



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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I. LETTER OF THE RECTOR MAJOR

Turin, April 30th, 1967

Dear Sons,

On my return from a short visit to Spain and Portugal, rich in cordial gatherings on every side, and before I leave for a rapid tour of Latin-America (April 30th - May 17th), I want to talk with you as if I were in personal contact with every single one of you.

Several confrères have written to tell me how pleased they were to receive my last letter on dialogue, and in some provinces everyone has been given a personal copy of it.

This encourages me. Your interest in this matter is an earnest of your will to put into practice the ideas, directives and the practical norms suggested. The journeys I have now entered on my agenda have indeed the very same purpose — dialogue — through a personal contact with provincials, provincial consultors, rectors and confrères to get to know the situations as they really are, to have a constructive exchange of ideas, to establish mutual understanding which, in its turn, will be transformed into convictions for a generous identity of purpose between the centre and the periphery, between superiors and confrères.

Renewal — its true meaning

In this present letter I propose some clarifications of one of those words used incessantly everywhere in the name of the Council. In truth, it is a key-word - RENEWAL. I must add here that the General Chapter, faithful to the Council, referred to it constantly and still more to the concepts behind it. But like so many other words which have made history — liberty, democracy, progress etc... — this one too

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has its own variety of interpretations and applications, oftentimes self-contradictory or arbitrary, serving an all too personal point of view, deviationist and destructive of the genuine meaning of renewal.

It has been said of renewal called for by the church and the Council that it is no bulldozer or mechanical shovel *overturning everything* in its path *to reshape it anew from its foundations*.

The conciliar renewal — and we can add that of the congregation — is before all else a work of construction; a complex of forces which do not destroy with the violence of a tornado, but which produce a re-flowering of rich and new vitality in the church and in the congregation. Like a new springtime, which does not kill nature inert in winter but feeds it with new life, warms it again, re-invigorates it and brings it to flowering time with the promise of abundant fruit. More concretely the true renewal in the church and the congregation turns on two poles; one the capacity to look within (a return to the original sources — almost a rebuilding from the foundations), and the other a vigilant attention to the ‘signs of the times’.

He who disregards either pole falls into an antiquated conservatism or into a false and destructive modernity. *The true and complete renewal is a synthesis resulting both from the past and the present in view of the future.*

As you see the process of renewal is a vital action, but complex, delicately balanced, difficult to achieve, demanding intelligence and courage, enlightened by prudence; in a word, is best effected in that equilibrium to which the Holy Father constantly refers.

Renewal and equilibrium

There is still more to it. Just because it is something living and constructive the renewal expressed by the Council, as the Austrian bishops’ conference observes, not only moves in the *via media* of moderation but is also guided by a constant preoccupation to remain adaptable. Each time it lays aside something from the past, worn out by the passage of time or no longer fruitful, it provides something new in its place, better fitted to the times. The Council on the one hand

becomes open to new methods of biblical research but at the same time insists that the gospel is historical and brings us the truth about the life of Christ; the Council throws open its doors to the universal priesthood of the people of God but speaks also of the official priesthood instituted from on high; it approves progress but admits the church's ambivalence between good and evil; in the liturgy it demands reform where the reality has become distorted by the changed conditions of modern culture and re-establishes the *jus liturgicum* of bishops, yet sets due limits to this liturgical law which is not to be left to just anyone to change; the Council speaks of the collegiality of bishops and thus integrates the primacy of the Pope, yet in this collegiality the Pope is not only *primus inter pares* but *primus supra pares* establishing thus due limits here as elsewhere.

It is clear that he who is satisfied to take away without replacing adequately not only does not renew but by creating a void he destroys. Equilibrium, concern for a suitable balance between past and present in reshaping the future, this is the essential basis of renewal, it brings with it a harmonious and integrated fruition, well ordered, not arbitrary, not at the mercy of the initiative of or to be interpreted by just anyone, but guided step by step by him who has the authority and the responsibility.

Logically many practical conclusions derive from these very clearly defined principles; you can discover them for yourselves with reference to your own local situation. I do not come down to detail, but there is still more to say which is no less important.

Renewal « from within »

The renewal the church and congregation especially call for today is *spiritual and personal to be effected from within*. Who does not accept this premise will only make a pretence at building, but it will be without foundation and the hopes will be illusory.

The Council repeats this at every step. Pope Paul VI and the hierarchy do not tire repeating it, our own General Chapter said it with a voice strong and clear. Read the decree « *Perfectae caritatis* »

on the renewal of the religious life, that on formation, on the life of the priest, on the missions. It is sufficient to cite just one passage, one that touches directly on us as religious. It is a synthesis of the basic principles. « Since the religious life is intended above all else to lead those who embrace it to an imitation of Christ and to union with God through the profession of the evangelical counsels; the fact must be honestly faced that even the most desirable changes made on behalf of contemporary needs will fail of their purpose unless a renewal of the spirit gives life to them. Indeed such an interior renewal must be accorded the leading role even in the promotion of exterior works » (*Perfectae Caritatis*, 2. e.).

As though to complete the conciliar text let us hear again the words of Pope Paul VI spoken to us in that discourse to the members of the XIX General Chapter: « What a mistake to think of the Council as relaxing the fundamental stand of the church regarding faith, tradition, christian life, charity, the spirit of sacrifice and fidelity to the words and the cross of Christ, as giving in to the shallow relativism of the world, with its lack of principle and idealism. The church does not condone a christianity of convenience which has little or nothing to offer. The church certainly aims at a better adapted discipline and up-to-date technique so that it can make contact with souls and with our modern society but without losing anything of its true christian witness » (*Acts of Gen. Chap.* p. 299). I feel it my duty and something extremely useful to suggest that we reflect seriously on these words of the Pope spoken especially to the sons of Don Bosco. We can recall that the members of the XIX General Chapter in their message sent to the confrères throughout the world almost anticipated the words of the Holy Father as they stood before the dangers of a renewal in the congregation which could be purely structural and exterior, or worse still, a destructive relaxation which falsely bears the label of renewal.

