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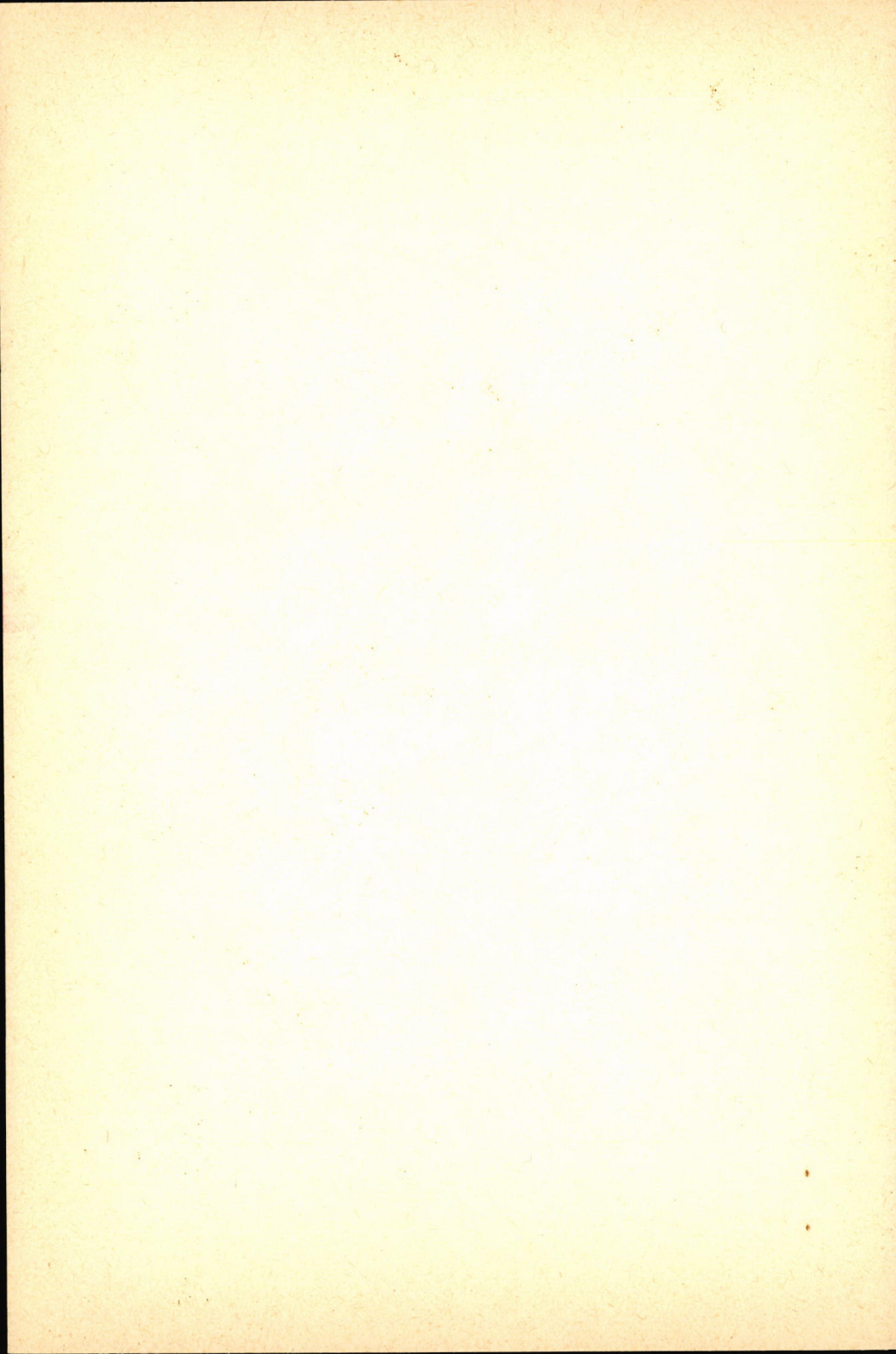
of superior council

year LX - january- march 1979

N. 291

official organ
of animation
and of communication
for the
salesian congregation

ROMA
DIREZIONE GENERALE
OPERE DON BOSCO



ACTS OF SUPERIOR COUNCIL OF THE SALESIAN SOCIETY

YEAR LX - JANUARY-MARCH, 1979 - No. 291

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1. LETTER OF THE RECTOR MAJOR

Rome

November 24, 1978

Dear Confreres,

A fraternal greeting to you all at the beginning of this new year, which is marked for us by the motto on Don Bosco's Preventive System. It is my earnest hope that every community may be able to deepen its understanding and living practise of what the GC 21 has given us on the salesian educational plan, about which I already spoke to you in my last circular.

The ASC as a Means of Animation

We may say that with the present issue of the ASC, the first of 1979, there begins a new series of the Acts. The SGC in article 149 of the renewed Constitutions had already specified the basic purpose of this "official organ for the promulgation of the Council's directives and for salesian information" committed to the charge of the Secretary General.

Subsequently the GC 21 laid special emphasis on the animating aspect that the Acts should possess "as a sign of unity and as an authoritative interpretation of our identity."¹ They should provide a valid means for the Superior Council's ministry of animating the communities and should offer practical aids

¹ *XXI General Chapter of the Salesian Society*, No. 19 b.

especially as regards the updating of spiritual direction and apostolic criteria for the confreres and communities.²

Looking back over almost 60 years of the Act's history, we see that they were begun with the object of helping to provide a unified service of animation on the part of the Superior Council for the entire Congregation. The spiritual significance of this indispensable ministry of religious authority has recently been described, in adroit ecclesiastical terms, by the document of the Holy See on the mutual relations between Bishops and Religious.³ In presenting (No. 13) the characteristics of the "charismatic" service to be rendered by Superiors to the members of their own Institute, the document confirms especially "their duty of service and leadership within the religious institute in conformity with its distinctive character";⁴ and it goes on to emphasize this office of teaching, stating that "religious superiors have the competency and authority of *spiritual directors* in relation to the evangelical purpose of their institute. In this context, therefore, they must carry on a veritable *spiritual direction* of the entire Congregation and of its individual communities. They should accomplish this in sincere harmony with the authentic magisterium of the hierarchy, realizing that they must carry out a mandate of grave responsibility in the evangelical plan of the Founder."⁵

Further on still the document recalls that "religious superiors have a grave duty, their foremost responsibility in fact, to assure the fidelity of the members to the charism of the Founder, by fostering the renewal prescribed by the Council and required by the times."⁶

² Cf. *ibid.*, No. 61.

³ *Mutuae relationes, Directives for the Mutual Relations Between Bishops and Religious in the Church* (translation by United States Catholic Conference), May 1978.

⁴ *ibid.*, No. 13.

⁵ *ibid.*, No. 13 a.

⁶ *ibid.*, No. 14 c.

Historical Background

In the Congregation from the time of Don Bosco himself, the Superiors have tried to give the confreres directives and guidelines in this sense. On May 24, 1867 Don Bosco wrote in his own hand a letter which may be considered the first of this kind of circular. He wrote: "Before long our Society may be definitely approved. I therefore feel the need frequently to communicate with you, my dear sons. Being unable at times to do so personally, I will try to reach you by letter."⁷

At that time the Congregation numbered 44 professed and 36 novices. Don Bosco had several copies made of his letter and wrote the address and date on each with his own hand. In it he deals with the objectives which each one must have in mind in becoming a salesian. It is completely in accord with what is stated in the recent documents of the Holy See; and the matter is dealt with in so clear and convincing a manner that the letter is a model for circulars in the Acts. I recommend you read it again.

From then on, Don Bosco himself and later Don Rua sent circular letters to the confreres without any fixed periodicity.

On January 24, 1905 Don Rua began the custom of the "Monthly Letter", dated regularly on the twenty-fourth of each month, with contributions by the Rector Major and other Superiors. But in addition he, and more especially Don Albera, wrote circulars and edifying letters of much greater length to meet the needs of the moment.

On June 24, 1920 Don Albera began the "Acts" properly so called.⁸

⁷ MB 8, p. 828; BM (English edition) 8, p. 354.

⁸ An illustrative calendar of the items which preceded and prepared the way for the ASC can be summed up as follows:

He fixed their objective very clearly; in fact he wrote:

To encourage and facilitate the organic development of our pious Society, and to give new life to the spirit of our Father in the minds and hearts of the confreres, the Major Superiors have been accustomed to convey their deliberations and advice by means of Circular Letters.

But he drew attention to the fact that to render these important communications more stable and organic the Superior Council had decided to gather them together periodically in a pamphlet its "Acts", trusting that:

This new method would redound to the benefit of the pious Society, and strengthen still more the bonds uniting the confreres to the Major Superiors, and giving ever new life to the spirit of Don Bosco, which must animate all our works.⁹

A New Series of the Acts Begin

The new Superior Council elected by the GC 21, in the light of various weighty suggestions and keeping in mind the present urgent need for animation, and wishing at the same

1867, May 24: the significant letter of Don Bosco, considered the beginning of the formative circulars to the confreres.

1867-1888: circulars of Don Bosco and other Superiors, without fixed intervals (typed copies exist in the archives).

1888-1905: Don Rua continued the practise of sending circulars at irregular intervals; they are now gathered together in one volume.

1905-1920: Don Rua began the custom of « Monthly Letters », dated regularly on the twenty-fourth of each month, with brief contributions from the Rector Major and the other Superiors (all preserved in the archives). In addition he continued to send edifying letters according to needs and circumstances.

1920, June 24: Number 1 of the Acts of the Superior "Council" was launched by Don Albera. (Cf. ANS, November 1974, p. 20).

⁹ ASC 1920 1, pp. 1-2.

time to adopt a more collegial style in its service to the Congregation, has been studying since the early months of 1978 a certain re-structuring of the Acts, beginning from the new year 1979. Because of the need to preserve the real scope of the "Acts" and in view of the General Chapter's wish to make them a better instrument of communication, the desire was felt to return to a manner of composition and presentation more explicitly "collegial" and this not merely because the responsibility for the guidelines they carry is shared by the whole Council, but also because they are written with the direct collaboration of the Vicar General and various Councillors who are given by the Constitutions themselves the obligation of watching over at the world's level some important aspects of the salesian life of the confreres.

This is the line of approach that was adopted in the original "monthly letters" begun in 1905 and later in the "Acts" themselves from 1920 till the GC 19 of 1965.

Every issue of the new series will consist of two main parts: the first and less stereotyped part will be concerned with the animation of the Congregation by means of a letter of the Rector Major and other substantial contributions from the Vicar General or Councillors, not all of them of course in one and the same issue. The second part will contain decisions and norms, information concerning the activities of the Council and documents of specific salesian interest in line with the proper objectives of the ASC avoiding a duplication of matter with any of our other publications.

