

ACTS OF SUPERIOR COUNCIL OF THE SALESIAN SOCIETY

YEAR LX - APRIL-JUNE - No. 292

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1. LETTER OF THE RECTOR MAJOR

Rome

March 1, 1979

My dear Confreres,

I returned yesterday from a long journey which enabled me to provide a service of animation to the Salesian Family of the Antilles, Mexico, Central America and Panama, and the two provinces of France.

The contact I was able to make at different stages of the journey with so many groups of Salesians brought home to me once more the vitality of our vocation and the sincerity of the love which is shown for our holy Founder.

Without any doubt the central event of my six-week journey was the Bishops' Conference at Puebla. It was a real salvific event for the future of Latin America and an item of prophetic witness for the whole Church and for the world.

The feast of our Founder, celebrated during the first days of the great assembly, served also to demonstrate the appreciation and gratitude of the Bishops for our vocation and effective presence in that continent, and to emphasize the topicality and balanced dynamism of our mission among the young and the working classes.

Hardly a day passed at Puebla without it being impressed on me afresh how fully the main theme of our General Chapter, "Salesians Evangelizers of the Young", is in complete harmony with the vast and concrete question studied by the Bishops, which was centered on "the present and future evangelization of Latin America."

I was especially struck by the pastoral journey made by the Holy Father to and in Mexico and by his masterly indications which were extraordinarily well received because of their practical nature and the doctrinal clarity which enabled them to permeate all the work of the assembly.

I would like to set down and pass on to you in a fraternal spirit some of my reflections on this ecclesial event. I think they may prove useful for our meditation because everywhere, even outside Latin America, they can be a source of enlightenment and direction for our salesian commitment.

I will chose just four of them.

1. Puebla provides a strong proclamation of the original nature of the Church's mission, and in particular of the priestly and religious vocation.

This was the first great point that come to my mind. What was the fundamental characteristic, the particular point of view of this meeting? What particular message did the Pope and the Bishops have to offer? Those who form public opinion — as we saw very well at the last two Conclaves — start from far different motives and interests. They do not seem to be able to grasp the proper function of Christ in history; certainly they usually seem far from being in harmony with his Spirit.

The many and valid fields of human specialization and the current ideologies do not lead to a perception of either the existence or the nature of an indispensable saving activity in history. This is an exclusive function of Christ and his Church, which demands a special place for pastoral activity. To be “pastors” implies an originality and a specific level of intervention in the human set-up which is quite distinct from economic, political and cultural obligations.

Rightly the Holy Father said at Puebla: “It is a great consolation for the universal Father to note that you come together

here not as a symposium of experts, not as a parliament of politicians, not as a congress of scientists or technologists, however important such assemblies may be, but as a fraternal encounter of Pastors of the Church."

And earlier, in an address to priests and religious, he had declared: "This lofty and demanding service cannot be realized without a deep conviction about your identity as priests of Christ, depositaries and administrators of God's mysteries, instruments of salvation for men, witnesses to a kingdom which has its beginning in this world but finds its fulfillment in the next. Before these certainties of faith, why do you doubt about your identity? Why are you hesitant about the value of your life? Why do you hold back on the road on which you have set out?"

From this, dear confreres, follows the first reflection I offer you, and it is one which is very topical for us today: to be aware of the original nature of our vocation in history and to cultivate its identity is our first obligation if we want to see a rebirth of an efficacious pastoral commitment.

The vocation of Christ, of the Priest, of the Religious, is indispensable for man's liberation and integral promotion; it is a great and urgent calling; a generous and splendid vocation; a vocation for the future, one of growth. Christ is not a technician, nor is he a scientist or a politician, but he is the most necessary man in all history, because he is man's one and only savior.

To be engaged in pastoral work for the young means to insert oneself into this novel activity of Christ and of the Church. The young are in urgent need of it.

2. Puebla clarifies the dignity of man in the light of the Gospel, and courageously makes its own the present turning point in the field of anthropology.

The Pope and the Bishops have spoken with biblical enthusiasm of the dignity of man and of the greatness of his person.

The new episcopal document criticizes the two strongest and mutually opposed secularistic movements which permeate today's society, Capitalism and Marxism, based on an anthropocentric philosophy which excludes God and denies any radical cultural or social influence to religion.

No one knows better or gives deeper understanding to the dignity of man than Jesus Christ, God and man.