« All external changes and new orientations however excellent they may be, will be of no avail if our hearts as religious apostles are not re-inflamed and our spirit deeply renewed. It is to this renewing of our religious and apostolic conscience that in this most important hour we call all confrères from the youngest to the most venerable, novices,

clerics, coadjutors and priests. The essential element of this renewal is this — let us renew in ourselves the sense of our religious consecration to Jesus Christ and to God our father. Let us acquire a deeper conviction of this truth that it may sustain and animate our life in a practical way each day » (*Acts of Gen. Chap.* p. 344).

Renewal in practice.

If these are indeed principles which each one of us ought to recognise as such, then we should have the courage to face up to the consequences which flow from them.

In practice how do we live the renewal from within?

Meditation for example which is our indispensable spiritual food, how do we make use of it, especially now that we have our own book which makes it more attractive and ourselves more committed? And then outside the time of meditation — reading, especially the scriptures, so rich and so invigorating! Do we find any time of the day for it? We have to face the facts squarely, the fatal wear and tear of the daily round, often nerve-racking, acts upon the spirit; the same for the difficulties met with every day in the ministry. The imperceptible slow-growing danger of becoming inured to the atmosphere and the mental attitude of the world with which so often in our work we have to make contact and which, will it or not, enters our houses in innumerable ways — they are all of them occasions and reasons for the impoverishment of our spiritual life which is accepted as being the growth of virtue, a desire for perfection, the seeking for God and the union through love with his holy will.

Heaven help us if this real situation which dissipates does not make us feel a thirst for that help which God alone can give — if it does not bring us into personal contact with God as Carrel writes « ... that atom of his omnipotence which supplies for our frailty and weakness ».

We must also react against the tendency to reduce all to a simple and single liturgical celebration forgetful of what the Council so clearly recommends: « The spiritual life however is not confined to partici-

pation in the liturgy; the christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret (*Mt.* 6,6); indeed, according to the teaching of the apostle Paul, — he should pray without ceasing » (*1 Thes.* 5, 17) (*Const. Lit.* no. 12).

If this is something for the ordinary christian what is to be said of the consecrated religious?

Without meditation which makes God live in us by a penetration of the mystery, holy Mass itself and all the liturgy, it has been rightly said, can be reduced to a succession of cold gestures and external readings — a type of aestheticism, performed to be seen, but empty of all that richness with which the divine mysteries are overflowing.

The traditional ascetical principle, summed up in the classical phrase « *contemplata aliis tradere* » is today more than ever the source of the apostolate. Every day we obtain documentary proofs of it, on the positive side and unhappily on the other side as well.

We can witness the splendid effect on souls today when the faith is lived and nourished in depth. I think at the moment, and with real emotion, of many of our priests and coadjutors who just because they live their priesthood and their consecration profoundly succeed in obtaining in places extremely difficult sometimes hostile a generous, effective and constant response, transforming not a few souls of men and women into valuable and committed co-workers.

Renewal no compromise

Unhappily it is no rare thing to hear of crises and disasters on the part of young confrères, and of those not so young, who were perchance admired for their human gifts, for their many good works and for what appeared to be zeal in the ministry.

This does not mean that we have to ostracise the use of certain means in the apostolate in keeping with the times to bring the message of the gospel to souls and these souls to Christ. The error is to be found when the use of such means ceases to be a bridge between Christ and souls, and becomes instead a motive for evasion where good work

is hindered and the means becomes the end. He who would be an apostle loses sight of the end and fails, time is used up in sterile works; he deceives himself thinking to do good when in reality he builds neither for himself nor for others.

Two well known writers on spirituality for priests and religious have something to say on this matter which seems to me to be very much to the point. Walgrave writes: « The 'presence' of the christian as such (a fortiori that of the priest or lay religious) will have no value if he cannot make Christ himself present ». And then Colosio adds: « Our apostolate must not limit itself to manifest only a generic and vague christian 'presence' in the world today, a 'presence' which leaves the world just where it was as far as the spread of the faith and the practice of authentic christian morality is concerned ».

There will be many occasions when this 'presence' of the salesian in activities not directly apostolic will occur and when necessity will demand it; there it will be resolute and friendly, and why not? But it must be grounded in obedience and ordered by a right sense of opportunity and proportion in the use of ways and means. This 'presence' of a Salesian should also be enlightened by clear vision, and prompted by a deliberate and sincere desire to reach out to truly spiritual things which alone justify and make it fruitful. Such a Salesian, and it is well to remember it, will manifest at all times the figure of the priest or consecrated person, without distortion, without undue yielding or compromise.

Crises, painful to all of us, sometimes seem to be inexplicable, but looking much more deeply one becomes aware that as the soul becomes progressively withdrawn from the source of living water, the man himself also becomes little by little dried up and arid. Instead of the man of God there is the professor, the planner, the man in demand for conferences, the man of affairs; the supernatural ideals suffering a progressive diminution and becoming ever more obscured he substitutes other poisonous enticements of which the world today offers an abundant supply — pleasure, money, liberty without limit — and then comes the final step which causes the shock; but this is only the last step of many which have made the one time apostle a failure.

How very essential, dear confrères, it is that we attend carefully to the daily nourishing of our soul with all the means that the church and the congregation puts at our disposal, for ourselves and for those others, to whom we must not offer stagnant water from a cistern when they seek the limpid refreshment from the pure spring. This alone gives apostolic and spiritual fruits.

A military chaplain complained to his colonel that he had tried everything imaginable but without success to interest the men, — cinema, a free bar, games, prizes etc. etc. — the colonel, was silent for a while, replied, 'What if you try speaking to them a little about religion? '.

It is a hint which completes the other points raised above, it can lead us to a useful examination of conscience about our contacts with others and our 'presence' in the world today, with youth and with men and women.

Renewal the laity expects from us.

On this I have something further to say. This renewal from within both the faithful and our boys expect of us. They say this clearly and with forthrightness as becomes the men and women of today. Listen to a few samples, answers to a questionnaire on the theme 'What would you want the priest of tomorrow to be? '. It is interesting to note how the replies converge. No one demands that the priest of tomorrow, and that goes for today as well, should be a brilliant player on an electric guitar, or that he should know by heart the rules governing a game of football, or that he should be dressed in a lounge suit to be indistinguishable from the layman, or indeed, according to an ironical answer, that he should be domiciled in his car speeding endlessly to his meetings, his outings, his this and that and other business. What is expected is quite different. Here are the exact words of a lady member of Parliament for her part of the country: « Let him know the kind of life the men in our kind of society live, it is certainly not christian, but let him have no part in it, let it not assimilate him, let him not imitate it, nor share it nor justify it. He has not to be middle-class, nor of the proletariat nor mix in politics, because if it is true that he is to be

a priest of our times he has not to become a man of the times ».