Importance of Making Good Use of Them

I would like, dear confreres, that vital importance be accorded in every province and in every community to the ASC with use being made of them on both a personal and community

level¹⁰ as a particularly valid instrument for salesian animation. The GC 21 has reminded us of the importance of this animation with penetrating suggestions and ideas.¹¹

The Superior Council is fully conscious of the delicate mandate it has received from the Congregation and of its responsibility in connection with the ministry of religious authority. It wishes to express its desire to be of service by providing timely and up-to-date animation, immersing its own directives and guidelines in the rich flood of the Father's charism with its ample context of religious spirit and salesian mission. It would hope to be able to provoke attention to our traditions and at the same time to the signs of the times.

It is the particular task of the Rector Major and his Council to be able to lead this urgent work of discernment of complex and ambiguous human realities so as to translate Don Bosco's spirit into the setup of the present day, matching the unchanging values of genuine salesian tradition to new requirements.

We trust that we shall be able to pursue this line with intelligence and proper care!

A Note on the Utilization of the Recent Address of the Pope to the Union of Superiors General¹²

Before concluding I want to offer you some brief thoughts on the address which Pope John Paul II gave this very day to us Superiors General united in a session of study and prayer.

He spoke of the indispensability of Religious Life and the

¹⁰ It should be noted that good community use of the ASC implies on the part of the Rector, or whoever takes his place, skill in choosing what it to be read in common. Not everything in the pages of the Acts is automatically suitable for community spiritual reading.

¹¹ Cf. CG 21 Nos. 46, 584-586.

¹² *L'Osservatore Romano*, English edition, December 7, 1978.

positive contribution it makes to the work of salvation of all the People of God; without it "the Church would not be fully herself."

There is an urgent need therefore to promote earnestly the values of the Religious Life and see to it that it fulfills its proper function "in the totality of the Church's life at the present day."

To achieve so important an objective, the Holy Father emphasized some important points, and put us on our guard against some well-known traps.

Among the items of great value to be attended to for a reflowering of Religious Life today the Pope lists:

- *The charism of the Founder*, which the Church gratefully takes up not as a relic of the past, but as a source of new and dynamic life for the new age.
- *The gospel clarity of what is meant by following Christ*, not in a spirit of "challenge", but of public "witness" in the Church, nourished by the "spirit of evangelical maximalism, which is different from any socio-political radicalism."
- *Concrete incorporation into ecclesial life*, to be fostered according to the criteria and directives of the document on the mutual relations between Bishops and Religious. In this field the characteristic "way" for Religious, wherever they are in the world, must be considered as being "for the universal Church... in a given local Church...unity with the universal Church is realized in the structures of the local Church!"
- *The primacy of the contemplative dimension*, with particular attention to commitment to prayer. "This", said the Pope, "is an ontological datum which demands to emerge to consciousness and to orientate life, not only for the benefit of the individual person, but also for the advantage of the whole community."

These four main areas of commitment for the authenticity and reflowering of Religious Life must be the object of our study at both a personal and community level; this is what the Vicar of Christ with striking concern asks of us after a careful consideration of the needs and problems of the present day. They are observations and directives offered to us, today's Religious, so that we may truly become in the Church public witnesses to the central place that belongs to God and his saving love, and the urgent need of giving back to "holiness" a particular weight in the community and social scale. And it is by assiduously following this path to specific sanctity, says the Pope, that Religious will be able to avoid certain dangers which are widespread today, as for instance:

- *"the temptation of particularism and oppositions"*, which destroy the unity of Institutes and communities by the growth of pressure groups and harmful polarization;
- *"socio-political radicalization"*; twice the Pope made mention of these and emphasized the point from his own personal experience: "option for the poorest and for every victim of human selfishness" should be a clear indication of "evangelical" concern, quite distinct from temporal projects and ideological radicalizations" which in the long run turn out to be inopportune, self-defeating, and often causes of new forms of tyranny;
- *and secularist attitudes*, by which a Religious mixes with people, questioning "his own religious identity", and obscuring "the specific originality of his own vocation."

Dear confreres, let us treasure these directives which are so concrete and topical, and let us recommend ourselves to the

Virgin Mary that by living them we may bear ever greater witness.

The Pope himself reminded the Superiors General that the Blessed Mother “remains the unsurpassable model of every consecrated life. May She be your guide in the laborious but fascinating ascent towards the ideal of full assimilation with Christ the Lord.”

My cordial greetings to all of you in the spirit of our Founder Don Bosco.

FR. EGIDIUS VIGANÒ,
Rector Major

2. DIRECTIVES

2.1 *Councillor for Youth Apostolate*

THE SALESIAN EDUCATIONAL PROJECT, THE FOCAL POINT OF THE DEPARTMENT

The 1979 motto of the Rector Major: "To direct and inspire the program of special initiatives" for the year has focused itself on the Salesian Educative Project. The Rector Major's letter reads:

To this end it will be of help to take advantage of the expertise of the Department of Youth Apostolate which during the coming years will direct its service to the educational and pastoral phase of the salesian apostolate.¹

The Department addresses its first communications of the "Acts of the Superior Council" exactly for this end.

An Indispensable Prospect

The themes and pastoral proposals of the General Chapters Twenty and Twenty-one constitute a synthesis of the Church "in a time of evangelization" and in the mission of the Congregation.

Simply to gather together these themes in an haphazard

¹ *Acts of Superior Chapter (ASC) No. 290, p. 44.*

manner without paying due attention and application to their purpose would be to distort the intent and deprive the community of its force of renewal. We are not dealing with doing something more or some other things with regard to the past. We intend to grasp a new opportunity of the actual situation of evangelizing the young and to confront the situation with confidence and creativity. For this reason we speak of a Project which makes real in the local situation the general principles of the Preventive System.

This pastoral project presupposes a *community* in which to function. The choice is made not as preferential to another but because of the very nature of pastoral action. It is like the activity of the Church which is communitarian and cannot advance but through the growth of the same community.

The community, then, to put into action this Project requires animation. The recent chapter has received many suggestions centered around three points of interest: Project, Community, Animation. The new way and style of gospel presence which we are called to follow has been concretized. If this view is taken advantage of, we are assured a safe path. If not, then the direction of the initial intention is lost.

The Community Carries out the Project

A new fact in the application of the Preventive System is the increasing number of lay helpers. We are aware not only of their presence but of their increasing numbers. In many instances they outnumber the Salesians.

There are positive results: our own work has the possibility of wider scope of action; enrichment of educational contributions; enthusiasm on the part of the laity for salesian pedagogy.

There are difficulties as well: ideas which are at variance with our educational aims; pluralism in matters of life style,

objectives and methods of education. These are the facts. We must judge them.

As a whole to the presence of non-Salesian helpers can be added the presence of parents and young people as well.

Under these new circumstances the participation of lay helpers, parents and young people in an effort to render religious education, has in the past multiplied problems in finding a way to the solution of the question of instruction. The results have not always been satisfactory.

The *Educational Project* which has been issued at the insistence of GC 21 and to which we have been called deserves special attention. This same Project deserves study and application. It can help us solve difficulties which have arisen in our work.

This *Educational Project* must not be considered as some highly technical paper written by a few and then presented as an activity for a program or school activity. This project should be the result of the contribution of all participants in education; it should pool the experiences and resources of all; it should create a united effort on the part of those who take part in the same mission.

The appeal of the GC 21 on this matter is quite clear: "The formation of true pastoral communities based on shared responsibility and collaboration, is one of the principal objectives of our pastoral renewal."² Marshaling pedagogical and pastoral reasons which support the educative project, the Chapter continues:

This is a valid statement also for the particular roles in animation which ecclesial and educative directives prescribe for different members within the community.

It is our specific charism to lead and encourage the educative community. 'Besides ourselves, the parents, lay

² XXI General Chapter of the Salesian Society, No. 62.

workers and the young themselves are active members, united in dialog and shared responsibility at various levels.' Thus in varying environments we carry on the evangelization that is required of us as educators.³

When every member of an educative community feels equally responsible for the one task then each one spontaneously offers points for consideration. Among these points of consideration is the Preventive System and its effects. The recent letter of the Rector Major has offered us most useful matter for such considerations. Next point is the understanding of young people and the pastoral and educational studies. This reflection in common will direct us to the necessary consequences of a deeper understanding of our educational action.

The construction of this *project* is arrived at gradually and by means of shared community experiences. The same GC 21 says that the *project*: "Requires the free allegiance of all those taking part in it."⁴ Again it states: "To know better this work and its spirit we ought to study and research together in a dialog of partnership rather than as masters."⁵

It is through this process of the objective and not immediate and hurried deadlines that community will grow in maturity. To quote again from the documents of GC 21:

A lively awareness, in theory and in practise, of the pastoral necessity of sharing responsibility;⁶ and a clear understanding of the identity of purpose of our work.⁷

To be able to take this course of action it is indispensable

³ *ibid.*, No. 62.

⁴ *ibid.*, No. 67 b.

⁵ *ibid.*, No. 78.

⁶ *ibid.*, No. 67 a.

⁷ *ibid.*, No. 67 b.

to cultivate new and diverse rapports among the members of the educative community. Hence:

- In the first place it is necessary to cultivate *trust*. This trust results from the discovery of a certain vocational bond arising from the calling to the same christian education and the same spirit even though from different backgrounds. Those whom the Lord has drawn to us, by providential ways, have also their mission whose beauty and importance have to be seen.
- We must then center our *preferential attention on the individual and community formation* based on the threefold aims: professional education, christian education and salesianity. While the preceding requirements were gone into detail, stressing the structure and organization of the community, the General Chapter wanted to underline the need to evangelize the same components of the educative community through a formative program.
- Finally we must consider *participation*. This participation is viewed not simply as a means of organizing but of molding the mind and intention of the project. With the General Chapter we are convinced:

especially today not just from necessity but for reasons of sound pedagogy and in faithfulness to the Church that we need laymen as conscientious and competent collaborators in our mission. In this way we will integrate the three aspects of our work: education, pastoral guidance, and witnessing to the gospel.⁸

⁸ ASC No. 279, p. 42; GC 21 No. 66.