And so the Latin-American Bishops tell us that there exists an objective and genuine Christian anthropology, centered on man, "the image of God", which is proposed in faith and illumined by the teaching of the Church and especially her "Social Teaching". The rich doctrinal patrimony of this teaching must become known to believers and form ever more explicitly a part of the daily message of evangelization.

The Pope and the Bishops of Puebla insisted on the urgent need for a new in-depth study of the Church's Social Teaching, in which "the Church expresses that which she possesses as her very own: a global vision of man and of humanity" (PP No. 13). This teaching admits of consultation with and enrichment by the ideologies in respect of the positive part of their content, but in turn makes a critical assessment of them and of their relative importance. Neither the Gospel, nor the doctrine and Social Teaching which stem from it, are ideologies. On the contrary, for the latter they represent a powerful source which questions their limits and challenges their ambiguity. The ever fresh Gospel message must be continually clarified and defended in the face of attempts to convert it to an ideology" (Puebla, Nos. 399-400).

And there you have a second conclusion of particular value for us: to give objective importance to the Social Teaching of the Church, to study it more deeply and pass it on to others, so as to be in line with the Church at the present day and evangelically efficient in our mission for the young.

3. Puebla makes a characteristic appeal to the Continent to involve local culture in the plan of pastoral activity.

This important decision stems from the authoritative indication given in the Exhortation *Evangelii Nuntiandi* in which the late Pope Paul VI called for the evangelization of man's culture and cultures (EN No. 20). To this end the Puebla document presents a renewed and vitally historical concept of culture in the precise sense given to the term in *Gaudium et Spes*. And the development of the whole Chapter on Evangelization is centered on culture; it will be of help in pastoral work in overcoming the dramatic separation between Gospel and culture. The text underlines the intimate bond that exists between Latin-American culture and the religious ideas of the common people, and in general between culture and religion.

It is interesting to note that more recently, even though at a different level, the Holy Father insisted on this intimate linkage. The Rector of the Catholic Faculties at Lyons reminded me of it a few days ago. Speaking to those in charge of the Catholic Universities of Europe the Pope insisted on the serious obligation of Pastors "to evangelize fully and in a lasting manner the vast world of culture", reminding them that the Church has always given special importance to the connection between intelligence and pastoral activity, 'pastorale dell'intelligenza'.

In this field, dear confreres, there is a changed emphasis and new presence for our mission to the young and the working classes which recalls to our minds the historical beginnings of that mission. One of Don Bosco's fundamental ideas was that of penetrating culture with religious values so as to build up a new society. Fr. Ricceri in his letter on the Salesians' "political responsibility" had already pointed out to us this important aspect, saying that: "Our vocation as Salesians entails a religio-cultural mission especially among poor youth and the working-class people, precisely in view of the new society... In an age of transition like ours, we should know how to rethink our vocation without

betraying it. The building of a new society certainly needs politics; but to be genuinely democratic politics needs culture; and if culture does not wish to betray man, it needs religion" (ASC No. 284, Oct.-Dec., 1976, p. 19). There is an urgent need therefore on our part for a new presence in the cultural area of education to which the GC 21 has called our attention. In fact our mission is realized is an apostolic commitment to an active synthesis between the Gospel and human promotion, as a result of which "we evangelize by educating and educate by evangelizing."

And in addition Puebla gives unusual emphasis to the fact that in the cultural pluralism of Latin America, the working class appear as deeply impregnated with a Christian religious feeling and with Catholic wisdom and teaching. For this reason it insists on a kind of evangelization which makes piety and the religion of the common people one of the most concrete aims of pastoral renewal.

Here again we can see a practical indication of one of the characteristic dimensions of our task as renewed evangelizers, that is, in its sacramental, Marian and devotional aspects.

4. Finally, Puebla makes a clear option for the young.

This is one of the great ecclesial preferences in favor of the Latin-American continent. It is an explicit choice of pastoral renewal on account of which the Church means to show a particular trust in young people (Cf. EN No. 72), considering them the source of future energy, educating them to the needs and responsibility of "sharing" and "communion", in a spiritual climate of hope and joy. They must themselves become protagonists in the evangelization of youth.

"Sharing and communion" form the live wire, theologically profound and in harmony with the signs of the times, carrying the indications and directives of Puebla; their application to the

field of youth must characterize renewal in pastoral action in this sector.