A university professor writes: « A priest should know the times in which he lives, he should not despise the means it uses, but he should never worship modernity. Let him be a man of culture, but also know that it is not culture that wins souls; of more value is love, understanding and that intuition no book can give ».

Now a personality in politics, who is also a scholar, answers: « Let the priest be intelligently open to innovation without abandoning the wisdom of tradition. Let him be convinced in theory and in practice of the primacy of contemplation and prayer ». And finally the mind of a famous journalist: « The more the spiritual life of the clergy is nourished and his teaching and his ministry is perfected, the greater is his impact on society. The priest alone by the exemplary witness of his life, by the rigour of his demands can save us from the progressive disintegration of moral standards ».

No comment is required on these extracts, but they seem to me to be well worthy of reflection on our part. Lay people without any doubt require from the priest, and this is also true of our own good coadjutors, that there be found in us complete consistency, a deep spirituality accompanied by a keen awareness of the signs of the times. In substance the laity demand from us a renewal as it is understood by the Council, by the hierarchy and by the congregation.

Our boys too, in their own way, are even more demanding, with no half measures in their judgement. The pupils in one of our pre-university colleges, in which all the teachers are priests, were invited to reply to this question: « What do you want your teacher to be? ». The replies which came up most frequently were the following: « I want my professor to be always a priest and totally a priest ». « I want him to make himself my friend more than being my teacher. I would prefer a good lay-master to teach me so that the priest could be all he should be to me as a priest ».

It is a good thing to hear that our boys feel the need for the friendship of a priest and that they demand that the salesian before all else should be essentially a minister of God, the educator who builds up in them a solid and convinced christian faith.

Renewal — responsibility of superiors.

I cannot conclude without first saying a word to those whose duty it is to help realise in individual members and in our communities this genuine renewal. Provincials and rectors have a part to play for which there is no substitute. No light responsibility indeed to aid « verbo et opere » one's own confrères in the work of personal renewal. In the first place there is the need for that disposition which shows itself open to and desires to be formed in faithful syntony with the true spirit of the Council and of the General Chapter, and then in the practice of all that is demanded by genuine renewal: in community life and piety, in the esteem for and the obedience to the vows, in effective education from shared responsibility, in community discipline, in the ministry and in the spiritual good we try to do to others.

It is primarily those at the head who by the indispensable prestige won by their good example, have to enlighten and guide, encourage and correct when necessary in order to limit the evasions, the intemperance, the self-assertion which, rather than having anything in common with true renewal, render it null and void.

I understand that this is no easy task for superiors. Yes it demands wisdom, openness, prudence and not a little courage. I also add, a great deal of sacrifice, because it often happens that the superior to perform a specific service to the church today has to go against the current and to do this he must pay the price. But the interest of the church and of the congregation make the sacrifice worth it and those at the head know how to give this sign of their sincere love to their brothers in religion, and to Christ, the living head of the church which is renewed.

Renewal of our consecration to God.

Let us now conclude.

Today everything urges us to work in depth at our own spiritual renewal. From it we shall draw light by which to see and security and courage, three indispensable elements in the task of the re-examination of our apostolate so very necessary to bring about a proper adjustment

to the times in which we live. This the church and the congregation demand of each one of us.

Let us here recall what has authoritatively been said of Pope John. His courageous, daring and oftentimes unforeseeable enterprises have their explanation in his 'Diary of a Soul'. Everything Pope John did, which won over the men and women of our own time, had its roots in his deep spirituality and in his life of faith.

All of us together, young and old desirous of renewal, must be convinced of the truth and of the power of this same law. In this way we can make the Council come to life and so also respond to the call of the General Chapter. In the monthly, three monthly and especially in the annual retreat, let us see, with a personal sense of responsibility and with courage, to what extent and in what way we have been achieving it. We call to mind that conversation which took place just a hundred years ago between Don Bosco and the Minister Ricasoli in Florence. On that occasion Don Bosco defined what he meant by being a priest, no half measures, no compromise and in doing so he gives his sons something to copy. Don Bosco always a priest, wholly a priest everywhere and before all men. May this give us the light and power to live consistently with our priesthood or as coadjutors with our consecration in order to make our positive if humble contribution to the building up of the church in the world.

Two centenaries

Now two pieces of news both pleasing and useful.

During the coming month of August there occurs the 4th centenary of the birth of our patron, St. Francis of Sales. The Holy Father has had published an interesting apostolic letter for the occasion. We who are so strongly linked with the saintly bishop of Geneva and with his spirit should celebrate this event worthily. You will find in the 'Communications' of this issue of the Acts various ways in which this centenary will be commemorated. I am sure the celebrations whatever form they take in the different parts of the congregation, while they pay honour to the saint whose name and spirit Don Bosco gave us,

will also incite us to turn to our patron with renewed fervour. Pope Paul VI has pointed out « ... with profound intuition of his sagacity he forestalled the deliberations of the Council ».

On June 9th 1968 will occur the centenary of the consecration of the Basilica of Mary, Help of Christians. Every salesian knows what this church means to the congregation, and for the whole family. All know the intimate bond of union there was between Don Bosco and the Virgin Help of Christians, what he did to erect this monument to her, how many wonders this basilica was the stage for to the glory of Mary and to give standing to the work and to the holiness of Don Bosco. Let us remember that the Basilica of Mary, Help of Christians is the Alma Mater of the congregation. Not only the centre whence radiates devotion to her, carried by her sons throughout the world, but also a centre of apostolic activity, for from this place, for nearly a century, each year has witnessed the departure of missionaries to all parts of the world with the blessing of Mary, Queen of the Apostles.

