Vespers, followed by his "buona notte".

On the 18th he visits the school of Hechtel, meeting SDBs, the students and the staff. After lunch he goes to Sint-Agatha, Netherland, where he meets the confrères and the "friends of Don Bosco" of Netherland. He returns to Brussels after dinner.

On April 19th, the last day of his visit to the BEN Province, he meets the youth of the vocational school at the Provincial house and then the teaching staff. He encounters the VIA Organization (international volunteer work) and in the evening he returns to Rome.

He stays at the General House from Wednesday 20th to the 25th, busy with office work and talks.

On the 26th, Fr Ángel Fernández, with his secretary, goes to Spain, to do a *visit to the two Spanish Provinces*, that will keep him busy till May 14th.

After a short visit to his relatives in his hometown, he arrives in Madrid on the evening of Wednesday 27th, and on the following day, Thursday 28th, he begins the *visit to the "San Yago Mayor" Province*

(SSM) with a press conference and various interviews for the media and with some personal talks. In the evening he meets the Salesian Family in Madrid.

On the 29th he participates in a previously organized encounter on the Salesian presence in the world of youth labour, with the presence of SDBs and lay people who work in this sector and a good number of entrepreneurs of big international companies; he visits "CES Don Bosco" (teaching formation centre, in collaboration between SDBs and FMAs) and has lunch with the FMAs in their Provincial house in Villaamil. In the afternoon he has a live interview in the see of radio COPE and in the evening he meets the families in Paseo Extremadura.

On the 30th he presides over the Provincial Feast in Madrid-Atocha, which comprises: the encounter with SDBs who have come from all over the Province (about 400 confrères are present), the celebration of the Eucharist and a festive lunch. In the afternoon he participates in the SYM/MGS encounter in Carabanchel.

– May 2016

On Sunday 1st, the Rector Major leaves by plane and with other confrères to A Coruña, where he inaugurates the celebrations for the cen-

tenary of this house with the Holy Mass, a short cultural encounter and the festive lunch. Late in the afternoon he leaves by car – generally accompanied in these trips by the Provincial and the Provincial Economer and by his secretary – to Ourense (the last house where Fr Ángel was rector before going to Argentina to commence his mandate as ARS Provincial). In Ourense he encounters the SDBs who had come from various houses in Galicia.

On the 2nd he leaves by car to León, where he meets the 57 Rectors of this Province, together with the members of the Provincial Council. At lunch, the FMA sisters of the neighbouring houses are also present. Late in the afternoon he leaves to Bilbao, where he arrives and has dinner with the confrères of the neighbouring communities in Bilbao-Deusto.

In the morning of the following day, the 3rd, after the celebration of the Eucharist with the community, he encounters the children and youth of the school of Deusto, and then a group of entrepreneurs and members of the staff of the vocational formation centres of the zone. Before lunch he goes by car to Logroño, where he meets the confrères of that area and greets the sick and ailing confrères. In the afternoon he meets the educators of

the presences of the northern area of the Province. In the evening he arrives in Burgos.

On the 4th he greets the confrères and the lay people who work in various Salesian NGOs in Parralillos and then goes to Valladolid, where he meets confrères and educators of "Social Platforms". In the evening of his return to Madrid, he participates in a tribute paid to Don Bosco and the Rector Major in the famous Parish of San Anton, in the centre of Madrid.

On Thursday 5th he leaves to Arévalo, where he visits the confrères and the school, and then continues his journey to Salamanca, where he meets the Salesian Family, and returns late in the afternoon to Madrid, to meet in Madrid-Estrecho the educators of the central zone (over 700 educators!).

On the 6th, after a visit to the *Colegio Domingo Savio* in Madrid, where he presides over the Eucharist, he encounters the disadvantaged youth who participate in different social platforms and has an intense dialogue with them. At noon he takes the high-speed train ("AVE") to Puertollano, in the south of the Province, where he meets the Salesians and the Salesian Family of the zone, and then, in the evening, he proceeds on his trip to Seville.

It is worth mentioning that in several presences the Rector Major could meet the Diocesan Bishops of the place, also inviting them to share the meal (lunch or dinner) with the community, as he did with the Archbishop of Madrid, the Prelates of Ourense, Bilbao, Salamanca and Puertollano and Cardinal Blázquez, Archbishop of Valladolid.

From Saturday, May 7th to 13th, there was the *visit to the Spanish Province "Mary Help of Christians", with its see in Seville (SMX)*.

He commences the visit in the house of Utrera, where in the morning of the 7th he encounters the Rectors of all the communities of the Province and, later on, the confrères who had come to celebrate the Provincial Feast with the Rector Major. The Councillor for the Mediterranean Region, Fr Stefano Martoglio, who is doing the extraordinary Visitation in this Province, is also present. After the Eucharist and the festive lunch, the Rector Major and the persons accompanying him return to Seville, where the Rector Major greets the Salesian Family and in the evening participates in a tribute paid to him in the "Colegio Mayor", which is linked to the University of Seville. He then shares, till late at night, a vigil with the youth of SYM/MGS.

On Sunday 8th, before celebrating the Eucharist with the Salesian Family, he visits the youth of the pre-novitiate and soon afterwards the sick confrères. Late in the afternoon he goes by car to Córdoba, where he encounters the youth at risk who are the beneficiaries of the programs of social and working integration called "pisos de emancipación" (floors of emancipation).

On the following day he travels to Granada, where he visits the community of the inter-provincial post-novitiate; on the way he stops at the house of Montilla and in Antequera, which are run by lay people, and meets the young and several members of the respective EPCs. In the afternoon he shares a moment of dialogue and formation with the community of the post-novitiate. In the evening he greets the educative community of the district of Zaidin and presides over the Eucharist with the Salesian Family and the young people of Granada.

On the 10th he sets out by car for El Campello, close to Alicante, passing to greet the house of Cabezo de Torres. On his arrival in El Campello, he meets the educative community and the SDBs with whom he stays for lunch. In the afternoon he visits the elderly of the health home and encounters the Salesian Family of the Provinces of Murcia and Ali-

cante. After dinner he returns to El Campello, from where he will leave the next morning to Valencia to visit the houses of San Juan Bosco and San Antonio Abate, meeting the respective educative communities and visiting the Reception Home for Children in the second house. After the encounter with the Salesian Family he presides over the Eucharist in the parish.

On the 12th, the group goes by car in the morning to Barcelona. They arrive in Can Prats after midday, and the Rector Major visits the Edebé Publications, meeting all the staff and having lunch with the Salesians of Sarriá. Late in the afternoon he visits the University Salesian School of Sarriá (EUSS) and meets the Patronage and the governance staff. He then encounters the Salesian Family in the Sanctuary of Mary Help of Christians and has dinner with the FMAs in their Provincial house, celebrating with them in advance the feast of Mother Mazzarello.

On Friday 13th he visits the house of Martí-Codolar, meeting the young at risk and their educators of the youth centre. Later on he presides over the Eucharist in the health home with the elderly and the sick and then takes a few souvenir-photos in the same place where Don Bosco did on his visit to

Barcelona. In the afternoon he visits the small but well-kept museum in the palace of Martí-Codolar and later on he encounters the youth of SYM/MGS of this northern area of the Province.

In the morning of the 14th he returns to Madrid, thus concluding the visit to this Province. He has lunch in the community of the Provincial house in Madrid and in the late afternoon he goes to the airport to return to Rome.

On Sunday 15th the Rector Major has a very busy day of office work and various talks. On Monday 16th he leaves by car with his secretary to dedicate a week to personal work and study, and also to prepare papers and speeches for future events.

He returns to Rome on Saturday 21st, and on the following day he goes to the Faculty Auxilium, where he presides over the Eucharist for the FMAs who had gathered to thank the Lord for the 100 years of Sr. Ernestina Marchisa.

In the morning of the 23rd the Rector Major leaves by car to Turin-Valdocco to participate in the Solemnity of Mary Help of Christians. He is accompanied by his secretary and by Salesian Brother Renato Celato, who has been at Pisana from the very beginning and who this year celebrates the 75th anniversary of his

religious profession. Soon after their arrival, in the late afternoon, they visit the confrères of "Casa Beltrami" in Valsalice.

On the 24th the Rector Major encounters the novices and formators of the 5 European novitiates and successively the teaching staff of the 4th level of the Salesian Spirituality course (Salesian Centre of Ongoing Formation of the two American Regions). In the afternoon, before presiding over the solemn Eucharist in honour of Mary Help of Christians, he has an encounter with the FMAs in their house in Valdocco. The feast is concluded with the participation in the processions in the streets of Valdocco, with the presence of the Archbishop Msgr. Cesare Nosiglia.

After his return to Rome, on May 26th and 27th he participates in the Assembly of the Union of Superiors General, which is held at the 'Salesianum'. Immediately afterwards he participates in the World Consultation of the Salesian Family, at the General House.

On Sunday 29th, together with his secretary, he goes by train to Florence, where he presides over the Eucharist in the Church of the Sacred Family and encounters the educative community, the local parish community and the Salesian Family of Tuscany. The

Provincial Fr Leonardo Mancini is also present. In the afternoon he visits also the other Salesian presence of Florence–Scandicci, where he celebrates Mass for the Parish community.

On his return to Rome, on May 30th, he commences the summer plenary session of the General Council.

4.2 Chronicle of the General Councillors

The Vicar of the Rector Major

The Vicar of the Rector Major, Fr Francesco Cereda, in the semester January–June 2016 continued his ordinary commitment, remaining most of the time in the General House in Rome. He worked in contact with the Provincials and the confrères to find the personnel for the manifold needs of the Congregation: General House, Vice-Province of UPS, Catacombs, Salesian Holy Places, Community of the Vatican, International Communities... He then followed the progress of penal and civil processes. Together with the Secretary General he ac-

companied the clarification of the irregular situations of confrères. With the General Procurator he maintained constant relations with the Provinces that consulted him on questions concerning the lack of religious discipline. He presided over some General Councils in the absence of the Rector Major. He had some particular visits and specific meetings.

On *January* 30th–31st, he presided over some celebrations for Don Bosco's feast at Colle Don Bosco and Valdocco; he participated in the Councils of the communities of Colle and Valdocco and in the Provincial Council of ICP Province for a discussion on the necessity of personnel and on the project on Salesian (holy) places. On *February* 15th, he participated in the Theological Commission of the Union of Superiors General; on 23rd–27th he did the canonical visitation to the community of "St. Francis de Sales" at the Vatican. In *April*, from 6th to 10th, he participated in the Seminar for the promotion of the Causes of beatification and canonization. On *May* 5th he participated in the Congress and the celebration on the occasion of the 75th anniversary of the Faculty of Canon Law of UPS, on the 16th he took part in the Theological Commission of the Union of

Superiors General; on the 25th-27th he participated in the semester Assembly of the Union of Superiors General.