The Role of the Salesians

The community which sets out to follow this course of action seeks the special ministry of "trust and animation." Salesians are called to this task; not a particular salesian but the community; the center of energy more than a chain of command. The GC 21 states:

It is incumbent upon us to inspire with zeal for the salesian mission all those who are associated with us. This is the proper way for us *to bear witness* to the gospel and to strengthen from within the educative community.⁹ This is a decisive element in the total pastoral perspective of evangelization.¹⁰

We are dealing with the question of testimony prior to efficiency of an organization. This question aims at evangelization of which it is a decisive element. It is more than simply a technique or authoritative exercise in a structure. The Apostolic Exhortation, *Evangelii Nuntiandi* states:

Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values.¹¹

Animation is defined in our document as "a gift of the

⁹ GC 21 No. 66.

¹⁰ *ibid.*, No. 65.

¹¹ *Evangelii Nuntiandi* (Translation, United States Catholic Conference) No. 21.

Lord” which is placed on the same level and the same aim as the “gift of prayer and gift of fraternity.”¹² It is a mediation for growth by which the Lord stirs the awareness of those whom He has called to a special mission. With this awareness fidelity and joy also grow. The educative community which leaves itself open to the service of wise and active animation possesses a providential gift to which growth is closely linked.

The overall perspective presented at the beginning of the document of the General Chapter is then addressed to each circumstance of evangelization. What is asked for in each case is neither the application of the salesians in their many tasks nor the individual spirit but the ability to animate a community of workers. The oratory, school, parish, mission, new forms of presence, always demand a basic form; viz., to mold and to assist in the growth of an educative and gospel-teaching community in which the salesians assume the role of animators.¹³

How to Animate

I believe it useful to cull from the wealth of this brief capitular document some salient points which directly touch upon the aspect which we have already tried to bring out in relief.

- What is the meaning of animation? The General Chapter 21 states:

We speak of “animation.” In its original meaning it is contrasted with the imposition of external force. It designates the inner energy and activity of the soul which gives life, harmony, growth and cohesion to all the parts...¹⁴

¹² Cf. CG 21 No. 33.

¹³ *ibid.*, Nos. 126, 133, 138, 146, 154.

¹⁴ *ibid.*, No. 46.

At first sight to animate means to: resurrect, motivate, awaken, reflect, enlighten, call one to responsibility, support, propose and above all, know how to make something accepted by others. In these terms animation can be said to be a style of rapports. Animation leads to the Preventive System. It deserves a privileged consideration in the Educative Project. Rather than a methodology to serve as a guidebook for various groups, it is an education of the same educators. It demands of them a capacity of mutual enrichment, a sense of values of the person, solidarity of a common mission.

- Animation finds its implementation in *initiative* which directs the life of the community. Each expression of initiative has a different goal or objective. Each expression is directed towards the creation of an attitude or rapport or projection or strengthening of identity. Even if you project at different times or different persons with different ways, all these must converge on a clearly defined point.

The task of animation, therefore, requires a *plan of converging initiatives*. The ability to animate requires knowing to convoke, to make present the objectives, to accustom one to overcome moments of crisis and passivity, to provoke, to accept, to integrate various contributing factors, and to discuss issues which seemed clear. Single or community give and take are likewise foreseen.

Animation, above all, helps to have always present motivations for which the educative-pastoral community come together. Animation places this community constantly in contact with its font—the Gospels.

- The acid test of the presence of genuine animators in the community is the growth of *shared responsibility*. It is not an assumption on the part of someone. Some are spectators or only beneficiaries; what is required is participation of mind and work in which persons are made to feel complimentary.

Salesians have a specific contribution to offer in this shared

responsibility. They ought not to renounce it; they ought, in fact, to assure it and as far as possible to foresee its possibilities. The General Chapter reminds us:

It belongs to Salesians to *guide* the way so that the community *receive the gospel* and be *teachers of the gospel*.¹⁵

The salesian staff must reserve for itself those key positions... which will allow them to instil a christian spirit in the educative community.¹⁶

Animation, therefore, is the *pastoral care* which reflects and permeates a christian sense. It helps in a christian way the growth of each individual and of the entire community.

Spirit and Professionalism

The very root of the ability to animate for the Salesians is to be found in their religious life. This life consists in the distinguishing features of total dedication to God and to one's neighbor, in its refueling of energy and light in moments of prayer and in its fraternal living in the name of the Lord which helps to bear all in common.

Here is the font. For this reason the General Chapter 21 states that the community which is *animated* becomes *animator*.¹⁷ We must notice that the preceding conditions, that is, our capacity to animate, is to be found in the docility to the Holy Spirit, the principal animator of the People of God and of every community.

But the *font*, *energy* and *inspiration* require an effort to

¹⁵ *ibid.*, No. 131.

¹⁶ *ibid.*, No. 133.

¹⁷ *ibid.*, No. 17.

acquire and to put into use the professional ability of each one and of the community. The Apostolic Exhortation, *Evangelii Nuntiandi* recalls:

Techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Spirit. The most perfect preparation of the evangelizer has no effect without the Holy Spirit.¹⁸

This statement does not lessen the importance of professionalism or preparation in a certain field. Again the pontifical document affirms:

Everyone knows that the art of speaking takes on today a very great importance. How could preachers and catechists be able to neglect this?¹⁹

The role of animation like the role of evangelization to which it is closely linked requires inspiration from on High. Personal professionalism demands complete dedication and a constant updating preparation.

It is exactly at this point that obstacles are met with. These must be removed by special efforts. Not every one is equal to the task. Not every one is ready to meet the challenge. Some do not believe that a "pastoral exchange" is possible. This "pastoral exchange" requires to animate a christian community which would interest itself in the work of education. These do not believe it will succeed in a present situation.

It has been some time that we have spoken of preparation and formation of lay helpers. The GC 21 has pointed out a preliminary condition for animation and mutual responsibility for the educative community: the *qualification of Salesians* for this type of work. The "Practical Directives" states: "The

¹⁸ *Evangelii Nuntiandi*, No. 75.

¹⁹ *ibid.*, No. 73.

Salesians should renew and promote the educative community in the places where they work (SGC No. 395) and encourage the laity in pastoral coresponsibility.”²⁰

What has been said about animation can be applied, in a special way, to the proceedings of the *project*. Salesians are called to promote it, to encourage the participation of all, and to enlighten its contents with specific examples of their own religious sense and salesian experience. This will require an effort of study and qualification.

Conclusion: Reflect, Prepare, Assume

- Nearly all practical directives dealing with pastoral aspects flow into three closely linked tributaries: Project, Community, Animation.

We shall not achieve the *project* in the way the Chapter has suggested unless the *community* reflects and works in unison. *Animators* who lead us to reflect and work together are a must.

- We must endeavor to understand the *role of animators* and its practical consequences; to *qualify* ourselves to serve by means of this role with mediation of the action of the Spirit and to *assume with confidence* despite uncertainties every initiative. These initiatives find their direction in the Rector Major's motto. This program has certainly a priority of value and effect.

Father JOHN VECCHI
Councillor for Youth Apostolate

²⁰ CG 21, No. 79.

2.2 Councillor for the Salesian Family

NATURAL FAMILY AND THE PROJECT OF DON BOSCO

The Rector Major's Motto for the Year 1979 in Brief

"The motto appeals to:

- All consecrated members,
- Cooperators, alumni and collaborators,
- Families who are close to us in their domestic educational task.

The correct and proper upbringing of the young is the foundation of a society, a society open to horizons of hope.

I would like to underscore the role of the natural family in carrying out the preventive system of Don Bosco.

The family, in fact, is in need of sound directives to carry out its delicate mission. The family constitutes the educative cell with which all men ought to cooperate. The salesian educative project offers a wonderful opportunity of ordering these values. It encourages a favorable atmosphere in which to renew its basic and fundamental socio-political and religious functions."

The Rector Major calls for a renewal of the preventive system in a practical way; viz., to adjust ourselves to the cultural changes, educational advancements and pastoral apostolate. These are answers to "the demands of the youth of our days." It is in this sense that one must speak of actual values of Don Bosco's Project and of renewal of the natural family.

What follows will be some directives to make real those aspects of the motto which touch the various groups of the Salesian Family. All — cooperators, alumni, volunteers — are bound in one way or another. It is an environment of life, working conditions and for all a sources of inspiration. In fact:

1) The religious make of their family life an example of community living;

2) The educators and parish priests bring its rhythm in the educational and pastoral community;

3) The cooperators, alumni, consecrated salesian lay persons, lay collaborators must live the values of the preventive system in their natural families which are part of their project of life.

To this last group a special task is offered to build up the family in which the extraordinary patrimony of values is "offered by the salesian project."

While numbers one and two were studied thoroughly, the third has not been gone into in depth. The movement *Hogares Don Bosco* of the Cooperators in Spain, the themes of World Congress of Cooperators and the III *Eurobosco* are exceptions.

The various groups of our spiritual family should endeavor to put into effect the richness of the motto. The three concrete applications and their mutual relations call for our attention.

1. Convictions

That an action be truly felt and shared it must be based on sound convictions. In his motto the Rector Major refers, either explicitly or implicitly, to many convictions. He underscores some which are necessary to direct oneself to the cultural changes in which the christian lives.

1) The family is not only the cell from which society and the church are born but also the place in which men enrich themselves with virtues and qualities: theological and moral virtues, order, respect for others, personal conscience, openness to others, sharing, just distribution of roles, the capacity of self sacrifice and the common realization of rapport and harmony with others. Sadness of an only child, loneliness of the elderly, aloofness of the young, and many family misunderstandings have their origin in families which lack these values.

2) This means that the inability of the family to educate is very difficult to remedy since every organized educational entity does nothing more than help, assist, coordinate and complete the instructive aspect of the family.

At one time, the school-college and family seemed to have taken little awareness of each other. In reality the family life was quite sound and the educational institution good; both complimented each other with some satisfaction. The problems of many youngsters today, even in the best christian schools, are traced to the weakness of their family backgrounds. The hearth has abdicated its natural function to the school room which is not the natural environment. Growth and maturation of the individual have need of family cooperation.

3) The third conviction is that Christian education has little possibility of success if a perfect understanding between the Church and family is lacking. By the Sacrament of Matrimony the family is at the same time the Church. It evangelizes and is the evangelizer. The grace of the sacrament enriches the educative ministry of the parents.

4) Don Bosco made the family spirit the zenith of his educational system. Without this spirit salesian education yields neither honest citizens nor good christians. Certain miracles of human and christian formation obtained by Don Bosco were exactly based on the fact that youngsters found in his house those values which for one reason or another they did not find in their natural families. The love of God and the fatherly love of Don Bosco, the love of Christ their brother, the love of Mary, the love of fellow companions and educators; all these were elements which blended together, helped the pupils in salesian education. These pupils in turn became builders of christian families; cells of society and of the Church. They became ideal men, honest citizens and convinced Christians.