The centenary year must mark for the congregation and the whole salesian family a moment of renewed fervour towards the Mother of God in the light and in the spirit of the Council. In the decree on the apostolate of the laity we read « ... all should devoutly venerate her and commend their life and their apostolate to her motherly concern » (No. 4). And the constitution « Lumen Gentium » in its turn affirms « ... Let the faithful remember moreover that true devotion consists neither in fruitless or passing emotion nor in a certain vain credulity, rather it proceeds from true faith by which we are led to know the excellence of the Mother of God and are moved to a filial love towards our mother and to the imitation of her virtues. While honouring Christ's mother, these devotions cause her son to be rightly known, loved, glorified and all his commands observed » (No. 66).

The celebrations which will be arranged to honour the occasion should be inspired by these ideas and directives of the Council. Each province, each house, and each confrère will want to be actively present in this filial homage to her — the mother and guide of our father Don Bosco and of all our family.

You will find the first communication on this event elsewhere in the Acts.

I entrust these pages to Mary, Help of Christians, through the intercession of our patron and of our father. May she make them pleasing, and fruitful to your hearts and minds for the good of your souls and of those to whom you are the guide and the pastors.

Pray much for me and for the superiors of the Council. I assure you of my daily and affectionate remembrance ‘in fractione panis’.

Father Aloysius Ricceri
Rector Mayor

II. INSTRUCTIONS AND NORMS

1. *Faculty conceded for ordinations.*

The Sacred Congregation of Religious (Feb. 18th 1967) conceded to the Rector Major of the Society of St Francis of Sales for the years 1967-1968, the faculty of admitting to the diaconate subdeacons who have completed the third year of theological studies, (*expleto tertio anno cursus theologici*) and deacons to the priesthood during the fourth year of theology (*progrediente quarto anno s. theologiae*).

Provincials who desire to avail themselves of this faculty should apply to the Rector Major stating the reasons for their request.

2. *Parish income — its destination and deposit.*

A number of confrères have asked for a comment on art. 373 of the regulations which is by no means clear. Those competent in this matter have been consulted and what follows is a clarification. A fuller commentary will be available later.

Art. 373 has in mind the eventual *destination* of the parish income. Therefore except for what is prescribed in can. 630 § 3 § 4 what remains of such income may be enjoyed by the salesian house in terms of can. 1473, or according to any convention entered into with the Ordinary of the diocese. On the other hand when it is a question of depositing the parochial income, again according to can. 630 § 4 there is the common rule to be followed for this money; it is to be deposited with the competent salesian authority as directed by art. 170 of the same regulations — whether it is for the benefit of the house, whether it remains on deposit to be distributed by the parish priest or whether it is destined for the maintenance of the church.

It is clear that ordinarily the parish priest will retain that money

which experience shows to be necessary to meet urgent needs and ordinary expenses.

This said, there follow other clarifications:

1. The canon makes the following distinctions in parochial income:

a) that given, in what form soever to the parish. It is to be noted that when it is not proven to the contrary it is to be presumed that it was intended for the parish. These monies or goods remain under the control of the bishop.

b) Those which come without any doubt whatsoever to the parish priest personally, as gifts to the rector or any other confrère, these are to be given exclusively to the salesian house (can. 580, § 2).

c) That given for a determined purpose, as for example for the poor, for the parish schools etc. are administered by the parish priest who will respect the will of the donors.

d) Gifts for the contruction, or restoration or embellishment of the parish church are administered by the salesian superior if the church is salesian property, and come under the control of the bishop if the church is the property of the diocese.

e) Income from an eventual benefice, from diocesan salary, from the offertory (congrua), stole fees etc. these go to the benefit of the house as laid down in can. 1473 taking in consideration the personnel given to the parish, the pastoral help from other confrères, expenses of maintenance or any other onerous help given, and also something to the cost of preparing future personnel for the parish.

2. The parish priest shall keep a clear and separate registration of all income; he shall also deposit it with the competent salesian authority as provided by artt. 162 and 170 of the regulations.

3. As in every salesian house the administration must be unified and the money over and above the daily needs placed in the bank, the parish priest, as in the case of the rector, may not act differently and therefore he hands over what exceeds his ordinary needs and whatever else comes to him.

4. To favour the closest possible relationship between the parish and the oratory (youth club) when this may be possible, it is desirable that the parish takes on the maintenance of the oratory (youth clubs) either entirely or in part. All this demands the agreement between the rector, parish priest, prefect and director of the oratory, who will regulate the administration of money, according to the need and in the way approved, providing at the same time for a periodic balance-sheet to be entered into the allover administration of the house.

5. The parish priest and the director of the oratory should present a regular account of their administration, which is always under the control of the rector, and from time to time is entered in the books of the house administration.

3. Documents — Profession and Ordination.

There are some provincials who complain that documents of those who are doing their studies outside their province do not reach the provincial archives in good time. The documents required are those attesting profession and ordination. Will provincial secretaries please follow the correct practice in this regard.

A. Religious profession

The counterfoil book for the profession which has taken place has three parts:

- a)* the stub which is to be kept in the provincial archives of the province where the profession took place.
- b)* the first tear-off form is to be sent to the secretary general for the central archives of the congregation.
- c)* the second form is to be sent to the provincial of the province the confrère comes from.

We call attention to the fact that these forms must be completed only when the profession has taken place and not before; both

forms are to be signed with the complete signature of the professed and it must be clearly legible. Then they should be sent without delay to their destination.

B. Ordinations

For ordinations there are two books of counterfoils:

a) the first has a stub which must remain in the archives of the province where the ordination took place and a form containing a twofold documentation:

1. the attestation of the provincial who has admitted the cleric to orders;

2. the declaration of the rector of the studentate, as delegate of the provincial, that the cleric has received the said order. Both must bear the date and be signed by hand — not rubber-stamped. The tear-off form complete in all its details should be sent to the secretary general for the central archives. In the margin there is the reminder that the provincial should keep in his archives the document bearing witness from the bishop's curia that the ordination did take place as indicated. The provincial here concerned is the one in charge of the province in which he normally lives. Therefore the secretary of the provincial in whose province the cleric has been admitted to orders should send these documents from the curia to the provincials concerned as soon as they are received from the curia. The form mentioned above should be completed and sent to the secretary general immediately after the ordination and without waiting for the documents from the curia — they sometimes take a long time to prepare.

b) the second set of counterfoils contains the notification of ordination to the parish priest of the cleric when he has received the *Subdiaconate*. The stub duly completed remains in the provincial archives of the province in which the studentate is.