He presided over Eucharistic celebrations, delivered speeches and 'buone notti' in various encounters held at the General House or at the "Salesianum" or in Rome: Central Council of the Association of Salesian Cooperators, Encounter of the Rectors of the ICP Province of Turin, Formation Courses for Novice Masters, Provincial Chapter of the Vice-Province of UPS, Formation Course for the new Provincial Economers, Encounter of Italian pre-novices in Genzano, Encounter of the Delegates for Social Communication of Europe, Formation Encounter of Provincial Delegates for Youth Ministry, Encounter of the Directors of the Salesian Bulletin, ...

The Councillor for Formation

Soon after the conclusion of the winter session of the General Council, from January 28th to February 2nd, the Councillor for Formation, Fr Ivo Coelho, participated in the events for the conclusion of the year dedicated to Religious Life, in Rome.

From *February* 7th to 14th, together with Fr Cleofas Murguia, he visited the formation houses in Spain: the pre-novitiate of Seville and the post-novitiate of Granada; the theologate of Madrid-Atocha and the aspirantate/pre-novitiate in Madrid-Carabanchel. He also had the opportunity of meeting the Provincials and the Councils of the two Provinces of SMX and SSM.

From February 16th to 20th, he visited the formation houses of London (GBR) and Dublin (IRL), meeting also the Provincials and some Provincial Councillors. He could also meet some confrères in practical training (including young missionaries of Project Europe).

Towards the end of February, Fr Silvio Roggia arrived to replace Fr Chrys Saldanha in the team of the Dicastery for Formation. Fr Chrys Saldanha left the General House in January 2016.

From February 28th to *March* 12th, at the General House in Rome there was the first course for Novice Masters of Italian, Spanish and Portuguese languages.

After the intermediate session of the General Council (March 14th-23rd), from *April* 1st to 8th, the Councillor for Formation did the canonical visitation to the Delegation of Eritrea, on behalf of the Rector Major. This Delegation was detached

from the AET Province and now depends directly on the Rector Major.

From April 11th to 18th, together with Fr Silvio Roggia, the Councilor visited the formation houses of the Provinces of AFW (aspirantate and novitiate in Sunyani, Ghana; aspirantate in Akure, pre-novitiate in Ondo, and post-novitiate in Ibadan, Nigeria) and AFO (novitiate in Gbodjomé, Togo; post-novitiate in Lomé, Togo).

From April 22nd to 24th, with Fr Fabio Attard, Councillor for Youth Ministry, he animated in Rome the seminar of study on the accompaniment of Salesian personnel in formation processes (with the participation of about 35 confrères from the various Regions).

On April 25th-26th, together with Fr Cleofas Murguia, he took part in the encounter of the Provincials of the Mediterranean Region, in Barcelona.

On April 29th, the Councillor participated in the inauguration of the Days of Social Communication, at UPS, and later on in an encounter with the Rector and other Professors of UPS to discuss of the Course of Ongoing Formation for Formators, which was held at the University.

On May 1st, Fr Ivo Coelho, together with Fr Cleofas Murguia and Fr Silvio Roggia, participated

in Genzano in the 'Face to Face' (annual encounter of pre-novices and novices present in Italy).

From May 4th to 15th, with Fr Cleofas Murguia, he visited the formation houses of the Provinces of ARS (pre-novitiate in Bahía Blanca and theologate in San Justo), ARN (aspirantate/pre-novitiate in Funes, novitiate in Alta Gracia, post-novitiate in Córdoba), PAR (aspirantate/pre-novitiate in Ypacaraí and post-novitiate in Asunción), and URU (aspirantate/pre-novitiate in Villa Colón and theologate in Montevideo). Where possible, he also met the Provincials and some members of their Councils. In Montevideo, the Councillor paid a short visit to Cardinal Daniel Sturla, SDB.

On May 16th, he went to Medellín, Colombia, together with Fr Timothy Ploch, Regional Councillor for Inter-america, for an encounter with the Provincials, members of the 'Curatorium' of the theologate in Bogotá.

On May 22nd, he participated in the annual meeting of the novices of Europe in Colle Don Bosco and Chieri.

The Councillor for Youth Ministry

During the month of February 2016 there were *two regional en-*

counters for the Delegates for Youth Ministry of the Mediterranean and Centre and North Europe Regions.

These were the last of a series of regional encounters the Dicastery for Youth Ministry and the Dicastery for Missions have promoted and organized together. The theme of Salesian missionary volunteer work was the one the Delegates of the two Sectors have chosen and dealt with together:

- Mediterranean Region, Santiago de Compostela, Spain, from February 2nd to 6th, 2016;
- Centre and North Europe Region, Rome, from February 9th to 12th, 2016.

In these encounters a reflection was made on the theme of Youth Ministry and the Family in preparation to the International Congress that will be held in Madrid at the end of November 2017.

A second field of animation were *the visits of animation, the preaching of Annual Retreats and encounters of animation and formation*, in collaboration with the corresponding Dicasteries:

- from February 24th to 28th, 2016, the Councillor did an animation visit on the process of socialization and assimilation of the new edition of *Salesian Youth Ministry, Frame of Reference*, in the IND Province, in Dimapur, India;

- animation encounter of the three Councillors, Youth Ministry, Social Communications and Missions, in the following two Provincial Conferences:

- ♦ South Asia, in Mumbai, India, from March 1st to 4th, 2016;
- ♦ East Asia - Oceania, in Manila, Philippines, from March 8th to 11th, 2016;

- Malta, preaching of Annual Retreat to a group of religious from March 29th to April 1st, 2016;
- Cebu, Philippines, two courses of Annual Retreat to Salesians, from April 3rd to 16th, 2016;
- collaboration of the Dicastery of Youth Ministry with the Dicastery for Formation in the seminar on the *spiritual accompaniment in formative processes*, from April 22nd to 24th, 2016;
- participation in the *PGS-I International Salesian Youth Sports Games*, in Vienna and Bratislava, from May 4th to 8th, 2016, with an encounter of animation and sharing of all those responsible of sports sector at provincial level;
- encounter of the Dicastery with the *Centro Nacional Salesiano de Pastoral Juvenil*, Madrid, Spain, on May 11th and 12th, 2016;
- finally, the *School of Delegates for Youth Ministry*, Rome, from May 16th to 27th, 2016, with the pres-

ence of 53 participants from 48 Provinces.

The Councillor for Social Communication

The Councillor for Social Communication (SC), Fr Filiberto González, after the meetings of the winter Plenum, on January 29th, takes part in the encounter for the organization of Salesian Days for Social Communication at UPS-FSC with other members of the Dicasteries for Communication and the Formation of Salesians and of the Contexts of Communication and Formation of the FMAs and other members, representatives of the communities of initial formation and of Canção Nova.

February 2016. On the 4th, together with the team of the Dicastery, he welcomes the team of Communication of the Dehonians to share with them the SSCS in the areas of animation/formation, information, production/enterprises and the care for and promotion of art and culture.

From the 12th to the 17th he is in Madrid. During these days he participates in and speaks at the Second National Salesian Congress of Communication to reflect on the

“Salesian Presence in Digital Playgrounds”. He also meets the Provincial and some members of his Council; the Director and the staff of Editorial CCS in Madrid; the new Director of the Salesian Bulletin in Spain; the Rector of the Missionary Procure of Spain with his team for Communication and the Salesian community; he visits the Theologate of Atocha and also the Provincial house of FMAs.

March 2016. From February 29th to March 4th, he participates in Mumbai in the encounter of the Provincials of South Asia Region together with the Regional Fr Maria Arokiam and the Councillors of the Sectors of Youth Ministry and of the Missions. He seizes the opportunity to meet the SC Delegate of Mumbai for South Asia Region, who is now Regional coordinator of the Delegates for SC, and to visit TEJ-PRASARINI, Don Bosco Communications.

From March 5th to 12th, he participates in Manila, Philippines, in the encounter of the Provincials of East Asia – Oceania Region, together with the Rector Major, the Regional Fr Vaclav Klement and the Councillors for the Sectors of Youth Ministry and the Missions. He seizes the opportunity to meet also the Delegate for SC of FIN,

who is now Regional coordinator of the Delegates for SC of the East Asia – Oceania Region, and to visit Publications and Bookstores

From the 14th to the 23rd he participates in the intermediate session of the General Council. On the 29th, he participates in the Administration Council of SEI.

April 2016. From the 4th to the 17th he visits the Province of Manaus, in Brazil, to accompany a team of four professionals in video and photography of *'Missioni Don Bosco'*, to collect pictures of Salesian missionaries and of the Yanomami of Maturacá, of São Gabriel do Cachoeira; and he makes proposals of synergy and collaboration.

On April 29th and 30th he participates in the Fifth Salesian Day of Formation to Social Communication at UPS/FSC Rome, organized by the Dicasteries for SC and Formation and the SC Sector and Formation together with FCS of UPS and Auxilium. Besides the participation of 160 young people in formation of SDBs and FMAs, the encounter was enriched by the presence of young representatives of the groups of the Salesian Family. The central theme is "Communication and Mercy: a fruitful encounter".

May 2016. From the 12th to the 15th, at the 'Salesianum' in Rome, he presides over the Encounter of the Delegates for Social Communication of the Provinces of Europe. Good experiences are shared and the themes of institutional communication and the use of *social networks* are dealt with, for an efficacious and balanced communication, helpful to communicate in synthesis between identity and relevance.

From the 19th to the 22nd he presides over the world meeting of the Directors of the Salesian Bulletin (SB). At the meeting there were 45 directors, 20 of whom recently appointed. The themes of sharing and reflection were three: the identity of the SB, the SB as an institutional magazine, and the process of administration, publication and promotion of the SB, both in hard paper and digital form.

On the 31st, together with the General Economist he participates in the Administration Council of SEI.

The Councillor for the Missions

After the Winter Session of the General Council, the Councillor for the Missions, Fr Guillermo Basaños, participated at the Gener-

al House in various encounters of the *Don Bosco Network – DBN*, leaving soon afterwards to the Province of France and South Belgium (FRB). In Liège on January 30th he concelebrated at the priestly ordination of a young Haitian missionary and on the following day he celebrated the solemnity of St. John Bosco.

Together with the members of the Dicastery for the Missions, Fr Basaños participated in the meeting of the Delegates for Youth Ministry and Missionary Animation of the Mediterranean Region, from February 2nd to 5th, in Santiago de Compostela, Spain. A similar encounter kept him busy, from February 9th to 12th, in the General House, with the Delegates of the Region of Centre and North Europe.

Always in a European context, Fr Guillermo presided over the meeting of the young missionaries of 'Project Europe' that was held from February 14th to 16th at the Salesianum in Munich, Bavaria.