2. Testimony

Testimony is the first educational contribution of all the components of the Salesian Family: to educate the young to family values in which the values of the salesian system are present.

1) We must not forget that the educational project of Don Bosco before being a practise in the life of the Oratory and then reflections in the treatise on the Preventive System and other documents was an experience of life in a natural environment. This experience expressed itself in the way Mamma Margaret handled her sons, so different one from the other. Mamma Margaret was also in the role of “father” to the orphan John. Hers was strength and firmness at certain times.

The episodes of reason, religion and kindness were abundant in his young years. In this period he learned to find God in nature. He learned to pray, study his catechism, prepare himself for the sacraments. He learned to discover his vocation and its importance. Love for Mary, bearing up with fatigue and disadvantages, handling difficult characters were but some of the lessons. He found joy in difficulties, confidence in Divine Providence...

2) With these examples of the family life of our Founder before them, all the members of the Salesian Family ought to make of their lives a witness of such values. Doing this they prove that they firmly believe that the salesian spirit is incarnated in them. Their efforts will give credence to establishing an educative and pastoral community permeated with values of Don Bosco's project. A project which springs from christian life, human sympathy, dedication, good sense, firm convictions and fidelity.

3) The Salesians and Daughters of Mary Help of Christians, in addition to personal witness, add that of community witness. Salesians live as a privileged group of the family of God; they are one family of brothers joined not by the bonds of flesh and

blood but by communion of grace. The natural family bond is created by the sacrament; that of the Salesian by the common bond of sanctity and apostolate in which personal qualities are integrated by fraternal charity "kindness, patience and humility." These are proofs of goodness which is an external sign of interior charity. Natural values of friendship, reciprocal help, sharing, joy, working together and prudence are testimonies of reasonableness.

4) A special witness is that given by lay helpers. They alone can give this witness in the educative family in which they work. They are men and women with experiential knowledge of irreplaceable and essential values which only the family as a cell gives to society, to the Church and to education since it is the first with this responsibility. They are young men and women lay helpers who are planning a family; young couples who are forming a family; parents who are giving complete examples of this witness, and the elderly who bring joy of a work well done, of a successful family.

5) Some men and women lay helpers whom every salesian educative community ought to favor — cooperators, alumni and alumnae — can give full witness in their respective fields. They are bearing witness as a vocation in which salesian values are an essential component of the project or of a life well acquainted with the salesian life. As "salesians" they are in tune with the Salesians and Daughters of Mary Help of Christians; as people of the world they are in tune with other lay educators and can help them in their sensibilities. They furnish experiences, their salesianity, and "their adherence to our mission" in this very important field of education of the young whence the families of tomorrow will come. From grade school to university level, from simple catechism class to youth centers, from classroom to lecture hall, they have the possibility of giving a family version to the educative project.

The GC 21 remembers quite well this simple truth: "pre-

ferential” motive of our mutual responsibility, already desired by the SGC, explained at length their presence as: “Important to the young... important for us... important for the other lay helpers” (GC 21, Nos. 72-74).

3. Action

Testimony is in some way already an action. This action, however, has greater openings and dimensions.

1) The Rector Major refers to consequences which cultural changes have on the family. Since every change produces uncertainties, it is necessary to work so that also human and christian principles on which the family life is founded are not diminished. These values must remain unchangeable. The Church in its magisterial role is concerned to clarify such values and such principles and, therefore, the principal preoccupation of the members of the Salesian Family should be to assimilate the documents of the council, pontifical and episcopal documents on various matters which have been discussed. These results can become an inspiration for their own lives, for their actions, for their education. The cooperators of the Centenary Congress of Alumni of Eurobosco and the National French Congress have done just this; they have deepened and spread such results.

2) The so called human sciences have now made complete headway into family problems. Medicine, sociology, psychology and education with their researches, techniques and statistical conclusions have elaborated norms of behavior and they can be referred to for supporting or destroying family values. It is, therefore, urgent to know and apply these findings to show that in the first place the family project is still valid. One has only to think of certain sex education courses in some schools, some acclaimed values of co-education classes and certain innovative educational systems.

3) With this new synthesis one must become assertive and apostolic in the new programs in preparation for marriage or of young married couples or for those seeking counseling. One has but to think of family spirituality and christian movements. One has but to think of child guardianship, of the influence of the media. One has but to think of scholastic programs, PTAs, social groups to needy families, defense of free schools, just laws for education, struggle against pornography, free love outside marriage and other deviations.

Certainly action is more credible where testimony is clearer.

4) In the social and political field there is room for action for the Salesian Family since there is such diversity of ministries, of services, of scope and responsibilities which are possible in this pluralistic whole. The Salesian Family can take action wherever the values of the christian family are called into play as in: parliaments, family planning conferences, rights and duties of the married, rights of children, child labor, projects of university reforms, divorce, abortion...

5) It is but fair to state that many educators, helpers, workers on the cultural level — university, social agencies, unions, civic and political organizations — belong to the Salesian Family and fulfill a most useful mission.

Among these are Salesians, Daughters of Mary Help of Christians, Volunteers of Don Bosco, members of religious and secular institutes, cooperators, alumni, alumnae, friends and collaborators who bring with them the zeal of the one vocation and the efficacy of the one project — that of the Salesian spirit.

It is a task which is carried out in all climates, latitudes, social, cultural and religious conditions. It is being carried out in the First, Second and Third Worlds, in areas of ancient christianity and in mission fields where the Church is born in the Christian family.

This is a great task which can grow in efficiency and

dimension if everyone in the Salesian Family works together; distributes his energies equally, wastes less, assigns to each group work which is more congenial and adequate, and coordinates "the union of the good in doing good." This was the idea of Don Bosco and ought to be a result of the one and diverse salesian vocation. Our Salesian Family lives "with fraternal exchanges, reciprocal enrichment, greater collaboration... It accepts mutual responsibility in the pastoral care of the local Church for an effective evangelization and catechesis... and structures of information and formation. It studies together to be more capable of this ecclesial service and finds means more suitable to make it real" (SGC, No. 189).

These notes do not exhaust the vast field of this phase suggested by the motto. In several places and situations new initiatives and activities can be found. Inventiveness is a characteristic of our Salesian spirit. In the meantime let us place our work under the protection of Mary Help of Christians and Don Bosco.

Joergensen in beginning his life of Don Bosco wrote: "In the beginning there was the mother." In this homage to Mamma Margaret, the teacher of Don Bosco and of his project, there is found the sign of another maternal presence. In fact the General Chapter 21 states: "The Salesian Family came into being with strong Marian features... it will clarify and reinforce its spiritual identity" (No. 531). She is the Helper and Mother of the Family, of all the Family; Mother of all youngsters, the heart which unites all her sons.

2.3 Councillor for the Missions

The Department of the Missions at this moment turns its attention and concern in a special way to Africa to implement the decisions of the GC 21.

Fr. Riccieri as Rector Major in his "General Relations of

the State of the Congregation" referred to the opening of the mission of Makallé, Ethiopia. He wrote:

Our entrance into Ethiopia indicates a special missionary interest which in the future the Congregation wishes to express for Africa. Despite the many disturbances on the continent we have received many requests — at least ten from bishops alone.

People are not only disposed but eagerly desire and need missionary assistance. What about the young who form a majority? What about this vast continent which will have a new role in its contacts with peoples and the Church in the next century? Let us think among other things in developing vocations in that country (p. 196, No. 276).

The members of GC 21 enthusiastically received the invitation of the Rector Major to develop salesian missionary work in Africa. A concrete resolution was reached:

Without excluding the possibility of developing mission action in other needy and promising regions, the Salesians will apply themselves to an appreciable stepping up of their presence in Africa (GC 21, No. 147).

This deliberation after the lapse of a century realizes a meeting of Don Bosco with Cardinal Lavigerie in St. Peter's. Don Bosco in meeting him in Paris had said: "I am in your hands, your eminence, to fulfill in Africa what Providence will ask of me... If we can do something in Africa, the Salesian Family is with me at your disposal. I shall send my sons there..." (MB 16, p. 254).

The time in which "Providence" calls the Congregation to "do something" has arrived. Of the thirty-five bishops in twenty-one African nations some have requested foundations in their countries from the Rector Major.

As of December 31, 1978, 333 Salesians worked in thirteen

African countries. This can be considered an appreciable number but one has to consider that it is only 1.9% of the Congregation, while 12% is in Asia, 24% in Latin America and 58% in Europe. Africa has every good reason to hope for an increase on our part especially since all conditions are ripe to carry out our mission-youth.

The time for the black continent is ripe. To this continent, contested by opposing ideologies, the words of SGC are most applicable:

The Special General Chapter appeals to all the provinces, even the smallest in number, to beckon to the appeal of the Council and example of our Founder to contribute personnel on a permanent or temporary basis for the announcement of the Kingdom of God (ASGC, No. 477).

3. DISPOSITIONS AND NORMS

3.1 *Necrology of Deceased Confreres*

With the restructuring of the Acts of the Superior Council according to the criteria set down by the Rector Major in his letter of November 24, 1978, the following decisions have been reached:

1) On the death of a confrere the provincial shall immediately notify the Secretary of the Superior Council. Such notice shall be published in the Acts of the Superior Council and shall contain the following personal data:

- a) place and date of birth and death;
- b) years of religious profession and priesthood;
- c) if confrere has fulfilled some special office (provincial, bishop etc.,) the duration of such office shall be given.

Other information which up to now formed the "obituary profile" on close examination often revealed lack of valid significance. The limited space reserved, the conventional and stereotyped expressions used, have lost the purpose of the profile originally conceived.

2) The occasion is here taken to underline the duty which the rector of a community has to write with fraternal care the obituary letter. By article 66 of the Constitutions the memory of the confreres who have worked with us and very often have suffered, even to the point of martyrdom for the Lord, will be kept alive among us. This mystic presence ought to be a stimulus to continue with fidelity our mission.

Copies obituary letters are to be sent:

a) one (1) copy to every community of the province to which the confrere belonged and other centers where he was known;

b) five (5) copies to the Secretary of Superior Council who shall place copies at the disposal of the Salesian Bulletins which have made requests.

3.2 Communications of the Secretary of Social Communications

The section "Pontifical Magisterium" of the Acts of the General Council has been removed.

In its place a request is made to local and provincial communities to subscribe to the weekly English edition of « L'Osservatore Romano. »

The Secretary of Social Communications will time and again indicate those pontifical documents of special interest to the Congregation. These will be referred to by the Rector Major and members of the Council in their communications as found in the "Acts".