The tear-off part of the form is sent to the parish priest of the cleric — the new subdeacon — for the necessary registration in the baptismal register, prescribed by can. 470, § 2. Cfr. can. 1011.

4. *Reshaping* (Ridimensionamento)

With insistence and urgency all provinces are reminded of the great need there is to work at the study and the programming of the proposals for reshaping our work. While it is true that there are many provinces that have faced up to this work with seriousness, with a precise organisation and to the general satisfaction of the confrères, there are others in which the work is progressing very slowly and without that well defined distribution of things to be done which ensures a successful issue.

Therefore let all remember that it is necessary to let confrères have the questionnaires, then fix the time for the meeting of the house councils, to instruct the provincial commission and to fix the time for determining each phase of the work. Without such precision not only will the result be delayed, but it is compromised by the uncertainty of method and of the time allowed. We are concerned with a serious review of our works, of the things we are doing on which will depend the efficiency of our whole apostolate; it must not be left to a policy which is both superficial and improvised. A well studied plan for reshaping of the work is the most important service rendered to the province and to the congregation.

III. NOTIFICATIONS

1. *Appointment to the central Mission Office*

The Rector Major has called Fr. Francis Laconi to direct the central Mission Office instituted by the XIX General Chapter. Fr. Laconi until this appointment was provincial in the Middle East. The office is placed under the direct responsibility of the superior charged with the Mission and has as its object the organisation, co-ordination and promotion of missionary activities and interests for the whole congregation (Acts of XIX Gen. Chap., page 179 sqq.).

2. *Centenary of St Francis of Sales.*

To mark the IV centenary of the birth of St. Francis of Sales — to be treated by the Rector Major in a proximate number of the Acts — the following commemorative ceremonies are announced:

1. Rome. A solemn commemoration of the centenary at the Pontifical Salesian Athenaeum.

2. Similar functions to be held in all studentates.

3. The Rector Major and the Superior Council will pay homage to the saint in the name of the whole congregation by a pilgrimage to Annecy.

4. Salesian houses near enough to do so will organise pilgrimages for groups of pupils, cooperators, past-pupils and parishioners to places connected with the life of the saint (Annecy - Treviso etc.).

5. Salesian publishing houses are invited to print and distribute works of the saint, his biography, the apostolic commemorative letters of Pius XI and Paul VI for the 3rd. centenary of the death and the 4th centenary of the birth respectively.

6. Let all confrères, following the Holy Father's exhortation, seek a deeper acquaintance with St Francis of Sales by means of meditation, personal reading, spiritual reading in community, and by preaching at the monthly and annual retreats.

7. A deeper study of the link between the spirituality of St Francis of Sales and that of St John Bosco is invited.

8. Let articles be written for the press, salesian and non-salesian, to show the timeliness of the saint and of his spiritual teaching.

9. Let every house celebrate the occasion of the centenary with a celebration best suited to the nature of the work and to the local possibilities.

3. Centenary of Basilica of Mary Help of Christians

June 9th 1868. On this day the Basilica of Mary Help of Christians was consecrated. We announce well in advance that the solemn celebrations will commence next year, according to the programme to be published later. The best possible expression of remembrance is clearly a renewed devotion to Mary Help of Christians in our family and among our people. Nevertheless external manifestation is also necessary. Traditional devotion to her and, in the first place, pilgrimages to the Basilica in Turin. The houses able to cooperate in this way should insert the event in their future programmes. To mark the occasion there is need of a clear and ample documentation of the devotion to Mary, Help of Christians, in our houses and in the church; to this end we ask all provincials to send the material they have available, reports, photographs etc., to the consultor for the Social Apostolate, Turin, or to Father Dominic Bertetto, PAS, Rome.

IV. THE ACTIVITY OF THE SUPERIOR COUNCIL AND THINGS OF GENERAL INTEREST

From January to March all the members of the Superior Council were in Turin. During this time, in addition to the ordinary business of administration, the Council heard and discussed the very full reports of the visits made by the consultants in charge of groups of provinces (Oct-Dec. 1966). The panorama thus obtained of the work of the salesian congregation showed the state of the activities in hand and the problems to be faced in implementing the decisions of the General Chapter.

Examination of the reports puts in special evidence the unity of endeavour in this postconciliar period to be found among the confrères in all provinces. Naturally enough there have come to light the problems we have in common with others and those particular to our own congregation. But this finding only confirms the urgency and necessity there is of pressing ahead with the work of renewal, following the same path and maintaining the same rhythm of achievement already foreseen in previous programming. The better to do this and not to become lost among too many problems nor yet waste the energy of the confrères, nothing new has been undertaken, but we have renewed appeals and encouraged all to bring to a conclusion within the time fixed and with the best possible result those things we have already on hand.

The activities of greater interest during the year relate to 're-shaping' (ridimensionamento); personnel for houses of training and our work for the pastoral care of youth (pastorale giovanile).

In mid-March the consultants for groups of provinces left again to continue their visits. Previously, in the early years of their new duties they had kept more or less exclusively to meetings of a general character,

with provincials and rectors, without making much contact with the works in each province. Such a plan had been demanded by the need to set in motion the deliberations of the General Chapter by meeting those who had the responsibility of executive direction in the various provinces.

Now with the present visits the consultors aim at getting to know the more immediate needs of each house, to meet the largest possible number of confrères and become aware of their religious and pastoral problems. All this to be useful, will take up a great deal of time and it must be followed by the visitation of each province, while contemporaneously the demands of a general character from each group of provinces must be attended to.

From reports coming to the Rector Major it is clear that everywhere this work goes ahead to the great satisfaction of superiors and confrères and the advantages the General Chapter hoped for by the new structure of the Superior Council are now appearing. While the visiting consultors are busy in their various parts of the congregation, other business claims the attention of the Rector Major and the other superiors.