Later on, the Council left to North-East India, where from February 18th to 25th, on behalf of the Rector Major he did the *extraordinary Visitation of the Province of Guwahati*. This is a Province with deep missionary roots. He could visit, one by one, the different communities and missionary stations.

During the period of this extraordinary Visitation, Fr Basaños could also participate, on March 1st and 2nd, in the meeting of the Provincials of the South Asia Region, in Mumbai (INB), visiting soon afterwards the formation houses of Nashik and Pune. A similar encounter took place with all the Provincials and Delegates of the East Asia - Oceania Region, in Batulao (FIN), from March 7th to 11th, with the presence of the Rector Major.

On May 26th, the Councillor returned to his office in Rome.

The Economist General

In **January 2016**, the Economist General, Bro. Jean Paul Muller, was busy from the 11th to the 14th in the hearings of the ongoing penal Court. On the 13th, in his capacity as President, he presided over the economic Commission held at Pisana and UPS; the theme of the encounter was the analysis of the economic situation of the Salesian Pontifical University and of the Vice-Province of "Maria Sedes Sapientiae", in view of their self-sustainability. From the 23rd to the 25th the Economist flew to Bonn to participate in the Board of Directors of the Procure.

The month of **February** begins with the presence of the Economist General in the courtroom of the civil Tribunal in Milan, at the Appeal Court. From the 9th to the 13th of the same month he travels to Mozambique to visit the houses and meet local economists. During this period spent in Portuguese-speaking Africa, the Economist delivered several conferences concerning administrative and juridical praxis in the governance of Provinces, in order to clarify to local economists some administrative points. After this African parenthesis, the General Economist is busy in Luxembourg in a Court hearing.

On the 21st and 22nd, the Economist is in Madrid to deliver a conference to the Rectors of the Province of "Santiago el Mayor" on the themes of "Religious criteria to administer the economy of communities and houses" and on "the Figure of the Salesian Rector in post-modern era". On the last day of the month, the General Economist participates in the meeting of the Board of Directors of UPS to reflect, together with other university officials, on some themes that emerged in this period.

In the month of **March**, in a conference addressed to Novice Masters, the Economist presents a paper he wrote on "education to reli-

gious poverty", in which he stresses the importance of living in symbiosis with others, of not getting attached to superfluous goods, but on rediscovering the true essence of being Salesian.

In mid-March the Economist is invited to Poland to take part in the Conference of Bishops of West Europe Region on *Fundraising* that was held in Warsaw (Poland). His research, focused on *Fundraising* and *Crowdfunding* applied to projects of religious background, not only allowed the knowledge and advertising of the Salesian work in the world, but also provided a stimulus for looking for new benefactors for the Salesian works. In this second speech, after the one of November 2015, the Economist General widened the previous study providing the audience with some practical hints for the achievement of *Crowdfunding* and *Fundraising*.

At the end of the month he attends the meeting of the Board of Directors "Pro Universitate".

The month of **April** begins with the trip of the Economist General to Nigeria and Ghana, both to visit the houses and to hold some lectures. He presents a paper entitled "Divine Providence and world economy: two sides of the same medal in the administration of Salesian houses", in which he em-

phasises the importance of committing oneself day by day for the management and growth of the house; in fact he highlights that work together with faith are fundamental instruments which we must use to transform negative aspects and injustices into positive aspects of solidarity.

From the 13th to the 15th of the same month, he attends the sessions of the Economic Commission in Turin to deal with the themes of Valdocco and Colle Don Bosco. The aim of these two sessions was to analyse criticalities present in the Salesian places, developing reflections on possible forms of sustainable intervention, consistent with the criterion of economic sustainability.

He participates in the international seminar of the encyclical "Rerum Novarum" of Pope Leo XIII, in which the relationship between Religious Freedom and Economic Freedom is analysed. This conference takes into account the request of Pope Leo XIII to return to the study of Thomas Aquinas, examines how the encyclical letter values private property, its criticism on socialism and its significance for western and eastern Europe today, as well as its general approach to human freedom and the exigencies of justice.

In the last days of April, the Economist goes to Malta for the encounter of the Provincials of Centre and North Europe Region, where he presents a paper concerning the Salesian administration in a changing Europe. In this paper, besides analysing the socio-political questions of Europe in the refugees' emergency, he lingers to illustrate the guidelines for a transparent administration, ethically consistent with the scope of the work.

In the month of *May*, the Economist General together with the treasurer and the secretary holds a week's lessons to the new Provincial Economers on administration, accounting and financial transparency; in particular: on budgets, transparency, administration of the houses and organization of the provinces.

On May 9th, he has an institutional encounter on the day dedicated to Europe.

From May 12th to 14th, the Economist participates in the international meeting of the "Centesimus Annus" Foundation, focused on the theme of "Business initiative", which deals with economical, socio-political and ethical themes on financial administration and fight against poverty.

The Economist General, at the end of the month, participates in

Leipzig, Germany, in the biannual assembly of Catholics, in which he explains to the audience the logics of Salesian intervention in challenges related to jobless and not formed youth, in particular when the concrete steps and the *modus operandi* of Salesian intervention can influence local and European policy.

The Councillor for the Africa and Madagascar Region

After the winter plenary session of the General Council, the Councillor for Africa and Madagascar Region, Fr Americo Chaquisse, from January 29th to February 2nd, 2016, was in AFO Province to preside over the celebrations for the closure of the bicentenary, the induction of the new Provincial and a meeting with the Provincial Council.

From February 2nd to 5th, he went to Accra in AFW Province, to join the Rector Major in the animation visit to the Province and participate in the meeting of the Rector Major with the Provincial Council. On February 7th he arrived in Lilongwe-Malawi, to begin the *Extraordinary Visitation in the ZMB Vice-Province (Zambia-Malawi-Namiba-Zimbabwe)*. The Visita-

tion was concluded on April 30th. During the Visitation, the Councillor participated also in three 'Curatorium': in AFC for the theologate of Lubumbashi-RDC, in AFE for the theologate of Utume-Kenya and the post-novitiate in Moshi-Tanzania. He could also visit the formation houses of AFC: the novitiate in Ruashi and the post-novitiate in Kansebula. He was also in the pre-novitiate of AFE in Nairobi. During the extraordinary Visitation he also did a consultation for the new Superior of ZMB Vice-Province.

On April 1st, the Regional Councillor arrived in Madagascar while the Rector Major was there on an animation visit.

From April 5th to 7th, the Councillor participated in an encounter of the Rector Major with the members of the (Regional) Conference of the Provinces and Vice-Provinces of Africa and Madagascar (CIVAM).

Then, from April 8th to May 23rd, he did the *Extraordinary Visitation in the Vice-Province of Madagascar (MDG)*. Later on, from May 24th to 28th, he was in the Vice-Province of Mozambique (MOZ) for an animation visit: he visited the novitiate, the pre-novitiate and the aspirantate. On May 29th he returned to Rome.

The Councillor for the Latin America - South Cone Region

After participating in the winter plenary session of the General Council, the Regional Councillor for Latin America - South Cone, Fr Natale Vitali Forti, left on January 28th, 2016, to the Province of Porto Alegre (BPA), and then went to the Province of North Argentina (ARN), where on January 31st he participated in the beginning of the mission of the new Provincial, Fr Gabriel Romero.

On February 1st, he went to the Province of Manaus, Brazil (BMA), to participate in the Provincial Council on February 2nd and to visit the community of the Post-novitiate. On February 7th he went to Montevideo to participate in the Provincial Council and deliver the letter of the Rector Major at the conclusion of the extraordinary Visitation done in the previous months. He also participated in the community assembly of the Province of Uruguay (URU) on February 8th.

On February 12th, he went to Araçatuba (BCG), to participate in the inauguration of the new university campus which hosts more than 8000 university students. He participated in the meetings of the

University Council of the Salesian University in Campo Grande on February 15th.

On February 18th he arrives in San Paolo (BSP) to participate – on the 19th – in the ordination of 10 new Deacons who are studying at the Theological Institute of Lapa, BSP.

On the same day he arrived in *Porto Alegre (BPA)* to commence the *Extraordinary Visitation* on behalf of the Rector Major. On February 20th he had a meeting with the Provincial Council to make an assessment of the letter of the Rector Major of six years ago. He also listened to the relation on the state of the Province in the different sectors of work of the Salesian mission.

The extraordinary Visitation continued till May 16th. The Councillor visited 15 Salesian communities. The Province animates 8 schools, 1 university faculty, 11 parishes, 6 social works, 3 formation houses, one of which is inter-provincial, 8 festive oratories and 2 printing houses in three different states of Brazil: Paraná, Rio Grande do Sul and Santa Catarina and 9 Dioceses.

At present the Salesians are 84.

On May 13th, in San Leopoldo he visited the community of the Missionaries of the Risen Christ, who do not yet belong to the Salesian Family.

On May 16th Fr Natale Vitali concluded the Visitation in Porto Alegre with the meeting of all the Rectors of the Salesian communities and with the Provincial Council, where he gave an account of the vision of the Province and of the challenges it faces in this moment.

During the time of the extraordinary Visitation, he participated in the Provincial Chapter from April 13th to 15th, and in the diaconal ordination of a confrère on April 16th.

From April 22nd to 25th in Brasilia he took part in the meeting of the Provincials of Brazil and also in the encounter of the Mother Provincials in the Salesian network of Schools.

On May 9th he participated in the 'Curatorium' of the Novitiate of Alta Gracia (ARN), where the 5 Provinces of CISUR are doing the experience of the novitiate. On the following day, May 10th, he attended the 'Curatorium' of the Post-novitiate, an inter-provincial formation house for 4 Provinces of CISUR.

After concluding the extraordinary Visitation to the Province of Porto Alegre (BPA), the Regional went to the BCG Province, to make an evaluation of the extraordinary Visitation of that Province that had been done in 2013. On

May 18th he met with the Rectors and with the Provincial Council. Each Rector presented, in writing, the assessment of the extraordinary Visitation done in his own community and the Provincial Council made the stock on the letter of the Rector Major at the conclusion of the Visitation of 2013. On May 19th he visited the "Università Salesiana Don Bosco" of Campo Grande to deepen the acquaintance with the new projects of the University, which now works with 13 thousand students.

On the 19th he went to the Province of Recife (BRE), where he met the Provincial Fr Nivaldo Pessinatti, who had commenced his mission on January 5th earlier this year, and also the Provincial Council.

On Sunday, May 22nd, he received 5 new promises of ADMA in the Salesian Parish of Caetés and held a lecture on the Salesian Family to all the various groups of the Salesian Family.

On the 24th he participated in the feast of Mary Help of Christians in Asunción, Paraguay. On the 25th he participated in the Provincial Council.

On May 28th he returned to Rome to take part in the summer plenary session of the General Council.