4. ACTIVITIES OF THE SUPERIOR COUNCIL

4.1 *Superior Council Agenda*

The Departments have studied for four months the problems pertaining to their competence and the Regional Councillors for the same period have contacted the provinces of their regions. Further information of these proceedings will be dealt with in another section of the Acts.

By November 1 the Council was complete. It met at Rome in plenary session through the months of November and December.

After a report of the Rector Major and of each Councillor on his work and problems confronting him in the preceding months, the Council elaborated a heavy "order of the day" of which we give a resume.

1. Plans were made for extraordinary visits mentioned in article 96 of the Regulations and modified by GC 21:

In particular (the Rector Major) will arrange during his six year term of office, for an extraordinary visitation of every province. This can be carried out, as he thinks fit, either by the Regional Councillor or by another visitor delegated by the Rector Major with all the powers of jurisdiction required by the nature of the visit itself (GC 21, No. 445).

The visits will take place during the four-year period, 1979-1982. The year 1983 will be used by the Superiors and the provinces to prepare for the General Chapter.

2. Also planned will be a series of meetings for the three-

year period, 1979-1981, during which the Rector Major and some Superior of the Department and the competent Regional members will meet in various Regions for a few days of friendly togetherness, study and animation.

The specific time, place and manner of such gatherings will be communicated in ample time so that these meetings may be prepared with great care and efficiency.

3. The subject matter is always in agreement and in cooperation with the various "sectional gatherings" for different categories. The two-year period, 1979-1980, will be used for this purpose.

4. The results of the consultations of ten provincials for the concerned provinces were examined and weighed. The names of the new choices will be communicated in the Acts at the appropriate time.

5. With regard to other problems only a list is here given. The solutions and results arrived at by the Rector Major and the Council are or will be communicated to those concerned according to the nature of the requests:

- 1) The results of the consultation of all confreres of the Madras (India) Province with regard to the feasibility and manner of the division of the province.
- 2) Choice of places, times and ways in which to put into effect "a new frontier" in Africa. The examination of other requests presented to the Rector Major.
- 3) Problems of missionary methods and apostolate.
- 4) Restructuring the Valdocco community for a better working out of the general proposal of the Rector Major, studied in-depth by the Superior Council in the previous plenary session; viz., "To make Valdocco a living and operative center of Marian life

for the entire Salesian Family, a service of the salesian vocation and a sign of renewal on local, national and world levels.”

- 5) New form of the Acts of Superior Council.
- 6) Criteria concerning the distribution of subsidies and various contributions of the Rector Major and Superior Council within the Salesian Congregation.
- 7) Various problems with regard to formation: preparation of men for formation, salesian centers of study, curricula of ecclesiastical studies and holy ordination deadlines.
- 8) Elaboration of an outline planned as a practical aid for the Extraordinary Visitors. This aid is connected with the document “Significance and Finality of Canonical Visit” prepared at previous session.
- 9) Previsionary studies and preparation of material for the future Precapitular Commission for the Constitutions and Regulations in view of the next General Chapter 22.
- 10) Examination of the mailing of “Manual for Directors and Provincials.” This manual was requested by GC 21; measures taken for restructuring of the General Archives.

Before concluding the session the Superiors of the Council withdrew to the Institute of Jesus and Mary for a spiritual retreat. Fr. John Adosso conducted the spiritual exercises.

4.2 Chronicle Notes of the Rector Major

The Rector Major left Rome on September 22 for Madrid. On September 23 he closed the Eurobosco Congress with a homily at the concelebrated Mass and with the closing address at the Palace of Congresses, Madrid.

On the following days he visited the Salesians at Lisbon, Leon and Madrid. These were friendly meetings. In every province the Rector Major dealt with a series of themes. He met with provincial councils, directors, confreres, Daughters of Mary Help of Christians and the Salesian Family.

At Valladolid on the morning of September 29, while preparing for concelebration, the sad news of the death of Pope John Paul I reached the Rector Major. Prayers and suffrages for the deceased pontiff were immediately offered.

On September 30, the Rector Major left Madrid for Cuba. He was welcomed by Fr. Mellano, the provincial, and by the confreres and Daughters of Mary Help of Christians. Ten days of personal and most comforting community associations were passed. The eleven Salesians and five Daughters of Mary Help of Christians had anxiously awaited this visit. Fr. Viganò visited the minuscule communities at Havana, Santa Clara and Santiago. He was also at Camaguey where our former work is but a memory. During his stay the Rector Major was able to visit the Nuncio, bishops, members of the Salesian Family, priests and religious, and make a pilgrimage to Our Lady "del Cobre", patroness of Cuba.

On October 9 Father left Havana for Mexico City. Precedence was given to the missionaries who work among the Mixes. He visited the confreres at Ayutla, Matagallinas and Oaxaca, then the confreres of the provinces of Guadalajara and Mexico City. In his visits he followed the same procedures of Spain. Before leaving he made a pilgrimage to the sanctuary of Our Lady of Guadalupe to pray for the Congregation. He returned to Rome on October 16, just on time for the white smoke of the new pope.

On October 17 another trip, this time for Switzerland. He was accompanied by Frs. Van Severin and Aubry. Two and half days were spent with Salesians, Daughters of May Help of Christians, cooperators, alumni at Lugano, Maroggia, Sion,

Beromunster and Zurich. His visit gave a live presence to the growth of the Salesian Family in Switzerland.

The seventy-fifth anniversary of the arrival of the Salesians in Malta was graced by the presence of the Rector Major and Fr. Williams on December 2-4. The salesian work at Sliema and Dingli happily received them. Fr. Vigano also attended the solemn commemorative entertainment held at the Catholic Institute of Floriana. He presided at concelebration in the Cathedral, La Valletta. The visit was one of congratulations, encouragement and an invitation for generous missionary beginnings.

4.3 The Vicar of the Rector Major

The Vicar of the Rector Major went to Zagreb to take part in the consecration of the church of Mary Help of Christians on October 15, 1978.

He was able to speak with the provincial council of the Zagreb province, the community of the philosophical-theological studentate of Zagreb-Knezija, with the aspirants of Rijeka and a group of parish priests.

He also took the occasion to visit Ljubljana-Rakovnik where he met the students of the theologate and Zelimlje where he met the young confreres attending college, the novices and aspirants.

4.4 Department of Formation

1. On November 2, at the Salesianum, Rome, the course of Ongoing Formation, organized by the Department of Formation, was begun. Thirty-four confreres from the following countries are enrolled: Argentina 6, Antilles 2, Brazil 5, Central America 1, China 1, Ecuador 1, Philippines 1, India 5, Italy 5, Ireland 1, Yugoslavia 1, Poland 2, Spain 3.

The course is general in scope but provides for the confreres destined to direct regional and provincial centers.

2. At the end of November the Councillor of Formation sent to provincials, provincial councillors and "Provincial Commission for Formation" two brief documents.

1) The first is an aid to reflect on the formation in the province as asked for by GC 21:

The Councillor for Formation, in dialog with the respective regional Councillors and provincials, shall encourage in the provinces an ever greater coresponsibility and active participation in the analysis of the formation communities and shall coordinate a series of advisories calculated to insure a timely realization of the capitular decisions (GC 21, No. 254).

2) The second document is a memorandum on several points which pertain to salesian formation. The GC 21 singled out some as of special importance. The matter pertaining to some points of the "Ratio Institutionis" will be taken up at an appropriate time. As the question of salesian formation is of prime importance, it is necessary to attend to it before the publication of the "Ratio."

3. In periodical meetings the Department has studied several questions during the months from July to September and in a special way for the preparation of the "Ratio Institutionis et Studiorum."

4.5 Department of Salesian Family

4.5.1 SALESIAN FAMILY

During these last months the Councillor for the Salesian Family has presented to the Superior Council the program of the Department and of the recently established Secretariat of Social Communications (Cf. GC 21, Nos. 153, 402-403; modified article 141 of Constitutions). He has, therefore, organized the

Department and that of the Secretariat setting in motion the following activities:

A Commission of Salesians which at the world level has the role of animating the various branches of the Salesian Family. This was done either on the strength of the Constitutions or delegation of the Rector Major. These study the programs and directives with them. In this manner a collection of historical notes of the different secular and religious groups has been started. These groups have flourished in the Salesian vocation with the study of specific values in their documents.

In a specific way for the *Cooperators*:

1) Reunion of the World Council of Salesian Cooperators from June 15-18 in which the Acts, Year 6, No. 3 are on "Salesian Cooperators." The twenty-five members met with the Superior Council and received their program from the Rector Major.

2) Presentation to the Superior Council and discussion of the New Regulations of Cooperators proposed by the World Congress. Their definite edition promulgated by the Rector Major.

3) Edition of the Acts of World Council and their Regulations.

4) From October 27-29, the reunion of the Executive Secretariat of the World Council for the launching into action of their conclusions. The Rector Major was present and commented on the motto of 1979.

For the *Alumni*:

1) Celebration of the III Eurobosco, European Congress, at Madrid on September 19-23. The following themes were discussed:

- 1) European unity and the contribution of the alumni;
- 2) The Family and its Christian values in the New Europe;

3) The Catholic schools in Europe and commitment of the alumni.

2) Reunion of the Confederation of Presidents at Madrid on September 23 for matters concerning the budget of the Congress and programming for the following years. The agenda treated: the coming Latin-American Congress, January 27 to February 2, 1979; the Asian-Australian Congress in 1980.

3) Reunion of the Confederate Board of Alumni on October 20. Fr. Raineri from July 18-28 took part in a course of Ongoing Formation for the Italian confreres at Cremisan; his subject — themes of GC 21.

Taking advantage of his trip to Spain Fr. Raineri held a reunion of the provincials and provincial delegates of alumni and cooperators. He met with the community of the Center of Editors and Social Communications of Madrid, Alcalà.

In conclusion, on September 14 he attended the reunion of the Provincial Delegates of the Cooperators and Alumni of Italy; on September 10, the National Italian Council of Alumni.

4.5.2 SECRETARIAT OF SOCIAL COMMUNICATIONS

On June 6, 1978 after the approval on the part of the Superior Council of the program of the Central Secretariat of Communications, established by the General Chapter, the Rector Major chose Fr. Ettore Segneri as Delegate of the Center.

The Councillor of the Salesian Family and of the Secretariat for Social Communications is assisted by the following:

Fr. Mark Bongioanni, *Director of Salesian News Agency* (ANS);

Fr. Enzo Bianco, *Director of Italian Salesian Bulletin*;

Brother Guido Cantoni, *Administration of ANS: Dossiers of Salesian Bulletin and ACV (Audio-Cinema-Video) Studio*;

Fr. Anthony Gottardt, *Photography*;

Brother Fulgentius Ceccon, *Responsible for ACV Studio*.