Father Ricceri has been to Germany, Spain and Portugal and now he has embarked on the long journey to Latin-America which will occupy a good part of the month of May. The Salesian Bulletin and the ANS carry the details of these visits. The Rector Major has in mind wherever he goes, in addition to the pleasure of meeting the confrères, to bring by his presence and the living word the encouragement of the whole congregation in this intense post-conciliar and post-capitular period; to give secure direction to the present mission of the congregation and to create an immediate, almost visual, sense of the unity there is in the work in the diverse parts of the salesian apostolate. To this end, having reduced to an indispensable minimum all external manifestations, he will meet provincials, provincial consultors, rectors and will treat on matters of greater spiritual and pastoral importance, following the directives given by the General Chapter to those bodies which govern the congregation.

The following subjects will be prominent on the agenda:

The Provincial Councils; the Vice-provincial as defined by the General Chapter; Rectors and the House Councils under the same aspect; the true sense of renewal; the actuality and the value of our salesian vocation.

The Rector Major has a special regard for all houses of training. The presence of the successor of Don Bosco will stir profound re-awakenings for the formation of young confrères.

Father Bellido presided at the meeting of novice masters from the provinces in Europe. It took place at Caselette from April 17th to 29th. Its purpose was to bring things up to date, to study the problems of religious vocation and the training given in the novitiates in the light of the Vatican Council and the General Chapter. The demands of the times and the findings of modern pedagogy and ascetics were not overlooked.

The Economist General, as already announced, has had two meetings with the Provincial Economers of North and South America, the one in Buenos Aires from April 4th-7th and the other in Caracas from 12th-15th. The subjects for discussion were: *general principles; the duties of those connected with the administration of the goods of the Congregation; the figure and duties of the provincial economist; administration in the house and the duties of the Rector and Prefect; economic and financial problems.*

Father Pianazzi, consultor general for the training of personal continued his visits to the studentates. In January he was in Spain, in March in Germany and Italy, in May he will be in Central and South America. The scope of the visits and the meetings held is to acquire first-hand knowledge of the local situation, to sound the confrères and to prepare for the reorganisation of studies so desired by the General Chapter.

Father Scrivo preached the retreat for the rectors of Chile and afterwards presided at their meeting. Later he also presided at the International Council for the pastoral care of youth, held in Madrid, April 26th-30th.

It is no easy thing to keep account of all the enterprises underway

in the provinces, either to up-date the work and facilitate the spiritual renewal of the members or to study our pastoral problems. Those responsible for such activities are invited to send reports to the office in Turin especially concerned, so that by means of our chronicle there can result a picture of all the work being done. All would profit by the example given and be encouraged by the experience of others.

We call attention to the publication of the first issue of the review *Convergenze* — this is the coadjutors magazine in its new form. It has been designed to give news and to be a means of union among our coadjutors. The review is of interest in all respects. Rectors should subscribe to it — a copy for the house and a copy for each of the coadjutors.

Three meetings were held for *Coadjutors* — one in Italy for the province of Liguria and Tuscany, another in Venezuela and a third at Porto Alegre (Brazil). The agenda in all three was almost identical: the lay religious in the mind of the Council; the salesian coadjutor and the General Chapter; the vocation of the coadjutor; the mission of the coadjutor in the world of today.

The General Chapter invited a study on the form the annual retreat should take to make it more in keeping with the mind of today. This was taken up by the Italian provinces and a seminar resulted.

A date was then fixed for a meeting of this year's retreat preachers to prepare them for the important task ahead. The meeting was scheduled for the end of April at Ariccia (Rome).

V. DECEASED SALESIANS

Renewed appeal to send to the secretary general's office the brief details for the new form of the notice of those confrères who have recently died. We have not been able to print a due remembrance of some deceased confrères through lack of information.

Bro. Luigi Maria Andueza

* 11.12.1950, † at Barcelona (Spain) 8.3.1967. 16 yrs. 9 mths of novitiate.

He made his profession on his deathbed five days before the end. As a novice he had already distinguished himself for his obedience, piety, happiness and for the evident love he had for his vocation as a salesian coadjutor. He gave a living example of christian fortitude while suffering the pains of his illness.

Fr. Herbert Bamber

* 24.9.1908, † at Chersey (England) 28.1.1967. 59 yrs. 40 of profession and 32 of priesthood.

He had always been a priest of great goodness of heart and charm of manner. As a preacher and confessor he did much good. He was zealous in seeking out likely vocations to the priesthood.

Bro. Julius Baròn

* 15.9.1905, † at Bogotá (Colombia) 14.2.1967. 61 yrs. 38 of profession.

He was an exemplary coadjutor, very devout to Mary Help of Christians. He died of cancer. He was in great pain for some years; this he bore heroically.

Fr. Pasquale Bibbò

* 16.6.1915, † at Naples (Italy) 13.4.1967. 51 yrs. 35 of profession, 27 of priesthood.

Devoted to duty and an excellent teacher he gave all his energy to his boys, bringing them up as convinced catholics and well formed intellectually. He was a good salesian.

Bro. Emmanuel Castillo

* 29.1.1907, † Lima (Peru) 2.11.1966. 59 yrs. 32 of profession.

For many years he was the sacristan of the Sacred Heart at Magdalena del Mar and of the Basilica of Mary Help of Christians at Lima. He was distinguished by his humility, spirit of work and his willingness to be at the service of others. He was an observant religious of good spirit.

Bro. Alfred Cauchi

* 21.5.1871, † Sliena (Malta) 10.2.1967. 95 yrs. 57 of profession.

He was the oldest confrère of the province. A printer of ability, and a man of character, simple and open: his piety was as sincere as it was a model for all... a salesian of the best tradition. Well loved by the boys because of his great friendliness and happiness.

Coad. John Cavagnino

* 12.3.1878, † at Turin (Italy) 20.2.1967. 88 yrs. 40 of profession.

At the age of 45 he left the business world to give himself entirely to God. For another forty years he worked hard but always putting his prayers first. He could be seen serving Mass from the very early hours of the morning until it was time for the day's work. His devotion to the rosary was quite extraordinary, just how many rosaries he said in the years just before he died only God will know.

Fr. George Delacroix

* 14.12.1902, † Brussels (Belgium) 12.1.1967. 64 yrs. 44 of profession and 37 of priesthood.

He was a missionary in Katanga for 37 years, and only returned home for reasons of health, and even then hoped against hope that

he would be able to return to the missions where he had spent the best part of his life. He was a missionary travelling from place to place, a rector and the inspector of schools in Sakania. He was hard with himself and demanding of others when work had to be done, but he knew how to show the goodness within and his smile came from his deep piety and from his life wholly lived for God.