The Councillor for the Interamerica Region

After the conclusion of the winter plenary session of the General Council (December 2015 and January 2016), the Councillor for Interamerica Region, Fr Timothy Ploch, left Rome on January 28th and went to Port-Au-Prince, Haiti, for the induction of the new Superior of the Vice-Province of Blessed Philip Rinaldi, (HAI), P. Jean Paul Mésidor. On February 1st he travelled to USA to deal with some personal and family issues, and thus he could accompany the Provincial of East US (SUE) in some problems concerning his health.

His main activity during the period February-May 2016 was to do the *Extraordinary Visitation in the Province of "San Luis Beltrán" di Medellín, Colombia (COM)*. The Regional visited every community and all the houses, he spoke with each confrère, met twice with the Provincial and his Council, and met as well the Provincial Delegations and various Commissions. He participated, as an observer, in the Provincial Chapter from April 8th to 13th. He concluded the extraordinary Visitation on May 26th, with an Assembly of Confrères, before returning to Rome, on May

27th, for the summer plenary session of the General Council.

There have also been two moments in which the Visitor had to leave the COM Province for other tasks. From March 13th to 19th he returned to Rome for the intermediate session of the General Council, during which he presented a report on Interamerica Region. A second time he left the Province to lead a consultation for the appointment of the new Provincial in the Province 'Santa Rosa da Lima' in Peru. Here he met the confrères in three groups, respectively in the houses of Piura, Chosica, and Lima.

The Councillor for the East Asia and Oceania Region

After the winter plenary session of the General Council, Fr Václav Klement for three months – from January 30th to May 1st – did the *extraordinary Visitation of the Province of India – Tiruchy (INT)*. The visit was done with the modality of discernment after the style of GC27 (listening – interpretation – way forward). During the visit to the 29 presences and local communities, the visitor shared the biblical icon of GC27 – “Jesus, the vine and the branches” – as a visible sign of conversion to belong to

God, to the brethren and to the young.

Almost in the same period, the Councillor for South Asia Region, Fr Maria Arokiam Kanaga, did the extraordinary Visitation in the FIN Province (Philippines North, Papua New Guinea and Solomon Islands) together with the consultation for the first Superior of the PGS Vice-Province (Papua New Guinea – Solomon Islands).

The extraordinary Visitation of INT was interrupted once, when the Regional Councillor accompanied the Rector Major during his visit to three countries: Cambodia (February 28th – March 2nd, THA), Laos (March 3rd-4th, THA) and the Philippines (March 5th-6th, FIN-Manila). The Rector Major was also present for two days (March 7th-8th) in the annual encounter of the Provincials of East Asia – Oceania Region (March 7th-11th, Batulao - FIN) together with the three Councillors for the Salesian mission: Fr Fabio Attard (YM), Fr Filiberto González (SC) and Fr Guillermo Basaños (Missions).

After the extraordinary Visitation to the INT Province, the Regional Councillor did two animation visits to the Provinces of South Korea (KOR, May 2nd-13th: Seoul and Kwangju) and Australia-Pacific (AUL, May 14th-20th: Sydney in Aus-

tralia and Suva in Fiji). In both Provinces he presided over a meeting with the Provincial Council, doing a verification of the journey done after the previous extraordinary Visitation and discussing of the fruits of the recent Provincial Chapter on the reshaping of Salesian presences.

Besides, thanks to an informal invitation from Archbishop Msgr. John Ha Tiong Hock, Fr Václav could visit for the first time the Archdiocese of Kuching in *Malaysia* (May 9th-11th) and examine the possibilities and conditions for the beginning of the first Salesian presence in this country.

Thanks to the episcopal ordination of our confrère Fr Virgilio da Silva (ITM) as Bishop of Dili (East Timor, March 19th), the Regional Councillor, from May 21st to 30th, could do the consultation for the next Superior of the ITM Vice-Province, which extends to East Timor and Indonesia.

Successively, Fr Klement returned to Rome on May 30th for the summer session of the General Council.

The Councillor for the South Asia Region

After the winter plenary session of the General Council, the Region-

al Councillor for South Asia, Fr Maria Arokiam Kanaga, travelled to India on January 29th and joined the Religious men and women in the Diocese of Vellore for the concluding celebration of the Year of Consecrated Life. On the following day he participated in the Feast of the Community of the FMAs, in Chennai. On January 31st he presided over the ceremony of installation of the statue of Don Bosco in a public square in his home village of Varadarajanpet, together with Fr Václav Klement, who was doing the extraordinary Visitation in the Province of Tiruchy (INT).

On February 1st, the Regional was in Hyderabad for the induction of the new Provincial, Fr Thathiredy Vijayabhaskar. He then went to Manila, where he commenced the *Extraordinary Visitation of the Province of Philippines North, Manila (FIN)* with a conference addressed to the Rectors on February 4th. The following twenty days, from February 5th to 24th, were busy visiting the 7 communities of Pamanga, Tarlac, San José City, Makati (Institute and Parish), Mandaluyong (Institute and Parish) and "Tuloy Children's Home" in Alabang, Muntinlupa City.

From February 25th to March 2nd, the Regional was in India, in Mum-

bai, for various annual encounters of the Salesian Provincial Conference of South Asia (SPCSA) and of its branches and to participate in an animation meeting of Provincials, with the three General Councillors for Youth Ministry, for the Missions and for Social Communication. From February 3rd to 6th he was in the Province of Panjim (INP) for the consultation in view of the appointment of a new Provincial.

Returning to the Philippines, Fr Maria Arokiam continued the extraordinary Visitation from February 7th to April 16th. This phase of his visitation brought him to 17 communities located in Canlubang, Parañaque, Makati, Tondo, Mayapa, Santa Rosa, Calamba, Legazpi, Naga, Calauan, and Nasugbu-Batulao. At the beginning, on February 8th, he had gone to Batulao, where the Rector Major and the Provincials of East Asia – Oceania had gathered. On April 16th, he concluded the extraordinary Visitation for the area of the Philippines, with an encounter with the Provincial Council and the Rectors.

Going to the Delegation and the newly born Vice-Province of PGS, he arrived in the Solomon Islands, where from April 18th to 24th he visited the two houses of Henderson and Tetere. Later on he went to Papua New Guinea and visited the

7 communities in Port Moresby, Araimiri, VunaBosco and Kumgi, from April 25th to May 16th, concluding with a Eucharistic celebration and the encounter with the Provincial Council and the Rectors. Successively Fr Maria Arokiam went to Australia for a non-official visit to the communities of Sydney and Melbourne, from May 17th to 22nd. He then returned to India, where he had a meeting with the Permanent Committee of SPCSA, on May 28th. On the following day he returned to Rome.

The Councillor for the Central and North Europe Region

After the winter plenary session of the General Council, the Councillor for Centre and North Europe Region, Fr Tadeusz Rozmus, on January 29th goes to Baku in Azerbaijan to participate in the patronal solemnity of Don Bosco in the only Catholic Church of the country, which since the beginning is being run by the Salesians of Slovakia (SLK). During his stay in Baku he visits the confrères and meets some ecclesiastic and civil authorities

Directly from Azerbaijan he goes to Berlin and then to Szczecin

for a brief encounter with the confrères who were gathered for their Provincial Chapter. From there he goes to Lyon in France to participate first in the conclusion of the Provincial Chapter of FRB and then to begin the Extraordinary Visitation in this Province of *France-Belgium South* (from February 6th to May 24th).

During his presence in the FRB Province, the Regional also participates in other meetings or important events for the development of the Region. From February 14th to 16th he participates in Munich, Germany, in the encounter of missionaries who are present in various European Provinces in the context of 'Project Europe'. Accepting some invitations, he also visited some Provincial Chapters that are being held in different parts of the Region. Regretfully, due to lack of time, he cannot meet some of the confrères gathered for their Chapters.

During the extraordinary Visitation, from April 15th to 17th, he accompanies the Rector Major in his animation visit to the Province of Belgium North (BEN). From Brussels he goes to Warsaw to attend, from April 18th to 20th, the encounter of the Conference of Polish Provinces (KSIP). And since he is already in the area, he begins the

consultation for the new Provincial of PLS. To this purpose, he visits some places of the Province (Lublin, Przemyśl, Kraków, Oświęcim), where he encounters the confrères gathered to do their discernment for the new Provincial.

On April 23rd he leaves from Cracow to Piła to participate in the provincial feast for the induction of the Provincial of PLN, Fr Roman Jachimowicz. On the same day he leaves to Odessa in Ukraine, to continue the consultation for PLS. In Odessa he participates in the meetings with the confrères who are present in that part of the Province.

From Odessa he goes to Malta where, from April 28th to May 2nd, he attends the meeting of the Provincials of the entire Region he animates and presides. After the meeting, he returns to Paris to continue the extraordinary Visitation. From May 5th to 8th, he is present in Kenitra in Morocco in the context of the extraordinary Visitation he is doing.

On May 20th and 21st he is in Lyon, where he encounters the Provincial Council, does the first phase of the conclusion of the Provincial Council and presides over the Eucharist in which participate members of the groups of the

Salesian Family present in that Province. On May 24th, on the day of the solemnity of Mary Help of Christians, he concludes the extraordinary Visitation in Paris. On that circumstance he presides over the Eucharist, which is celebrated with many confrères and the Salesian Family in the Sanctuary of St. John Bosco in Paris-Monte Cristo and participates in the family celebration.

After the conclusion of the extraordinary Visitation, he pays a short visit to his mother, and on May 30th he returns to Rome to participate in the encounters of the summer session of the General Council.

The Councillor for the Mediterranean Region

On January 28th, 2016, after the winter plenary session of the General Council, the Councillor for the Mediterranean Region, Fr Stefano Martoglio, went to Seville, to continue the extraordinary Visitation in the Province of "Mary Help of Christians" (SMX).

Since the new Province SMX is very big and complex, with 53 Salesian communities and 79 houses, the extraordinary Visitation done on behalf of the Rector Major lasted about one year, from September

to November 2015 and from January to May 2016.

On January 28th, resuming the extraordinary Visitation in Seville, the Regional Councillor commenced from the community of "Beato Bartolomé Blanco", see of the pre-novitiate, and there he lived, together with the confrères of the community of Seville, the triduum of preparation for the feast of St. John Bosco in the Basilica of Mary Help of Christians.

On Don Bosco's feast day, he went to the house of Córdoba, to do the Visitation, celebrating there with the confrères and the Salesian Family the Solemnity of St. John Bosco. In the following weeks the Visitation continued passing to the different houses of the Province, from the south (Andalusia) to the north (Aragon - Catalonia).

At the end of February, the Regional shared with the three Provincial Councils of the Iberian Conference two days of spiritual retreat in Godolleta, preached by the Auxiliary Bishop of Barcelona: an important moment of communion and spirituality.