To link the various branches of the Departments and as experts in the pastoral apostolate of Social Communications the following were chosen:

Fr. John Barroero (*Formation*);

Fr. Jesus Mairal (*Youth Apostolate*);

Fr. Anthony Smit (*Missions*);

Fr. Mario Cogliandro (*Salesian Family*).

In addition, the establishment of a World Council is in the process of being formed.

After the first meeting with the Rector Major the Secretariat immediately began work on "Project of Programing" on the basis of the program approved by the Superior Council. The "Project" affirms that Social Communications become an educational media and an alternative kind of school for youth. It links itself to Don Bosco and becomes a privileged instrument of evangelization, catechesis and human development.

The secretariat, keeping in mind the situation of the Congregation in this sector, seriously wants to promote the formation, research, audio-visual productions, salesian information. It wants to aid in the use of the pastoral apostolate in the use of mass media of social communications: films, radio, television and press; in addition, audio-visuals, juvenile expressiveness in music and theater.

The secretariat which has been established by the GC 21 will make use of the following: a series of "projects": formation at various levels — beginners and experienced; productions and programs; salesian pool of information.

All this will help to achieve the objectives for which the secretariat was established. The proceedings will be published in a section of the ANS. Some of these are:

- 1) Distribution of salesian information; new format of

ANS; Salesian Bulletin dossier; photo service, slides, video-cassetts, short films.

- 2) A questionnaire has been sent to provincials and local communities to collect data for the edition of a catalog of Salesian Communication Centers.
- 3) A new 16 mm. edition in color of the first part of the film *Don Bosco* by G. Alessandrini.
- 4) The fulfillment at ACV (Audio-Cinema-Video) Studio, Generalate, of some programs in the care of the Salesian Cooperators and of Caritas transmitted by a sector reviewed by Radio Italian Television.
- 5) Documentary of the National Convention of Salesian Alumni of Italy at Pompeii.
- 6) Documentary of Salesian missions in Mexico and Central America, now in advanced stage of work.

Plans are being made for a "Bank for Ideas" in connection with the Salesian Bulletin and for programs dealing with regional and national meetings of delegates of Social Communications: directors of Salesian Bulletins, provincial news-bulletins, editors and producers of salesian radio-television programs and other forms of salesian communications.

4.6 Reverend Father Bernard Tohill, Councillor for the Missions

At the beginning of October the Councillor for the Missions together with the Economer General, Fr. R. Pilla, and the Regional Councillor for English speaking countries, Fr. G. Williams, met at New Rochelle, N.Y., with the provincial council to study problems concerning economic matters. Taking advantage of this trip to U.S.A., the councillor for the Missions was able to make valuable contacts in Washington and Toronto with organizations concerned with lay missionary groups.

For the last part of the month he met with the provincial of the Philippines at Jakarta, Indonesia, to treat of matters

concerning the possible developement of our work in that country with new personnel for Timor to help the confreres who already work on the island. Interesting meetings were held with several bishops some of whom want Salesians in their dioceses.

4.7 Reverend Father Roger Pilla, Economer General

During the month of October the Economer General visited several provinces and countries to meet with the local competent superiors to study with them various problems. The Superior Council is aware of the gravity of these problems. Father counseled the local personnel in attaining a solution. The first country to be visited was Venezuela. Father was accompanied by Fr. Sergio Cuevas. Both were accompanied by the provincial economer of Venezuela, Fr. Francis Visentin, who acted as consultant. They met at Miami, Fla. U.S.A. with the provincial economers of Mexico and Central America, with the provincial of Ecuador, Fr. Charles Valverde; Fr. John Porter, who is in charge of the Vocation Foundation of Latin-America, joined them. The matter for discussion was the eventual sale of some parcels of land.

From October 6-9 the Economer General went to New Rochelle, N.Y., where he met Fr. B. Tohill, Councillor for the Missions, and Fr. G. Williams. The three met with the provincial and his council and Fr. Edward Cappelletti who is in charge of the Mission Office. Various matters concerning the relations of the Mission Office with the Superior Council and the province were discussed.

From New Rochelle, N.Y., the Economer General went to Bonn, Germany, where he met Fr. John Rauh, in charge of the Mission Office. Fr. J. Rauh, who is leaving his office, took Father on a visit of the direction before Fr. Charles Oerfer, his successor, would take over. On October 13, the Economer General returned to headquarters.

4.8 Reverend Father Walter Bini, Regional Councillor

Between the months of July and October the Regional Councillor for the Atlantic Region of Latin America visited the thirteen provinces of his Region to make a first contact and get to know the people, works and problems.

He remained a few days longer in the Provinces of Rosario, Bahia Blanca and Belo Horizonte so as to launch personally the consultation for new provincials.

He presided over a meeting of the provincials of Argentine, Paraguay and Uruguay at Ramos Mejia, September 14-15, and the meeting of the Provincial Conference of Brazil at Jaboaatao, October 10-12.

He was also present at the meeting of the Consultors for the Youth Apostolate of Uruguay and Paraguay at Ramos Mejia on September 6; and at that of the Inter-provincial Commission for the Youth Apostolate in Brazil at Campo Grande, October 24. He inaugurated the fourth course of Ongoing Formation in Brazil at Barbacena on July 1-3.

4.9 Reverend Father Sergio Cuevas, Regional Councillor

The Regional Councillor for the Pacific Region of Latin America managed to make contact with all eleven provinces of his Region, giving special importance to meetings with the various provincials, provincial councils, formation teams, provincial delegates, formation committees and the more important works in each province.

At regional level he took part in the seminar of Ongoing Formation held at Quito, Ecuador, August 16-24. Together with Fr. Dho, the Councillor of Formation, he was responsible for animating the meeting of those in charge of formation in each province, at Caracas, Venezuela, September 24-30. In addition he was present at a meeting of the Provincial Economers of the northern part of the Region. Finally, he organized a seminar

on Salesian Youth Movements of the Region at Bogotá, Columbia, October 24-28. He accompanied the Rector Major on a visit to the principal missionary centers in the Mixes Prelature, Mexico, October, 1978.

4.10 *Reverend Father Paul Natali, Regional Councillor*

1. Valdocco, Turin: Meetings with the Provincial Councils of the Central and Subalpine Provinces, with the Council of the Community depending directly on the Rector Major, and with other communities and confreres to present the study outlines drawn up by the Superior Council for the Valdocco Project.

The suggestions received will enable the Superior Council to make decisions so as "to make of Valdocco a center of Marian life for the entire Salesian Family, at the service of the Salesian mission, and as a sign of its renewal at local, national and world level."

2. Turin and Rome: Meeting of various sections of the Provincial Conference of Italy. Examination of the new organization of the Conference and a study of the particular physiognomy of each sector, in preparation for the discussion and decisions to be made at the November meeting.

3. Cremisan: Course of Ongoing Formation, and up-dating on the results of the GC 21 with Fr. John Raineri.

4. Cremisan: Retreats for the provincials, evaluation of the Ongoing Formation course, and a meeting of the provincials of the Region for purposes of information about the Middle East Province.

5. Meetings for the setting up of the two formation communities in Rome; that for the students of theology at Gerini, and the post-novitiate community at Frascati, Villa Sora.

6. Meeting of the Italian Provincial Conference, Generalate, Rome, November 11-12. The agenda:

- 1) Rules of the Italian Provincial Conference,
- 2) Reports of the individual provincial on the sectors for which each one is responsible,
- 3) Information on the salesian educational and pastoral plan (Fr. Vecchi),
- 4) Economic arrangements for the Provincial Conference.

7. Meeting of the Presidential Board of the Provincial Conference, December, 10-11, to study the CNOS-FAP organization (National Center for Salesian Works and Technical Training). The meeting was held at Generalate, Rome.

4.11 Reverend Father Thomas Panakezham, Regional Councillor

The Regional Councillor for the Asian Region made his first contacts with the newly constituted Region, visiting Korea, Japan, Hong Kong, Philippines, Thailand, Burma and Sri Lanka. He also made the necessary consultations for the appointment of a new Delegate of the Rector Major in Korea, and new provincials for the provinces of Calcutta, Gauhati and Japan.

He also made contact with Provincial Councils and those in charge of formation and presided over a meeting of the India Provincial Conference.

4.12 Reverend Father Anthony Rico, Regional Councillor

The Regional Councillor for Spain and Portugal took part in two retreats for the Rectors of the Region at Madrid and Barcelona in July and August, with the object of attaining a deeper understanding of the decisions of the GC 21 concerning the Salesian Rector.

In September he was present at a meeting of provincials in Madrid which dealt with the fundamental points of the GC 21:

the duties of provincials and their councils in the light of the General Chapter, the Salesian Catechetical Center, the Missionary Procure at Madrid, and future programs.

In December he attended, with Fr. Dho, a meeting of those responsible for formation in each province.

During the Eurobosco '78 meeting at Madrid in September he held a meeting of the Delegates of Cooperators and Alumni.

He also accompanied the Rector Major on his visits to Lisbon, Valencia, León and Madrid.

He now awaits the necessary visas to enable him to visit the Malagasy Republic, Mozambique, Angola and Benin to examine the possibility of meeting requests for new foundations in those countries.

4.13 Reverend Father Roger Vanseveren, Regional Councillor

Father visited the Province of Germany, Austria, Yugoslavia and Central Africa for meetings with Provincial Councils and individual communities in each province, and with the confreres working in the Ivory Coast. In the Provinces of Zagreb, Ljubljana and Central Africa he presided over meetings of Rectors to study how to put into practise the deliberations of the GC 21. He also met the various Bishops of Rwanda, Burundi, Zaire, Ivory Coast and Senegal who had asked for Salesian foundations in their dioceses.

4.14 Reverend George Williams, Regional Councillor

The Regional Councillor for the English-speaking Region visited all the provinces of his Region to meet various Provincial Councils and visit as far as possible the individual communities.

He also spent five days in Liberia (one of the many countries in Africa where salesian foundations have been asked for) to make an on-the-spot evaluation of the situation. He also visited Papua, New Guinea, following a request from the Pro-Nuntio

Apostolic who would like the Salesians to go to that young nation where their work is so much needed for the young.

He visited in addition the communities of both provinces of the U.S.A., for consultation of the confreres preceding the appointment of new provincials.

4.15 Reverend Father Augustine Dziedziel, Delegate of Rector Major for Poland

Fr. Augustine Dziedziel managed to visit in the last three months all the houses but two of the Polish provinces for a first meeting in his capacity as the new Delegate of the Rector Major for Poland.

He presided over retreats in the Province of Krakow which served to update the confreres about the work of the GC 21.