Fr. Francis Gámez

* 28.8.1911, † Guadalajara (Mexico) 8.12.1966. 55 yrs. 37 of profession and 24 of priesthood.

As a priest and teacher he worked in the town of Guadalajara. He developed a rich apostolate among the poor, the sick, and past-pupils, giving himself without counting the cost. He taught mathematics and Roman Law in the University of Guadalajara. His funeral was a monument to him as a person, to his work and to the congregation.

Fr. Noel Griglio

* 20.12.1899, † at Recife (Brazil) 19.1.1967. 67 yrs. 33 of profession and 25 of priesthood.

He was a man of almost thirty years when he entered the house of Ivrea and he left for the mission in the north east of Brazil. His character was clear-cut and he had a great capacity for work. He was successively rector of the houses of Cajaseiras, Fortaleza, and Bahia. At the end of his life he was the zealous parish priest of Fortaleza and his parishioners bless his name.

Fr. Francis van Galen

* 28.3.1913, † at Bogotá (Colombia) 20.12.1966. 55 yrs. 35 of profession and 26 of priesthood.

While still a cleric he was sent to the leper colony of Agua de Dios. After his ordination he became rector of the colonies of Agua de Dios and Contratación. He loved liturgical chant. As a parish priest he was self-sacrificing, full of love for the poor; he is greatly missed in Agua de Dios and throughout the province.

Fr. Aurelius Guadagnini

* 26.11.1874, † at Turin (Italy) 4.12.1966. 92 yrs. 75 of profession and 69 of priesthood.

At Valdocco he was the only salesian left who knew Don Bosco. He was a good son of the saint, simple, humble, poor, full of self-sacrifice, giving everything to others and nothing for himself. In the 30 years he worked in Austria and Germany in posts of responsibility, and later in Italy he gained the good will of all by his optimism and his fatherly goodness.

Coad. Paul Hartmann

* 20.6.1904, † Marienhausen (Germany) 15.2.1967. 62 yrs, 33 of profession.

He died at Marienhausen where he had lived all his salesian life as a gardener. He was a skilled and tireless worker with a special gift for teaching boys. He was a good religious and his soul was purified by a long illness which he suffered with love, offering his life and sufferings for the congregation.

Fr. Primo Infanti

* 20.4.1909, † Alessandria (Italia) 6.2.1967. 57 yrs. 35 of profession and 24 of priesthood.

Generous in his work, with a great love for the decorum of the church and the sacred ceremonies, he zealously organised and trained the altar servers, offering himself readily in the ministry. For ten years he worked as a missionary in Thailand and returned home for reasons of health. He was serene in his long illness even when he knew that it was incurable.

Fr. Oscar Linsbauer

* 30. 11. 1912, † Johnsdorf (Austria) 18.2.1967. 54 yrs. 34 of profession and 20 of priesthood.

He died suddenly of heart trouble. His life was full of work and suffering. His characteristics: love of our Lady, of Don Bosco and a total dedication to youth.

Coad. Ambrose Mariani

* 16.5.1905, † at Banpong (Thailand) 19.1.1967. 61 yrs. 37 of profession.

He went to Thailand as a novice and remained there until his death. He was both infirmarian and sacristan. His life was all for his boys especially the poorest. He was very popular for his work on the stage; and in the infirmary he knew how to use the opportunity to do good to souls.

Fr. Vito Mazzone

* 6.6.1907, † at Catania (Italy) 5.3.1967. 59 yrs. 36 of profession and 26 of priesthood.

He died serenely after a difficult operation. His life was totally given to his boys and to the past-pupils who regarded him as a second father. His zeal and his simple approach won many to him.

Coad. Antico Mura

* 29.1.1883, † at Frascati (Italy) 17.1.1967. 84 yrs. 57 of profession.

His was a long and fruitful life lived in the service of the congregation and devoted to the memory of Don Bosco. He worked hard and well in spite of indifferent health. His was a joyful piety. He delighted in the lives of the saints, the history of the church and of the Popes. He lived on the memories of Don Rua and Don Rinaldi both of whom he had known.

Fr. Robert Pettinati

* 24.8.1926, † at Tlalnepantla (Mexico) 5.4.1967. 40 yrs. 22 of profession and 14 of priesthood.

God called him suddenly, but he had lived a good life. He was an exemplary priest who gave all his energies for the good of those who came in contact with him. He was Economist, member of the Provincial Council, rector, and highly regarded as the spiritual director of the Daughters of Mary Help of Christians. He was noted for his fidelity to Don Bosco, to the Major Superiors and to the rule.

Fr. Luciano Pignoni

* 1.6.1906, † Valparaiso (Chile) 31.1.1967. 60 yrs. 43 of profession and 34 of priesthood.

Trained in the school of the well-loved Father Peter Berruti his life as a salesian was most varied. He was successively prefect of studies in a professional school, teacher of religion, rector and then parish priest. His death caused great sorrow to many.

Fr. Andrew Quievreux

* 14.9.1938, † at Celles (Belgium) 3.4.1967. 28 yrs. 10 of profession and 7 seven months of priesthood.

He had only said Mass 25 times when cancer menaced his life. There followed the long and painful preparation for death. Three days before dying he said to the Provincial « I offer my life for the Congregation, for the province, that it may receive many good members. I have been very happy in the Society ».

Fr. John Rolfo

* 24.5.1920, † at Turin (Italy) 13.4.1967. 46 yrs. 29 of profession and 19 of priesthood.

Fr. Rolfo's life as a priest alternated between generous work for his boys in the Oratory of which he was director and the sufferings of his long illness. He was a very zealous man. He was demanding on himself and on others but he had a great kindness of manner. He accepted his death as the will of God with great serenity.

Fr. John Ryan

* 4.5.1903, † London (England) 5.2.1967. 63 yrs. 39 of profession and 30 of priesthood.

The active years of his priesthood he spent in parish work in Australia; he wrote well for the Catholic press, and he was a devoted priest. He returned home but his health continued to deteriorate, his eyesight failed and he lived almost without outside interest. To the surprise of his nurses he collapsed and died without warning.