The extraordinary Visitation proceeded in the houses, many of which were visited in this period, always with a warm reception from the confrères, the lay people and the Salesian Family present in this

Province in a really exemplary way.

Towards the end of April, precisely from the 25th to the 29th, there was in Barcelona - Martí Codolar, the encounter of the Provincials of the Mediterranean Region; an encounter in which there was first a day dedicated to the meeting of the Provincials of the Iberian Conference (April 25th); then there was the plenary meeting of all the Provincials of the Region (26th-27th); and finally the encounter of the Provincials of CISI on April 28th-29th. The meeting with the Provincials made it possible to share fraternity, work and a vision of the path of the Provinces; to talk of the journey of Provincial Chapters and to focus reflection on the situation of the Middle East (MOR), that was presented by the Provincial Fr Munir, to see how to help this Province in its precious and delicate pastoral work. All the Provincials and the confrères of the Mediterranean Region are concerned with the situation of MOR and accompany it as a missionary horizon of the Region itself.

On the first days of May, the Regional Councillor shared two days of Provincial Council and one day of encounter with all the Rectors of SMX in Sanlúcar la Mayor, near Seville, sharing some reflections on the steps of the journey of the on-

going and not yet concluded extraordinary Visitation.

From May 7th, the SMX joyfully welcomed the presence of the Rector Major for a week-long visit: a grace of God, a moment of great fraternity, of communion with the Rector Major and of the Province itself. Fr Stefano Martoglio participated with the Rector Major in the Provincial feast in Utrera on May 7th. He then proceeded with the visits in the houses, sharing the presence of the Rector Major in Valencia on May 11th and the conclusion of the Rector Major's week in SMX on May 13th in Barcelona.

In Barcelona there was a first meeting of SMX Provincial Council, presided over by the Rector Major himself, also in the presence of the extraordinary Visitor, to share the fruit of the week-long visit of the Rector Major and some

reflections on the life and the journey of the Province.

On May 17th, the Regional completed the visitation to the last community and went for a few days to El Campello for personal work and for sharing some days with the community that had hosted him in August, before commencing the Visitation in SMX.

On May 22nd he celebrated the feast of Mary Help of Christians in El Campello in the morning and in Alicante in the afternoon. On May 23rd he went to Lisbon for an encounter with the Provincial Council of Portugal (POR), on the solemnity of Mary Help of Christians, and for a two-day encounter with the confrères of the Portuguese Province on May 25th and 26th.

On May 27th he returned to Rome to prepare himself for the forthcoming meetings of the General Council.

5. DOCUMENTS AND NEWS

5.1 “Project Europe”

Here below please find the text of the Letter of the Rector Major addressed to the Provincials of the two Regions Center and North Europe and Mediterranean on “Project Europe”. The Letter contains a reflection on and an assessment of the Project done by the General Council as the fruit of the visits and encounters of the last two years. The Rector Major wants to involve the Provincials and their Councils in the continuation and strengthening of the journey of Project Europe, and to do so he points out three “Areas of intervention” and offers concrete proposals on the “Methodology of Work” (“Main themes on which to reflect” and “Stages of the work”). The Letter is dated March 29th, 2016, and was therefore written during the Octave of Easter.

Prot. 16/0115
Rome, 29th March 2016

To the attention of
Rev. Fr. PROVINCIALS
Centre & North Europe Region
Mediterranean Region
Their Offices

Subject: Project Europe

Dear Fr. Provincial,

cordial greetings to you in this Easter season. I hope you and the confrères of the Province are well and I hope your work proceeds serenely.

I am writing to share with you the fruit of the visits and reflections I matured, together with the General Council, after the meeting I had with you in November 2014. After that encounter, and particularly from July 2015 with the General Council, and lately in the Intermediate General Council of March 2016, I made an in-depth study of the theme of Project Europe and can now offer some proposals for the continuation of this journey.

On my behalf, I would like to involve you and the Provincial Council. I therefore intend to accompany you, through the work of the General Council and in particular of the Regional Councillors of the two Regions of Europe and of the Councillors of the Dicasteries. On the occasion of the encounters with the Provincials of each Region it is important to dedicate some time to tune in to what is happening in Europe now. We must pay attention to policies for the young and to social interventions and stay in communion with the Church and

with her decisions for a more effective evangelization under the changed circumstances in which we live and work.

In these years we did much thinking, stimulated by the needs present in Project Europe that was launched at the end of GC26 by Fr Pascual Chávez. We now have to take this beautiful incitement with greater conviction and move further on.

Among the positive aspects, the story we lived so far points out to the revitalization generated by sending confrères coming from other provinces, both European and non European; the positive atmosphere of the encounters that were held; some fruits matured thanks to the synergies activated among the various provinces. What has been done so far must remain as a memory capable to make the future of our presences fertile.

These challenges were not received and faced without resistance and limits: the different degree of involvement of the Provinces in Europe; the conviction to be able to face the new situations alone, without the help and collaboration of others; the lack of preparation of some confrères who came to Europe; the lack of reflection on the European context from the

same European confrères; scarce collaboration and the lack of a common vision on formation.

As can easily be understood, the steps we have to take are many and request that we better identify the fields in which to intervene and on which to efficiently concentrate our strengths. The indication, given by Fr Pascual Chávez and reaffirmed on various occasions by me, requires discernment and in-depth consideration, but excludes inactivity and improvisation. This is why the participation of each province – of Salesians, lay people, youth, etc. – is decisive for the continuation of this journey.

Areas of intervention

As General Council, we think to concentrate our attention on three areas on which, from time to time, to reflect and start processes. These areas, even though with different names, refer to the three formulations indicated in Project Europe since 2008.

1. *First area: Salesian identity in Europe*

For this area we indicate the following subjects: the anthropological vision of Europe, the initial and

ongoing formation, the significance of consecrated life, the formation to the Salesian identity of lay people, family, vocations, the presence of migrants, juvenile unease and marginalization, interreligious dialogue especially with Islam, educative projects in the school and vocational training. In particular we intend to follow the journey of initial formation in international communities and to enhance the value of Salesian places at the service of youth ministry of all the young, especially the European ones, and of formation of lay people.

2. Second area: significant reshaping of our presences in Europe

In this area we indicate some processes: the creation of international communities in each Region and in each Province (Cf. GC27, 75 § 5) that may be used for pastoral educative projects regarding multi-ethnic and multi-cultural presences; the strengthening of presences in countries entrusted to the various provinces: Albania-Kosovo, Belarus, Lithuania, Russia, Turkey, Romania, Moldavia, Georgia, Azerbaijan, Morocco, Ukraine, Bosnia-Herzegovina, Serbia, Bulgaria, Tunisia, Siberia, Sweden; the birth

of new presences in collaboration in order to meet formative and pastoral needs to be implemented with the contribution of European confrères and voluntary workers.

3. Third area: enhancing the value of our missionary vocation

In this area we wish to strengthen in Europe the impulse of the presence of confrères coming from other continents, through the following processes: favouring a mentality change on the theological vision of the missionary in Europe, so that the first missionaries be the European confrères themselves; participating in sending missionaries to Europe not only from among confrères of Asia and Africa, but also from America and Oceania.

Methodology of work

The process of reflection and sharing will be done around themes taken from the three areas. The target is to offer a platform for dialogue that starts within the provinces and is then shared at the level of the inter-provincial conferences of each Region.

As a second step we propose that

such process of regional reflection constitute the basis for further in-depth thinking during the encounters of the Provincials of Europe, already planned for the beginning of December 2016 and also for the encounter of 2018.

We suggest that the discussion on various levels have an attitude of tuning in to the experiences of the territory in which you work; that it be enriched with a knowledge of ecclesial guidelines; that it have the capability to let oneself be guided by the Salesian charism. The challenges we are facing are in a politically and culturally fully evolving Europe that cannot be ignored.

The methodological itinerary and the reflection do not have as a target the drafting of a document, but to be at the service of the life of the single provinces.

Main themes on which to reflect

The discernment done in the General Council led us to indicate three main subjects for the next encounter:

1. Youth ministry and family in Europe
2. Salesian response to the reception of migrants
3. Presence of the “missionaries”

Stages of the work

The processes we intend to propose in view of the encounter of December 2016 are the following:

- *Youth ministry and family in Europe*

The Dicastery for Youth Ministry is preparing some questions in view of a wide reflection on the theme that will be a path of reflection in tune with the journey of the Synod on the family; this questionnaire will be sent after the conclusion of the various Provincial Chapters;

- *Salesian response to the reception of migrants*

The Provinces will be invited to present a brief report on how they are answering the migration emergency; besides, some provincials – whom I thank – have already informed me about the steps and initiatives they took in favour of the reception of migrants. At the European encounter of December 2016, there will be a presentation of the responses, challenges and future perspectives;

- *Presence of the “missionaries”*

A report on the accompaniment of the Dicastery for Missions will be presented, inviting some mis-

sionaries and/or some of their accompanying persons to share their experiences;

There will also be some information on the process for the *reshaping of formative communities* in Europe and on the process of *enhancing the value of the Salesian places* for confrères, the youth and lay people.

At a second stage, together with the General Council, I will offer some methodological indications for the encounter with the Provincials of Europe, which is planned for December 2016.

Dear Father Provincial,

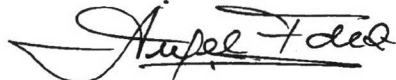
At the end of this presentation, together with the members of the General Council, I wish to thank you and encourage you for the dedication and the work you carry out together with the confrères for the good of the young entrusted to the care of your Province.

Today the Lord wishes that our presence in Europe, a continent that extends its roots and its identity in Christian faith, be still significant and capable to speak, as Don Bosco did, to the hearts of so many young people.

Neither the strength nor the resources will be lacking. This dear

and "old" Europe of ours has still much to offer to the world. We Salesians cannot miss this appointment. It is the Lord who asks it of us, it is Don Bosco who asks it, and above all it is the youth for whom we decided to donate our lives that ask this of us.

May Mary Help of Christians, who was present at the beginning of the Church and of the Congregation, be always close to us.



Fr Ángel FERNÁNDEZ ARTIME, sdb
Rector Major

5.2 G. Bosco, *Epistolario* vol. VII

The Salesian Historical Institute (Istituto Storico Salesiano) has recently published Volume VII of the EPISTOLARIO DI DON BOSCO, related to years 1880-1881. It contains 440 Letters written by Don Bosco during these two years (lett. 3121-3561 of those published so far). The volume, of 558 pages, was published by LAS in the current year, 2016.

A few months ago the Salesian Historical Institute (Istituto Storico Salesiano) published Volume VII of the critical edition of the Episto-

lary of Don Bosco, edited by Fr Francesco Motto. This monumental work was started on the occasion of the centenary of Don Bosco's death (1988), and, when completed, will comprise ten volumes, for over 4.500 letters.