At Czestochowa he held a meeting of the combined Provincial councils to discuss problems connected with the renewal of salesian life in the spirit of the GC 21. They also studied ways of achieving close collaboration between the two provinces in the fields of Youth and Vocational Apostolates, the animation of the Salesian Family and salesian publishing activity.

He had a meeting with the Provincial Delegates for the Cooperators and Alumni to deal with the problem of the animation of the Salesian Family and appropriate plans of action were drawn up.

He presided at the inauguration of the academic year in the salesian studentates of Krakow and Łódź.

5. DOCUMENTS AND NOTES

5.1 Telegrams

Rome, 17.10.1978

HIS HOLINESS POPE JOHN PAUL II
VATICAN CITY

Salesian Congregation rejoices your election supreme pastor; following faithfully witness of Don Bosco and mindful fatherly kindness Salesians Poland, expresses filial homage, affirms full adherence service of Church, begs divine grace accomplishment great hopes new pontificate happy name John Paul

Father EGIDIUS VIGANÒ, *Rector Major*

Rome, 21.10.1978

RECTOR MAJOR SALESIANS

Via della Pisana, 1111

Rome

With lively gratitude for affectionate greetings occasion elevation sovereign pontiff, his holiness John Paul II reciprocates homage with special apostolic blessing, pledge of fatherly good will, begs constant prayer happy accomplishment his universal ministry

CAPRIO, *Deputy Secretary of State*

5.2

DIREZIONE GENERALE OPERE DON BOSCO

Via della Pisana, 1111 - C.p. 9092

00100 Roma

Rome

October 29, 1978

HIS HOLINESS JOHN PAUL II

VATICAN CITY

Most Holy Father,

The Congregation of the Salesians of Don Bosco wishes to express to your Holiness its joy and profound gratitude to the Lord for having destined you to the ministry of Peter.

We are very happy to be enabled to renew in your hands our sense of filial adherence, alert attention, and dedication to pastoral work.

We pledge this today, the twenty-ninth of October, when we celebrate the memory of Blessed Michael Rua, the first successor of Don Bosco, who left us a strong heritage of fidelity to the Roman Pontiff, lived out in joy and even heroicity if need be.

This joyful adhesion and faithful sentiments are a constitutive element of our spirit which makes us vitally aware of our duty of transmitting to the young and the masses love of the Pope as the Vicar of Christ for the guidance of his Church.

It is a matter of particular joy to us that your Holiness is a son of that "faithful Poland" which is giving to the world so wonderful an example of ecclesial solidarity and unity.

Our confreres of the two Province of Krakow and Warsaw are spurring us on in their almost uncontrollable joy to resolutions of our ever more serious vocational fulfillment.

In the name of my confreres and of all the Institutes and Groups belonging to the Salesian Family, I offer your Holiness our best wishes and assurance of copious prayers for your supreme apostolic ministry, whilst I express also our cordial greetings for the approaching Feastday of your patron.

May Mary Help of Christians, Mother of the Church and Queen of Poland, protect and accompany you each day in your Pontificate.

With filial respect,

Fr. EGIDIUS VIGANÒ

P.S. - I take the liberty, Holy Father, of including a check of L. 5,000,000 for whatever purpose your Holiness may choose.

5.3

SECRETARIATE OF STATE

No. 1063/A

From the Vatican
November 18, 1978

Very Reverend Father;

Rejoicing at the elevation to the See of Peter of the new Sovereign Pontiff John Paul II, it was your desire to reaffirm in your own name and in that of all the Congregation of the Salesians of Don Bosco your deep feelings of active fidelity, and your homage was enriched by the assurance of special prayers and the outstanding offering of L. 5,000,000 which you placed at his disposal for the needs of the Church.

His Holiness, in expressing his sincere appreciation of this

devout gesture and his heartfelt thanks, trusts that your religious Community, is spiritually close to him because of its consecrated nature, may persevere in joyful and increasing dedication to Christ and the Church, under the protection of Mary Help of Christians and through the intercession of your eminent Founder.

With this auspicious wish, the Holy Father invokes upon the entire Salesian Family, and particularly on you yourself, copious heavenly favors, and imparts from his heart the consolation of his Apostolic Blessing.

I take the opportunity of reaffirming my own feelings of deep respect,

Devotedly in the Lord,
✠ JOHN Cardinal VILLOT

Very Reverend Fr. EGIDIUS VIGANÒ
Rector Major of the Salesians
Rome

5.4 Solidarity Fund

The "Solidarity Fund", the happy initiative launched by Fr. Ricceri, enters on February 1979, its tenth year. The sums collected have enabled us to meet very many material requirements of our most needy works, and above all have demonstrated the spirit of active solidarity amongst all the confreres. The results provide an incentive to continue the initiative. In thanking all the communities for their committed generosity, we would like to recall that contributions to the fund "must come from each one of us as persons and as communities; therefore it is not a question of collecting offerings from benefactors or of making collections, promoting lotteries and the like, to secure funds for our needy works" (ASC, No. 256, p. 6).

Solidarity Fund (27th Report)

1. CONTRIBUTING PROVINCES (8.9.'78 — 23.11.'78)

AMERICA

Bolivia	L. 2,460,000
Brazil S. Paolo	1,000,000
U.S.A., West	4,000,000

ASIA

India, Calcutta	1,000,000
Thailand	1,000,000

EUROPE

North Germany	2,075,000
Italy, Southern province	1,080,000
Spain, Leon	530,000
Refund	50,000

<i>Total contributions received</i> (8.9.'78 — 23.11.'78)	13,195,000
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<i>Cash on hand</i>	392,244
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<i>Total amount for distribution</i>	13,524,244
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2. DISBURSEMENT (8.9.'78 — 23.11.'78)

AFRICA

Ethiopia, Makallè, from U.S.A., West	L. 85,000
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AMERICA

Antilles, Haiti, for maintenance and education of poor youth	1,000,000
Argentina, Bahia Blanca, Rawson, for the building of a chapel	1,500,000
Argentina, Rosario, to the FMAs for the works of the Young Cooperators	900,000
Chile, Linares, for a projector for pastoral use	150,000
Columbia, Bogotà, Agua di Dios, for catechetical material	579,356
Columbia, Bogotà, Bosconia, scholarship for a young man in Italy	1,800,000
Ecuador, Mendez, from U.S.A., West	200,000
Peru, Chosica, for repairs	916,000

ASIA

India, Calcutta, for disaster victims in Krishnagar	2,000,000
India, Gauhati, for medical treatment for a missionary	500,000
India, Gauhati, Tura, for the printing of catechetical material	500,000
India, Gauhati, Golaghat, for missionary needs	500,000
Phillipines, Tondo, from Thailand for 2 houses for the poor	1,000,000
Vietnam, to the Prelate	845,000

EUROPE

Italy, Roman province, Formia, for extraordinary assistance	500,000
Italy, Roman province, Civitavecchia, for the Oratory	500,000
<i>Total disbursements</i> (8.9.'78 — 23.11.'78)	13,475,356
<i>Cash on hand</i>	48,888
<i>General Total</i>	14,524,244

3. FUND AS OF NOVEMBER 23, 1978

Income	L. 693,105,708
Disbursements	693,056,820
Cash on hand	48,888

5.5 Deceased Confreres

ANGELETTI don Emilio: * a Macerata il 17.3.1914, † Frascati (Roma) il 30.7.1978 a 64 a., 46 di prof., 38 di sac.

AUDOGLIO sig. Ambrogio: * a Frassinetto Po (Alessandria) il 14.2.1892, † a Borgo S. Martino (Alessandria) il 4.9.1978 a 86 a., 51 di prof.

BARACCO don Francesco: * a Torino il 29.11.1913, † a Cuneo il 25.6.1978 a 65 a., 48 di prof., 39 di sac.

BASSO don Battista: * a Fossata di Piave (Venezia) il 4.9.1924, † a Padova il 16.10.1978 a 54 a., 32 di prof., 26 di sac.

BAUMANN don Giovanni: * a Wiesent (Baviera-Germania) il 21.4.1897, † a Medellin (Colombia) il 7.6.1978 a 81 a., 56 di prof., 50 di sac.

BERTONI sig. Michele: * a Faenza il 29.9.1914, † a Bologna il 3.10.1978 a 64 a., 42 di prof.

BESA don Elio: * a S. Lucia di Pudoia (Pordenone) il 21.12.1910, † a Pordenone il 6.11.1978 a 68 a., 49 di prof., 40 di sac.

BIANCHI don Mario: * a Villa Guardia (Como) il 23.10.1910, † a Cuneo il 21.10.1978 a 68 a., 44 di prof. 34 di sac.

BLATNIK don Francesco: * a Kojeko (Slovenia-Jugoslavia) il 30.1.1899, † a Paterson (USA) il 23.12.1977 a 78 a., 58 di prof., 50 di sac.

BOIRA don Giuseppe: * a Monreal del Campo (Teruel-Spagna) il 25.6.1899, † a Elche (Spagna) il 1.4.1978 a 79 a., 60 di prof., 50 di sac.

BROCCI don Oreste: * a Luvinata (Varese) il 6.12.1911, † a Sulzano (Brescia) il 17.8.1978 a 67 a., 43 di prof., 34 di sac.

CANCEMI don Giovanni: * a Caltanissetta il 1890, † a Catania il 2.10.1978 a 88 a., 68 di prof., 59 di sac.

CARTOSIO don Leone: * a Cassinelle (Alessandria) il 23.9.1888, † a Vigo (Spagna) il 22.9.1978 a 90 a., 74 di prof., 65 di sac.

CASTAÑO don Giovanni: * a Aldearrodrigo (Salamanca-Spagna) il 31.12.1896, † a Madrid il 6.10.1978 a 82 a., 63 di prof., 54 di sac.

CONTARIN Sig. Sebastiano: * a Loria (Treviso) l'8.11.1897, † a Bessica (Treviso) il 18.11.1978 a 81 a., 49 di prof.

DEFOOR Sig. Gerardo: * a Gheluwe (Belgio) il 13.9.1906, † a Oud-Heverlee (Belgio) il 4.11.1978 a 72 a., 37 di prof.

DI BENEDETTO don Fiori: * a Martignacco (Udine) il 27.8.1896, † a Torino l'11.9.1978 a 82 a., 53 di prof., 47 di sac.

DI MASSA don Giuseppe: * a Gragnano (Napoli) il 22.2.1922, † a Castellamare di Stabia (Napoli) il 23.10.1978 a 56 a., 37 di prof., 27 di sac.

DI SILVESTRO don Giuseppe: * a Randazzo (Catania) il 19.6.1893, † a Soverato (Catanzaro) il 7.4.1978 a 85 a., 65 di prof., 55 di sac.