Fr. Salvatore Sciuto

* 2.4.1883, † at Catania (Italy) 11.2.1967. 83 yrs 65 of profession and 56 of priesthood.

When he was a little over his twentieth birthday he was stricken by a serious form of deafness and it needed a special dispensation to permit his ordination. He dedicated his life to writing books on the classics to inspire boys with a love of learning. He was very successful and leaves many works behind to attest his fame.

Fr Umberto Sebastianini

* 2.5.1884, † at Arborea (Italy-Cagliari) 19.2.1967. 82 yrs. 60 of profession and 51 of priesthood.

While he was attending the seminary of Urbino he was attracted to the salesian way of life and joined the sons of St John Bosco. His priestly life was simple, serene and of exemplary observance. He was loved by those he served in the ministry. As Rector of the house of St Tarcisius at the catacombs of St Callistus he threw open the doors of the house to give shelter and food to those in need during the war years.

Cleric Secilio Sousa

* 28.9.1936, † at Belo Horizonte (Brazil) 14.11.1966. 30 yrs. 10 of profession.

A cleric of great piety loved for his eager charity towards all. He suffered a long purgatory for five years during which time he had one operation after another. His resignation was remarkable and his patience unending.

Fr. Charles Torello

* 8.10.1886, † at Rome (Italy) 13.2.1967. 80 yrs. 60 of profession and 47 of priesthood.

He spent the first years of his priesthood at Testaccio di Roma and at Rimini. From 1933 he was one of the pioneer missionaries in the town of Latina which rose up from the development of the Agro Pontino. His natural gifts of goodness, simplicity, hard work, genero-

sity and cordiality were uniquely suited to the needs of the people. He taught the faith to this immigrant population and thus became the patriarch of the Agro Pontino.

Fr. Carmel Tuscano

* 14.5.1922, † at Biella (Italy) 16.4.1967. 44 yrs . 26 of profession and 16 of priesthood.

Sudden heart trouble caused him to interrupt the Sunday Mass he was saying for the people; he died an hour later in hospital. He was highly gifted, loved music and art and knew how to pass on this appreciation to his boys. They loved him, took him into their confidence and made him their guide.

Fr. Daniel Zurita

* 31.1.1908, † at Puebla (Mexico) 26.3.1967. 59 yrs. 42 of profession and 32 of priesthood.

As a priest he worked in many responsible posts, as Provincial Economer, Rector, founder of the Salesian Bulletin in Mexico, and National delegate for the Past pupils and cooperators. He worked without ceasing for the renewal of the province and for vocations. There must be a hundred who owe their vocation to his care for them. He died after great suffering.

1º Elenco 1967

N.	COGNOME E NOME	DATA		ISPETTORIA	LOCALITÀ E DATA DI MORTE	ETÀ
		DI NASCITA				
1	Coad. ANDUEZA Luigi Maria	11-12-1950		Barcelona (Spagna)	Barcelona	8-3-1967 16
2	Sac. BAMBER Erberto	24-9-1908		Inglese	Chertsey (Ing.)	28-1-1967 58
3	Coad. BARON Giulio	15-9-1905		Bogotá (Colom.)	Bogotá	14-2-1967 61
4	Sac. BIBBO Pasquale	16-6-1915		Campano-Cal.	Napoli	13-4-1967 51
5	Coad. CASTILLO Emanuele	29-1-1907		Perù	Lima (Perù)	2-11-1966 59
6	Coad. CAUCHI Alfredo	21-5-1871		Inglese	Sliema (Malta)	10-2-1967 95
7	Coad. CAVAGNINO Giovanni	12-3-1878		Centrale	Torino	20-2-1967 88
8	Sac. DELACROIX Giorgio	14-12-1902		Africa Centrale	Bruxelles (Belgio)	12-1-1967 64
9	Sac. GAMEZ Francesco	28-8-1911		México	Guadalajara (Mex.)	8-12-1966 55
10	Sac. GRIGLIO Natale	20-12-1899		Recife (Brasil)	Recife	19-1-1967 67
11	Coad. HARTMANN Paolo	20-6-1904		Köln (Germania)	Marienthausen (Ger.)	15-2-'67 62
12	Sac. INFANTI Primo	20-4-1909		Novarese	Alessandria (Ital.)	6-2-1967 57
13	Sac. LINSBAUER Oscar	30-12-1912		Austria	Johnsdorf (Aus.)	18-2-1967 54
14	Sac. MAIER Augusto	6-6-1883		Austria	Wien (Austria)	3-4-1967 83
15	Sac. MANGIONE Salvatore	28-11-1888		Sicula	Randazzo (Italia)	14-3-1967 78
16	Coad. MARIANI Ambrogio	16-5-1905		Thailandia	Banpong (Thail.)	19-1-1967 61
17	Sac. MAZZONE Vito	6-6-1907		Sicula	Catania (Italia)	5-3-1967 59
18	Coad. MURA Antioco	29-1-1883		Romana	Frascati (Italia)	17-1-1967 84
19	Sac. PETTINATI Roberto	24-8-1926		México	Tlalnepantla (Méx.)	5-4-1967 40
20	Sac. PIGNONI Luciano	1-6-1906		Chile	Valparaiso (Chile)	31-1-1967 60
21	Sac. QUIEVREUX Andrea	14-9-1938		Belgio Sud	Celles (Belgio)	3-4-1967 28
22	Sac. ROLFO Giovanni	24-5-1920		Centrale	Torino	13-4-1967 46
23	Sac. RYAN Giovanni	4-5-1903		Inglese	Londra (Ing.)	5-2-1967 63
24	Sac. SCIUTO Salvatore	2-4-1883		Sicula	Catania (Italia)	11-2-1967 83
25	Sac. SEBASTIANI Umberto	20-5-1884		Romana	Arborea (Italia)	19-2-1967 82
26	Ch. SOUSA Secilio	28-9-1936		Belo Horiz. (Br.)	B.Horizzonte	14-11-1966 30
27	Sac. TORELLO Carlo	8-10-1886		Romana	Roma	13-2-1967 80
28	Sac. TUSCANO Carmelo	14-5-1922		Novarese	Biella (Italia)	16-4-1967 44
29	Sac. ZURITA Daniele	31-1-1908		México	Puebla (México)	26-3-1967 59