If we consider that almost all these letters relate to the last thirty five years of the life of Don Bosco (1855-1888), i.e. those in which "Don Bosco became Don Bosco" and precisely those absent from the well-known *Memories of the Oratory* (1815-1855), it is evident that these letters constitute the main and unavoidable source for the knowledge of Don Bosco in his adult and elderly age and, as such, as founder of the Salesian Society (SDB FMA Cooperators), formator of Salesians, propagator of his work all over the world, renowned master of spiritual life and of education of the youth.

If we also take into account that one third of these letters are unpublished, we can easily understand – as writes the curator of these volumes – that they offer a material that "can modify and sometimes even re-write full pages of biographies of Don Bosco and of essays on him". It is as if we were saying that the history of Don Bosco has not been written once for good, especially if the reference

to the primary sources, such as the letters, was lacking. Even more so if these are presented with all the scientific instruments that – while they guarantee the originality and authenticity of the text – allow a true comprehension of the same and make it possible to avoid those commonplaces, those amplifications or those reductionisms and anachronisms of which we had some evidence also in the recent celebrations of the bicentenary of Don Bosco's birth.

In the Salesian context, the Epistolary is particularly recommended to those who are called to present Don Bosco in general (provincials, rectors, editors, writers, directors of the Salesian Bulletins), to be spokespersons of his educative-pastoral message (Salesians in general), to formators of young Salesians (in formation houses and communities), to libraries interested in this matter, whether they are Salesian or not.

The latest edited volume refers to an important biennium of Don Bosco's life, the one concerning the arrival of the Salesians in Patagonia, in Spain, in Rome, the risk of suppression of the Salesian houses in France, the point of no return in the controversy with the Archbishop of Turin, the grave economical emergencies for the simultaneous

construction of three big churches (Turin-St. John, Vallecrosia, Sacred Heart in Rome) and of three new foundations in Italy (Lucca, La Spezia and Florence) etc.

5.3 Canonical Erection of the Vice-Province “Blessed Philip Rinaldi” of Papua New Guinea and Solomon Islands

Here below please find the Decree of Canonical Erection, on behalf of the Rector Major with his Council, of the new Salesian Vice-Province of Papua New Guinea and Solomon Islands, corresponding to the Delegation already existing and juridically belonging to the Province of Philippines North. It has been agreed to use the identifying acronym PGS.

Prot. 300/SG/2015

DECREE OF CANONICAL ERECTION OF THE SALESIAN VICE-PROVINCE “BLESSED PHILIP RINALDI” OF PAPUA NEW GUINEA AND SOLOMON ISLANDS

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

- considering the development of the Salesian mission and the territorial extension of the Salesian Province “St. John Bosco” of Makati-Manila (Philippines);
- taking into account that, for a more efficacious animation, on July 28th, 1994, the Provincial Delegation “Papua New Guinea”, with its see in Kumgi-Kundiawa (Papua New Guinea) was constituted;
- taking into account that on January 24th, 2005, the Rector Major decreed that the Salesian House of Henderson Honiara, in Solomon Islands, depending on the Province of Japan, with its activities and confrères be transferred to the Province “St. John Bosco” of Philippines North, in the Delegation of Papua New Guinea, as from April 1st, 2005;
- considering the result of the consultation done in the Province;
- considering the favourable advice of the Provincial with his Council;
- having obtained the consent of the General Council in the meeting of **December 23rd, 2015**, according to articles 132 §1,1 and 156 of the Constitutions:

DETACHES from the Salesian Province “St. John Bosco” of Makati-Manila (Philippines) the following houses:

1. ARAIMIRI "St. Peter Apostle"
2. BADILI-GABUTU "St. John Bosco"
3. BOROKO EAST "Mary Help of Christians"
4. BOROKO EAST "St. Dominic Savio"
5. BOROKO EAST "St. John Bosco"
6. HONIARA "Mary Help of Christians"
7. KUMG1-KUNDIAWA "St. Joseph"
8. TETERE "St. John Bosco"
9. VUNABOSCO "St. John Bosco"

and through the present Decree,

CANONICALLY ERECTS

the new **SALESIAN VICE-PROVINCE of PAPUA NEW GUINEA AND SOLOMON ISLANDS**, entitled to "**BLESSED PHILIP RINALDI**", with its see in **BOROKO EAST (Papua New Guinea)**, house of "**Mary Help of Christians**", with the above-mentioned houses.

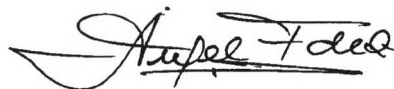
The following is also decreed:

1. The confrères, who on the present date of the canonical erection, December 23rd, 2015, live and work in the above-mentioned Salesian houses, belong to the Vice-Province.

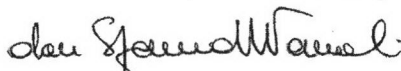
2. Besides, the confrères in formation who are originally from Papua New Guinea and Solomon Islands and missionary confrères, even if inserted in external formation houses, also belong to the Vice-Province.
3. The field of relationships of the Vice-Province with the Province of origin will be defined by a possible Convention approved by the Rector Major.

The Vice-Province will commence with the induction of the new Superior.

Rome, 23 December 2015



Fr Ángel FERNÁNDEZ ARTIME, sdb
Rector Major



Sac. Stefano VANOLI
Segretario generale

5.4 New Provincials

Here below find (in alphabetical order) some biographical details on the Provincials and Superiors of Vice-Provinces appointed by the Rector Major with his Council in the period January-June 2016.

1. *BAQUERO Pedro Junior, Superior of the Vice-Province of PAPUA NEW GUINEA and SOLOMON ISLANDS*

On June 21st, 2016, the Rector Major with his Council appointed Fr *BAQUERO Pedro Junior* as first Superior of the Vice-Province “Blessed Philip Rinaldi” of *PAPUA NEW GUINEA and SOLOMON ISLANDS*, which was canonically erected of December 23rd, 2015.

Fr Pedro Junior BAQUERO was born on September 15th, 1970, and is a Salesian since April 1st, 1990, when he did his first profession in Bacolod, in the Province of Philippines North. He pronounced his perpetual vows on March 24th, 1998, and was ordained a priest on December 8th, 1999, in Manila, Parañaque.

Since the practical training in Papua New Guinea, he followed his missionary vocation *ad gentes*. After the priestly ordination, he followed a formation course for missionaries at the Salesian Pontifical University (UPS) in Rome, then returned to Papua New Guinea, in Lariau where he worked from 2000 to 2006, as parish priest and then also as rector. He then went to Araimiri, where he worked for 4 years (2006-2010) as rector, parish priest and headmaster. From 2010 to 2014 he served in

the community of the “Don Bosco Technical School” in Badili/Gabutu with the roles of rector, economist and headmaster.

From 2014 he was filling the role of Delegate for the Provincial Delegation of Papua New Guinea and Solomon Islands, which has now been erected as Vice-Province and whose first Superior is Fr Pedro Junior Baquero.

2. *CAYO Manuel Eduardo, Provincial of the Province of PERU*

To lead the Province of “Santa Rosa da Lima” in *PERU*, with its see in Lima, the Rector Major with his Council, on June 22nd, 2016, appointed Fr *Manuel Eduardo CAYO*. He succeeds Fr Santo Dal Ben.

Manuel Eduardo CAYO was born on May 31st, 1966 in General Roca (Argentina), and did his first Salesian profession on January 31st, 1986, in the then Province of Bahía Blanca, Argentina, at the end of the novitiate he did in La Plata. He pronounced his perpetual vows on November 16th, 1991, and was ordained a priest in his hometown on June 3rd, 1995.

After the priestly ordination, he worked for four years in the house of Bahía Blanca – Don Bosco, then he was for two years in Rome where he continued his studies at the Sale-

sian Pontifical University. On his return to Argentina, he spent four years in the house of Bahía Blanca – La Piedad, then from 2004 to 2007 in Bahía Blanca – Don Bosco, as rector. Then he spent two years (2008-2009) in the community of Cipolletti. For several years he was a member of the Provincial Council on the then Province of Bahía Blanca and from November 2005 to January 2010 he was Vicar of this Province. In January 2010 he was appointed Provincial of the Province of Argentina South, a task he performed for six years. At the end, in February 2016, he was appointed Novice Master and Rector in Alta Gracia. He is now entrusted with the mandate of Provincial of Peru.

3. *FERNANDES Felix, Provincial of the Province of INDIA-PANJIM*

On June 17th, 2016, the Rector Major with his Council appointed Fr *Felix FERNANDES* as new Provincial of the Province “San José Vaz” of INDIA-PANJIM (with its see in Panjim, Goa). He succeeds Fr Ian Figueiredo.

Felix FERNANDES, who was born on February 4th, 1965, in Assolima, Goa (India), is a Salesian since May 24th, 1984, when he did his first religious profession in the Novitiate of Nashik. He pronounced his perpet-

ual vows on May 24th, 1993, and was ordained a priest on December 18th, 1994, in Panjim, Goa.

After the priestly ordination he worked for two years in Sirsi, Karnataka (now belonging to the Province of Panjim); then in two houses of the Province of Mumbai: Pune and Lonavla (here as rector). Successively from 2004 to 2006 he worked in the novitiate of Nashik; he was then in Rome at the Salesian Pontifical University, where he obtained his Ph.D. in Philosophy. After his return to India, from September 2010 he was serving in Nashik, as dean of the Institute of Philosophy.

Now the Rector Major has called him to undertake the task of Provincial of the Province of Panjim (INP).

4. *NETO Ornai Apolinário, Superior of the Vice-Province of INDONESIA-TIMOR*

On June 17th, 2016, the Rector Major with his Council appointed Fr *NETO Ornai Apolinário* as Superior of the Vice-Province of “St. Callistus Caravario” of INDONESIA-TIMOR (ITM), with its see in Dili (East Timor). He succeeds Fr Virgilio da Silva do Carmo, whom the Holy Father appointed as Bishop of Dili, capital of East Timor Est.

Apolinário NETO was born on September 19th, 1965, in Bui Bau (East Timor) and is a Salesian since May 20th, 1989, when he did his first religious profession in Fatumaka, where he did his novitiate. He pronounced his perpetual vows on March 23rd, 1996, and was ordained a priest on August 14th, 1998, in Fatumaka.

After his priestly ordination, from 1998 to 2004 he was Vicar and Economist in Los Palos (a house which comprises parish, orphanage and oratory), and from 2004 to date he was at the Don Bosco Centre of Comoro (Dili), where he first was rector of the Technical-Vocational Centre, then, from 2005 he was Rector of the Provincial house and from 2010 to 2012 he was also parish priest. In the last 11 years he also undertook the following tasks: Secretary of the Vice-Province, Delegate for Salesian Cooperators and ADMA, Delegate for the Salesian Family and, eventually, from 2010 also Vicar of ITM Vice-Province.