DUCHÂTELET don Pietro: * a Hauburdine (Francia) il 7.9.1905, † a Trevoux (Ain-Francia) il 3.11.1978 a 73 a., 52 di prof., 42 di sac.

ERCOLANI don Ercole: * a Montelanico (Roma) il 28.4.1911, † a Roma il 15.1.1978 a 67 a., 45 di prof., 39 di sac.

FRASSON Sig. Armando: * a Pully (Canton di Van-Svizzera) il 14.10.1901, † a Shillong (India) il 26.4.1978 a 76 a., 53 di prof.

FRITZ Sig. Ottone: * a Bermersbach (Germania) il 30.10.1900, † a Ens Dorf (Germania) il 25.9.1978 a 78 a., 50 di prof.

GALBUSERA don Giovanni: * a Brivio (Como) il 20.8.1905, † a Legnano (Vercelli) il 21.8.1978 a 73 a., 58 di prof., 47 di sac.

GALLO Sig. Biagio: * a Gredilla de Sedano (Burgos-Spagna) l'11.6.1945, † a Madrid il 27.3.1978 a 33 a., 14 di prof.

GARCIA CONDE don Giuseppe: * a Villarino (Orense-Spagna) il 24.8.1927, † a Jerez de la Frontera (Spagna) il 22.9.1978 a 48 a., 32 di prof., 23 di sac.

GIRAUD don Giov. Battista: * a Chevières (Loire-Francia) il 16.2.1916, † a Gradignan (Gironde-Francia) il 25.9.1978 a 62 a., 31 di prof., 26 di sac.

GRACE don Carlo: * a Surrey (Gran Bretagna) l'1.4.1911, † a Londra il 9.9.1978 a 67 a., 50 di prof., 38 di sac.

GUZINSKI don Ceslao: * a Wysocko Wielkie (Polonia) il 16.7.1908, † a Wroclaw (Polonia) il 31.7.1978 a 70 a., 46 di prof., 33 di sac.

HOOFT don Gastone: * a Stene (Belgio) il 4.10.1917, † Melbroek (Belgio) il 19.9.1978 a 60 a., 40 di prof., 31 di sac.

ISCHIA don Remo: * a Bolzano il 28.10.1924, † a Mori (Trento) il 17.9.1978 a 54 a., 36 di prof., 26 di sac.

KONIECZNY don Ladislao: * a Skawa (Polonia) il 23.3.1907, † a Skawa (Polonia) il 20.8.1978 a 71 a., 55 di prof., 45 di sac.

KRASOCKI don Giuseppe: * a Irkutski (Siberia-URSS) il 24.4.1905, † a Ballarat (Australia) il 10.9.1978 a 73 a., 52 di prof., 43 di sac.

LEDER don Mario: * a Posina (Vicenza) il 25.6.1914, † a Faenza (Ravenna) il 6.4.1978 a 64 a., 48 di prof., 39 di sac.

LOMAGNO don Bernardo: * a Orio Canavese (Torino) il 24.2.1910, † a Torino il 6.2.1978 a 68 a., 52 di prof., 42 di sac.

LOPEZ don Alberto: * a Puebla (Messico) il 26.12.1901, † a Puebla (Messico) il 12.9.1978 a 76 a., 55 di prof., 48 di sac. Fu Ispettore 9 a.

MACZYNSKI don Mariano: * a Krakow (Polonia) il 26.9.1899, † a Krakow (Polonia) il 2.9.1978 a 79 a., 62 di prof., 52 di sac.

MARTINEZ don Domenico: * a Coruña (Spagna) il 20.9.1897, † a Buenos Aires (Argentina) il 18.10.1978 a 81 a., 61 di prof., 56 di sac.

MATEO don Antonio: * a Elche (Alicante-Spagna) il 25.1.1899, † a Cabazo de Torre (Spagna) il 17.10.1978 a 79 a., 63 di prof., 54 di sac.

MAURI don Vittorio: * a Olgiate Molgora (Como) il 23.4.1902, † a Bologna il 23.6.1978 a 76 a., 47 di prof., 39 di sac.

MELANDRI Sig. Sante: * a Faenza (Ravenna) l'1.11.1914, † a Faenza (Ravenna) il 16.2.1978 a 64 a., 47 di prof.

MIHELIC don Francesco: * a Brod (Slovenia-Jugoslavia) il 7.3.1925, † a Ljubljana (Jugoslavia) il 15.4.1978 a 53 a., 36 di prof., 28 di sac.

MORETON don Carlo: * a Ciudad Rodrigo (Salamanca-Spagna) il 5.3.1929, † a Madrid (Spagna) il 14.8.1978 a 49 a., 31 di prof., 18 di sac.

MORICHINI Sig. Vincenzo: * a Foligno (Perugia) il 28.12.1898, † a Rimini (Forlì) il 21.9.1978 a 80 a., 55 di prof.

MORO don Isidoro: * a Salamanca (Spagna) l'11.3.1904, † a Madrid il 6.10.1978 a 74 a., 56 di prof., 49 di sac.

MUÑOZ don Giacomo: * a Barcelona (Colombia) il 7.10.1936, † a Armenia (Quindio-Colombia) il 24.9.1978 a 42 a., 24 di prof., 15 di sac.

MUSSO don Riccardo: * a S. Maurizio (Alessandria) l'1.5.1906, † a Hong Kong il 16.10.1978 a 72 a., 54 di prof., 47 di sac.

NOGUER Sig. Saverio: * a Frigiliana (Malaga-Spagna) il 25.3.1887, † a Sevilla (Spagna) il 27.5.1973, a 91a., 39 di prof.

OUTERIÑO don Digno: * a S. Pedro de la Mezquita (Orense-Spagna) il 25.5.1892, † a Alicante (Spagna) il 4.5.1978 a 86 a., 67 di prof., 59 di sac.

PAPLIN don Bernardo: * a Marienburg (Germania) l'1.1.1933, † a Pietro Pinasco (Paraguay) il 10.2.1978 a 45 a., 21 di prof., 12 di sac.

PICCIN don Carlo: * a Fior di Sotto (Treviso) il 19.5.1908, † a Soligo (Treviso) il 22.10.1978 a 70 a., 52 di prof., 44 di sac.

REZZI Sig. Alfredo: * a Ca' de Stefani (Cremona) il 26.4.1915, † a Ivrea (Torino) l'8.10.1978 a 63a., 47 di prof.

ROCHERON don Giovanni M.: * a Berson (Francia) il 13.7.1944, † a Nice (Francia) il 24.10.1978 a 34 a., 11 di prof., 3 di sac.

ROEX don Uberto: * a Opoeteren (Belgio) l'8.7.1913, † a Silzen (Belgio) il 14.10.1978 a 65 a., 45 di prof., 37 di sac.

ROMANO Sig. Calogero: * a Racalmuto (Agrigento) il 5.3.1908, † a Palermo il 9.10.1978 a 70 a., 42 di prof.

RONCONI Sig. Mario: * a Como il 10.10.1899, † a Torino il 5.10.1978 a 79 a., 54 di prof.

SLANGEN don Celestino: * a Hechtel (Belgio) il 25.10.1908, † a Kortrijk (Belgio) l'8.8.1978 a 70 a., 49 di prof., 41 di sac.

TELCH Sig. Vigilio: * a Faver (Trento) il 31.1.1903, † a Napoli il 26.10.1978 a 75 a., 45 di prof.

VACCARONO don Maurizio: * a Strambino (Torino) il 17.8.1893, † a Roma il 6.1.1978 a 85 a., 67 di prof., 56 di sac.

VIANELLO Sig. Antonio: * a Observatory (Capetown-Sud Africa) il 6.12.1922, † a Cape Town (Sud Africa) il 31.8.1978 a 55 a., 37 di prof.

WEISSHAUPT don Gulatiero: * a Kraiburg sull'Inn (Germania) il 20.12.1921, † a Mannheim (Germania) il 21.8.1978 a 56 a., 39 di prof., 28 di sac.

ZELIAUSKAS don Giuseppe: * a Ragujai (Lituania) il 13.12.1913, † a Roma il 20.8.1978 a 65 a., 46 di prof., 38 di sac.

5.6 *The Servant of God, the Venerable Augustine Czarторыski*

On December 1, 1978 the decree of the heroicity of the Servant of God Augustine Czarторыski, whose title in now *Venerable*, was read in the presence of His Holiness John Paul II.

By happy coincidence the recognition of the heroicity of our confrere was acknowledged by the Pope who is a fellow countryman. While thanking the Pope for the gift offered with

this act to the Congregation and Polish conferes, he answered by thanking on his part for the gift which the Congregation has made to the Church with the virtues of Augustine Czatoryski.

We congratulate the Salesians of Poland for this special privilege. We invite all our communities to receive this invitation to sanctity which comes from the new Venerable. We invite to present to our young people the Prince Czatoryski as a model for serious search for vocations and his generous response to the call of the Lord.

5.7 *A Letter from Cuba*

Havana

Feast of the Holy Rosary

October, 1978

Dear Father Provincial,

I am writing from Cuba where I am making the extraordinary visitation. This is a symbolic greeting with our generous confreres and Salesian Family.

Our vocation grows beautiful and useful in all climates. Here it is in a period of rebirth of hope and courage. Here the values of the invisible Spirit of the Lord is felt. Here one believes and sincerely counts on the help of Mary.

In a special way the two young Cuban confreres, Edward and Hadrian, 25 and 29 years of age respectively, who made their first religious profession on August, greet you and the novices of your province.

When the challenge of our culture filters through the deep choices of the heart and is expressed in gospel fashion in enthusiasm for Jesus Christ or in the concrete discipline which is lived daily in the optimism of the spirit of Don Bosco, it becomes little by little an incentive of vocational growth.

Remember in your prayers the confreres of Cuba and meditate on their witness.

A cordial greeting to you and your province.

In the Lord,
Fr. EGIDIUS VIGANÒ

5.8 *Appointments*

New Provincial

According to article 169 of our Constitutions, the Rector Major has named Fr. Joseph Kezhakkekara, provincial of the Salesian province of Calcutta. Father had been vicar of the same province.

Pontifical appointments

1. O November 4, 1978 the Holy Father elected Bishop Oscar Rodriguez Maradiaga, bishop of Pudenziana and auxiliary of Bishop Ettore Santos Hernandez, archbishop of Tegucigalpa, Honduras.

2. On December 6, 1978 the Holy Father promoted to the new metropolitan see of Campo Grande, Brazil, Bishop Anthony Barbosa, already bishop of the same diocese.