5. *PARSZYWKA Adam, Provincial of the Province of KRAKÓW, POLAND*

To lead the Province of "St. Hyacinth" with its see in KRAKÓW, POLAND, the Rector Major with his Council, on June 24th, 2016, ap-

pointed Fr Adam PARSZYWKA. He succeeds Fr Dariusz Bartocha.

Adam PARSZYWKA was born on July 5th, 1970, in Myslenice (Poland), and pronounced his first vows as Salesian on August 22nd, 1993, in Kopiec, where he did his novitiate. After the post-novitiate, for a few years, for his practical training and in a missionary perspective he was in Brazil, in the Province of Manaus. He did his perpetual profession of September 26th, 1999; after his return to Poland he did his theological studies in Kraków, where he was ordained a priest on May 24th, 2002.

After his priestly ordination, he worked in the house of Swietochłowice, where he was also Councillor of the community. He was transferred to Kraków and, after a period in the house of St. Joseph, from 2005 to date he served in Kraków, at the Centre of Youth Ministry, where he was Councillor, Vicar and lately Rector. Simultaneously from 2004 he was Provincial Councillor, with the particular task of Delegate for the Missions.

6. *RYCHCIK Krzysztof, Superior of the Vice-Province of ZAMBIA*

To lead the Vice-Province of "Mary Help of Christians" of ZAMBIA-MALAWI-NAMIBIA-ZIM-

BABWE (ZMB), the Rector major with his Council, on June 23rd, 2016, appointed as Superior Fr *Krzysztof RYCHCIK*. He succeeds Fr George Chalissey.

Fr *Krzysztof RYCHCIK* was born on October 31st, 1959, in Turza, in Poland, and did his novitiate in Czerwińsk, where he made his first Salesian profession of August 22nd, 1984. Successively he went as a missionary to Zambia, and pronounced his perpetual vows in Lusaka on August 19th, 1990. He was ordained a priest in Kazembe on April 26th, 1992.

After his priestly ordination he was for three years in the Salesian house of Nairobi-Utume. In the following three years (1999-2001) he was in Rome to complete his studies at UPS. On his return to Africa, from February 1998 to September 2002 he was again in Nairobi-Utume, where he was first Economist and then Vicar. Successively he returned to Zambia, where he was Rector of the community of Lusaka-Chawama from May 2002 to February 2006, then he was Vicar in Lusaka-Bauleni and from February 2008 he was Novice master of ZMB Vice-Province, in the communities of Kabwe and then of Makeni.

At the level of ZMB Vice-Province he was Delegate for Formation and for Youth Ministry. For

one year (2005-2006) he was also Secretary of the Vice-Province.

5.5 New Salesian Bishops

Here below find (in alphabetical order) some biographical details of the Salesian Bishops appointed by the Holy Father in the period January-June 2016.

1. BERGAMASCHI Roberto, Apostolic Vicar of Awasa (Ethiopia)

On June 29th, 2016, there was the announcement of the appointment on behalf of Pope Francis of the Salesian priest *Roberto BERGAMASCHI* as *Apostolic Vicar of AWASA (Ethiopia)*, giving him the episcopal titular see of Ambia.

Fr. Roberto Bergamaschi was born in San Donato Milanese, in the Archdiocese of Milan on December 17th, 1954. Accepting the Salesian vocation, he did his novitiate in Pinerolo, where he made his first profession on September 8th, 1975, as a member of the Lombardo-Emiliana Province. He studied philosophy in Turin-Crocetta, during the post-novitiate. After the practical training, he did his theological studies in Cremisan, in the Holy Land. He pronounced his

perpetual vows on September 13th, 1981, and was ordained a priest in Brescia on October 7th, 1982.

After his priestly ordination, he was sent to the Mission in Ethiopia, where he exerted his apostolate with various tasks in different communities: Dilla (1982-1993); Zway (1993-2000), in the Apostolic Vicariate of Meki, as rector and parish priest; rector in Adwa, in the Eparchy of Adigrat (2000-2004); in Addis Ababa, first as rector of the Salesian house of Gotera (2004-2007), then of the Salesian house of Mekanissa (2007-2009). From 2009 he was rector and parish priest in the parish of "Mary Help of Christians", in the Apostolic Vicariate of Awasa, where he was also a member of the presbyterial Council and of the Mission Council. At a Provincial level, he was Vicar of the Vice-Province from September 1998 to July 2010.

2. Do CARMO da Silva Virgilio, Bishop of Dili (East Timor)

On January 30th, 2016, on the eve of the feast of St. John Bosco, the news was published of the appointment, on behalf of the Holy Father, Pope Francis, of the Salesian priest *Virgilio do CARMO da SILVA*, then Superior of the Vice-Province of Indonesia-East Timor (ITM), as

Bishop of DILI (East Timor).

Virgilio do Carmo da Silva was born in Venilale, East Timor, on November 27th, 1967 and is a Salesian since May 31st, 1990, when he did his first religious profession in the novitiate of Fatumaca. He then did his philosophical and theological studies in the Province of Manila. He pronounced his perpetual vows on March 19th, 1997, and was ordained a priest on December 8th, 1998.

After the priestly ordination, he exerted his ministry mainly in the house of Fatumaca, but for a year he spent in Venilale and the years 2004-2007 in Rome, where he obtained his M.A. in Spirituality at the Salesian Pontifical University. In Fatumaca he filled different roles. In particular, from 2007 to 2015 he was Novice Master and from 2008 he was also Rector. From 2010 he was a member of the Council of the Vice-Province. On January 14th, 2015, the Rector Major with his Council appointed him as Superior of the Vice-Province of Indonesia-East Timor.

3. PARRAVANO MARINO Enrique José, Auxiliary Bishop of Caracas

On April 27th, 2016, there was the announcement of the appointment,

on behalf of the Holy Father Pope Francis, of Salesian priest *Enrique José PARRAVANO MARINO* as *Auxiliary Bishop of Caracas, Venezuela*, with the titular see of Isola.

Enrique José Parravano was born in Turmero, diocese of Maracay (Venezuela) on November 8th, 1955 and is a Salesian since September 8th, 1974, when he did his first religious profession in the Novitiate of San Antonio de Los Altos, Venezuela. He pronounced his perpetual vows on August 30th, 1980, and was ordained a priest on January 14th, 1984 in Turmero, his hometown.

He continued his formation at St. Paul Theological Institute in Brazil, and after his priestly ordination he did a post-graduate course in "Teaching of Integral Education" at "Mons. Arias Blanco" Pedagogical University Institute, IUPMA, in Caracas.

He then undertook different tasks in the context of the Salesian educative-pastoral mission: from 1985 to 1989 he worked in Puerto La Cruz in College Pius XII and was Councillor of the community; from 1999 to 2005 he filled the role of rector and then also of parish priest in Caracas-Boleita (parish of "Mary Help of Christians"); from 2005 to 2009 he was Vicar in the

Provincial house in Caracas; later on he returned to the Parish of "Mary Help of Christians" in Caracas-Boleita, where he was once again rector and parish priest till 2015, when he was transferred to Caracas-Altamira, as parish priest and Vicar of the community.

At provincial level he was Councillor (2003-2004) and from 2004 to 2009 provincial Economist.

4. SYLVAIN Ducange, Auxiliary Bishop of Port-au-Prince (Haiti)

On June 4th, 2016, there was the announcement of the appointment on behalf of Pope Francis of the Salesian priest *Ducange SYLVAIN* as *Auxiliary Bishop of the Archdiocese of PORT-AU-PRINCE*, with the episcopal titular see of Nove.

Ducange Sylvain was born on April 5th, 1963, in Port-au-Prince in the homonymous Archdiocese. After attending the primary school of the *Holy Spirit* in Lascabobas, the *Saint-Gabriel* school and the *Dominique Savio* College, he began his novitiate in 1985 in Jarabacoa in the Dominican Republic, and concluded it with the first religious profession on August 15th, 1986. Since he had already completed his university studies at the Faculty of Religious Sciences of the Haitian

Conference of Religious (1984-1985), after the profession he studied Philosophy at the *Universidad Catolica Madre y Maestra* in Santo Domingo (1987-1989). He did his theological studies at the *Institut d'Etudes Théologiques* in Brussels (1991-1994).

He pronounced his perpetual vows on September 19th, 1992 and was ordained a priest on July 8th, 1995 in Port-au-Prince.

After the priestly ordination he exerted his ministry for one year in Carrefour (Thorland). Then from 1996 to 1999 he was in Rome at the *Salesian Pontifical University* to study Educational Sciences. On

his return to Haiti, he undertook the following tasks: Rector in Carrefour (Thorland) (1998-2004); Professor at the *Institut Saint-François de Sales* (1999-2010); Rector and Economist at Pétion-Ville (2004-2010). At Vice-Provincial level he was Provincial Councillor (2000-2007); Provincial Delegate for Youth Ministry (2004-2006); member of the Commission for Formation (2004-2006 e 2009-2010); Provincial Delegate for Formation (2006-2007).

On January 30th, 2010, the Rector Major appointed him as Superior of the Vice-Province, a task he fulfilled till January 2016.

5.6 Our dead confreres (1st list 2016)

"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*).

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P AIMAR Augusto	Bogotá (Colombia)	30/06/2016	93	COB
P BAMBARA Antonino	Messina (Italia)	03/06/2016	92	ISI
P BARBAN Bruno	Castello di Godego, TV (Italia)	10/05/2016	88	INE
L BEGGIATO Sante	Schio (Italia)	07/03/2016	91	INE
L BENÍTEZ MARTÍNEZ Arsenio	Fernando de la Mora (Paraguay)	06/04/2016	78	PAR
P BETTONVILLE Jan	Heverlee (Belgio)	20/03/2016	92	BEN
P BOCCHI Giovanni	La Spezia (Italia)	01/05/2016	87	ICC
P BONGIORNI Giuseppe	Arese (Italia)	08/01/2016	89	ILE
P BUFFA Antonio	Torino (Italia)	01/05/2016	94	ICP
L CALDARELLI Luigi	Roma (Italia)	29/06/2016	96	ICC
P CALOVI Arcángel	Cochabamba (Bolivia)	13/05/2016	94	BOL
L CANESSO Giuseppe	Roma (Italia)	06/02/2016	82	ICC
P CAPUZZI Domenico	Arese, MI (Italia)	23/02/2016	80	ILE
P CARRARA DE MELO Alfredo	Barbacena (Brasile)	19/02/2016	83	BBH
<i>Was provincial for 12 years</i>				
P CAVALIERE Federico	Ambohidratrimo (Madagascar)	14/01/2016	87	MDG
L CAYADO Victorio	Cupey, San Juan (Puerto Rico)	09/05/2016	91	ANT
P CERVESATO Attilio	Venezia-Mestre (Italia)	02/04/2016	88	MOR
P CESCHIA Michelangelo	Udine (Italia)	05/02/2016	89	INE
P CHOVANEC Petr	Brno (Repubblica Ceca)	26/03/2016	56	CEP
P CIPRIANO Arturo	Viamão (Brasile)	30/04/2016	93	BPA
L CONNOLLY Kevin	New Rochelle, NY (USA)	29/05/2016	79	SUE
P CRISTINA Juan Carlos	Comodoro Rivadavia (Argentina)	21/06/2016	83	ARS
P CUESTA José	Córdoba (Argentina)	11/03/2016	77	ARN
P DE BLASE Dominic	Yonkers, New York (USA)	27/02/2016	89	SUE
<i>Was provincial for 6 years</i>				
P DE COCK Jan	Leuven (Belgio)	08/02/2016	93	BEN
P DE NICOLÓ Severino	Bogotá (Colombia)	22/03/2016	87	COB
P D'HOE Omer	Bonheiden (Belgio)	03/03/2016	89	BEN
P DI GREGORIO Calogero	Gela (Italia)	12/03/2016	86	ISI
L DI NUZZO Gennaro	Caserta (Italia)	30/04/2016	89	IME
P DÍAZ CRUZ José Alfonso	Bogotá (Colombia)	10/02/2016	47	COB
P DÍEZ CORRALEJO Ismael	Logroño (Spagna)	18/06/2016	88	SSM
P DIPERNA Priano José	Montevideo (Uruguay)	05/05/2016	84	URU
L DONNA Giovanni Battista	Torino (Italia)	26/02/2016	76	ICP
P DUCA Santi	Messina (Italia)	22/04/2016	94	ISI
P DUNNE Marphy Thomas	Dublino (Irlanda)	01/01/2016	86	IRL
P DUQUE HUSILLOS Anselmo	León (Spagna)	15/01/2016	78	SSM
P DUSZYŃSKI Bernard	Bydgoszcz (Polonia)	07/03/2016	85	PLN

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P ECHANDÍA GAVIRIA Jorge	Medellín (Colombia)	18/02/2016	90	COM
P ESPINOZA Rafael	Quito (Ecuador)	20/05/2016	91	ECU
P FARONI Adolf	Makati City (Filippine)	05/01/2016	92	FIN
L FELLNER Eberhard Wolfgang	Nürnberg (Germania)	01/03/2016	56	GER
P FERNÁNDEZ RODRÍGUEZ Mariano	Valladolid (Spagna)	21/05/2016	84	SSM
L FREITAS Walmor	Niterói (Brasile)	04/05/2016	94	BBH
P FRONTE Salvatore	Catania (Italia)	05/03/2016	96	ISI
P FURTADO FIGUERAS Francisco	Mercedes (Uruguay)	10/05/2016	88	URU
P FURUKI Joseph Marikazu	Aino, Nagasaki (Giappone)	08/06/2016	66	GIA
P GARCÍA PÉREZ Antonio	Madrid (Spagna)	19/01/2016	52	SSM
P GELMINI Adriano	Arese (Italia)	13/06/2016	97	ILE
P GHIRARDO Luciano	Torino (Italia)	30/01/2016	91	ICP
P GILLEN Patrick	Aldershot (Inghilterra)	20/01/2016	88	GBR
L GONZÁLEZ GARCÍA Severino	León (Spagna)	20/02/2016	88	SSM
P GRAULS Jan	Heverlee (Belgio)	09/01/2016	94	BEN
P GRIMALDI Canio	Manaus (Brasile)	16/02/2016	82	BMA
P HILLEBRAND Leo	Daun (Germania)	27/02/2016	88	GER
L IVANKO Marko	Rijeka (Croazia)	14/03/2016	76	CRO
P KANT Bronisław	Warszawa (Polonia)	11/05/2016	86	PLE
P KINO Robert	Sint-Ulriks-Kapelle (Belgio)	27/06/2016	77	BEN
P KNEIDL Josef	München (Germania)	08/02/2016	85	GER
P KRÓL Marian	Rzeszów (Polonia)	02/03/2016	83	PLS
P KUZMANICH BUVINIC Simón	Santiago del Cile (Cile)	13/03/2016	91	CIL
P LALAP José Nilo	Makati City (Filippine)	31/01/2016	49	FIN
P LARENA GONZALO Francisco	Sevilla (Spagna)	11/02/2016	91	SMX
P LARGHI Giuseppe	Roma (Italia)	24/04/2016	94	ICC
P LÓPEZ LÓPEZ Servacio	Barcelona (Spagna)	02/02/2016	77	SMX
L LUSO Bartolomeo	Torino (Italia)	18/05/2016	96	ICP
P LYNGDOH Sylvanus Sngi	Shillong (India)	28/05/2016	95	INS
P MALDONADO Wenceslao	Buenos Aires (Argentina)	10/03/2016	75	ARS
<i>Was provincial for 6 years</i>				
P MALŽENICKÝ Ján	Galanta (Slovacchia)	29/05/2016	89	SLK
P MANERO BORAO Antonio	Barcelona (Spagna)	26/04/2016	87	SMX
P MARRA James	Hackensack, New Jersey (USA)	06/04/2016	63	SUE
P MARROQUÍN Esteban	Cartago (Costa Rica)	13/04/2016	77	CAM
P MARTINI Adolfo	Campinas (Brasile)	27/02/2016	89	BSP
P MELESI Pedro	Campo Grande (Brasile)	08/04/2016	91	BCG
P MELILLI Guseppe	Catania (Italia)	20/04/2016	80	ISI
P MELITA Salvador Santo	Buenos Aires (Argentina)	13/06/2016	90	ARS
E MIZOBE Francesco Xavier Osamu	Kyoto (Giappone)	01/03/2016	80	—
<i>Was provincial for 6 years, Bishop of Sendai (Japan) for 4 years, Bishop of Takamatsu for 7 years and for 5 years he was Bishop emeritus</i>				
P MOONNANAPPALLIL Jacob	Hyderabad (India)	15/01/2016	68	INH
P MÜLLER Herbert	Vilsbiburg (Germania)	21/04/2016	82	GER
P MURAWSKI Roman	Warszawa (Polonia)	27/01/2016	85	PLE
P ONTING Vicente Jr.	Quezon City (Filippine)	06/06/2016	54	FIN
P PACHECO PASCUA Agustín	Madrid (Spagna)	07/02/2016	71	RMG

SURNAME AND NAME	PLACE of death	DATE	AGE	PROV
P PAMPAREL Thomas	Tirupattur (India)	17/02/2016	85	INM
P PANIZZI Gaetano	Roma (Italia)	10/04/2016	94	ICC
P PÉREZ ALBA Juan	Santiago del Cile (Cile)	16/02/2016	83	CIL
P PEZZOLA Francesco	Hong Kong (Cina)	09/02/2016	91	CIN
P PEZZOLI Giulio	Bologna (Italia)	14/06/2016	74	ILE
P PISACANE Ivo	Johannesburg (Sud Africa)	24/04/2016	88	AFM
P PORCU Mario	Guwahati (India)	23/06/2016	98	ING
L PRIEDE VALLE José Manuel	Urneta (Spagna)	15/02/2016	83	SSM
P PROIETTO Elio Maria	Melbourne (Australia)	23/02/2016	81	AUL
P PUNCHEKUNNEL José	Kolkata (India)	09/01/2016	79	INC
P PUNNAKUNNEL Pailo	Chennai (India)	01/05/2016	83	INM
L RAKOTOMANANTSOA Jean Marc	Yaoundé (Cameroun)	29/05/2016	31	MDG
P RAYAN Packiaraj	Thanjavur (India)	15/04/2016	67	INT
P RENNKAMP Hans-Joachim	Köln (Germania)	24/03/2016	82	GER
L ROSA Elgar Alberto	Córdoba (Argentina)	06/06/2016	83	ARN
P SÁNCHEZ ALLER Ángel	Vigo (Spagna)	29/04/2016	77	SSM
P SAPELAK Vasył	Lviv (Ucraina)	26/02/2016	93	UKR
P SARTORI Pietro	Gerusalemme	17/03/2016	82	MOR
P SATHIARAJ John Peter	Chennai (India)	02/01/2016	79	INM
<i>Was provincial for 5 years</i>				
P SCHIAVON Peter	Pynthor, Shillong (India)	19/06/2016	90	INS
P SESTO Gennaro	Saddle River, New Jersey (USA)	15/01/2016	94	SUE
P SHINKAI Vincentio Seizo	Beppu (Giappone)	17/06/2016	80	GIA
P SILVESTRI Luigi	Roma (Italia)	26/02/2016	71	ICC
P SOMERS Marcel	Heverlee (Belgio)	09/04/2016	80	AFC
P SPECHT Laureano	Buenos Aires (Argentina)	14/06/2016	93	ARS
P SPERA Ilario	Roma (Italia)	26/01/2016	82	ICC
<i>Was provincial for 6 years</i>				
P SRHOLEC Anton	Bratislava (Slovacchia)	07/01/2016	86	SLK
L STEFANI Pietro	Torino (Italia)	28/01/2016	91	ICP
P SZIJÁRTÓ László	Veszpreám (Ungheria)	02/01/2016	82	UNG
P TIRRITO Cataldo	Riesi, CL (Italia)	28/01/2016	84	ISI
P TORINO Pietro	Marsala, TP (Italia)	29/02/2016	79	ISI
L TOSO Carlos	Caracas (Venezuela)	11/01/2016	82	VEN
P TRENTI Zelindo	Roma (Italia)	11/02/2016	81	UPS
L TRZASKA Stefan	Płońsk (Polonia)	11/01/2016	89	PLE
P VAN ROEY Piet	Kortrijk (Belgio)	13/01/2016	84	BEN
P VANDENBUSSCHE Johan	Lubumbashi (Congo, Rep. Dem.)	04/03/2016	84	AFC
P VANHEUSDEN Michel	Lubumbashi (Congo, Rep. Dem.)	09/04/2016	81	AFC
L VILLEGAS Antonio	Buenos Aires (Argentina)	07/05/2016	89	ARS
P VIVIER Pierre	Bruxelles (Belgio)	18/04/2016	86	FRB
P WIELAGE Hans	Nijmegen (Olanda)	06/03/2016	88	BEN
P YSAC MONS Vitaliano Alberto	Santiago de Cuba (Cuba)	22/01/2016	79	ANT
P ZATTI Humberto	Bahía Blanca (Argentina)	29/01/2016	76	ARS
P ZORZETTO Angelo	Santiago del Cile (Cile)	06/04/2016	93	CIL