And it is particularly gratifying to add that the other Puebla option, for the poor—even though it be preferential and not exclusive—must necessarily have repercussions on the kind of youth to which preference should be given; priority will be accorded to our own characteristic sector, the youth of the working classes and those most in need. This urgency of concentrating pastoral work on the poor had already been proclaimed at Medellín, but was powerfully renewed by the Pope in Mexico and the Bishops at Puebla “because the vast majority of our brothers continue to live in poverty and even misery which is worse now than ever” (Puebla No. 917).

In other words, choice of the poor—with its implied task of overcoming injustice—lived and developed according to Gospel principles, constitutes a strategic position from which to find an alternative society to the two present materialism which brandish their respective historically-based plans as the only two horns of an insoluble dilemma.

It would take too long, dear confreres, to set out here all the rich contents and daring of this choice of the poor made by the Bishops at Puebla. A careful reading of the documents with this in mind will help us to a more realistic application of our GC 21; it will strengthen our faith in the great Gospel intuitions of Don Bosco, and it will throw light on the steps we must take to bring about a genuine conversion in our pastoral action.

May the Lord help us first to reflect and then to take action.

And I would like to add a final remark before concluding.

The Puebla assembly began its work on Saturday, January 27, in the great Sanctuary of Our Lady of Guadalupe; it proceeded with its work under the explicit and uninterrupted invocation and protection of Mary, and it ended with the official depositing of the Bishops’ document at the feet of the statue of the Patroness of Latin America by the President, Cardinal Sebastian Baggio, at

Puebla, and by the Presidents of the individual national episcopal conferences in the principal Marian shrine of their own country.

Mary is the Mother of the Church, who will provide help in the significant time ahead. Pope John Paul II felt this very keenly as he delivered his prayer-homily on the opening day: "O Mother, *help us* to be faithful stewards of the great mysteries of God. *Help us* to teach the truth proclaimed by your Son and to spread love, which is the chief commandment and the first fruit of the Holy Spirit. *Help us* to strengthen our brethern in faith, *Help us* to awaken hope in eternal life. *Help us* to guard the great treasures stored in the souls of the People of God entrusted to us."

You can see, dear confreres, how the Pope shows that Mary, Mother of the Church, is our powerful Helper. Let us too invoke her constantly for the renewal of our pastoral work for the young and of our educative plan of goodness and kindness.

May we all be filled with understanding and trust.

Affectionately,
Fr. EGIDIO VIGANÒ

P.S. - I warmly recommend this daily prayer for vocations. It is indispensable for our renewal. When Blessed Michael Rua was on his death bed, Fr. Cerruti wrote this short prayer which has been said in the Congregation. Fr. Rua had it read to him, then he kissed it. He had the prayer placed under his pillow.

The prayer is the following:

"Cor Jesu sacratissimum, ut bonos ac dignos operarios Piae Salesianorum Societati mittere et in ea conservare digneris: Te rogamus, audi nos."

Let us pray much and with confidence for vocations.

2. DIRECTIVES

2.1 Councillor for Formation

Renewal of religious life promoted by Vatican II finds, as you realize, in *ongoing formation* one of its focal points. For this reason GC 21 has laid great stress on this formation whether at the *conceptual level* (Nos. 308-313) or at the *organizational level* (Nos. 314-342). I can say that our approach on the question has been taken into consideration by other institutes thereby affirming the validity of our deliberations.

Judging from the information received by the department I see that the matter has been taken seriously and that work is being undertaken. I know that regions have already begun such courses of renewal and other such programs; other regions are planning such courses. This is a healthy indication of the youthfulness of the Congregation and the desire for renewal. The General Chapter XXI has left the issue somewhat vague (Cf. Nos. 323, 324, 325, 335, 339) when dealing with the *nature, objectives* and methods of the *courses of continued and ongoing formation* — I would rather call them *courses of spiritual renewal*. I believe it is my duty to clarify several points of great importance so that while duly respecting pluralism there be the necessary *agreement on essential matters*.

1. Courses of Renewal

The Holy See — as reported in some authoritative reviews — is preparing to publish an updated edition of *Revonationis causam* which will give special stress to ongoing formation. In-

dependently of this document, which we will accept in the spirit of docility, always characteristic of Don Bosco in matters that regard the Holy See, a singular distinction has made its way into the conscience of religious institutes and has been universally accepted. This is revealed in so called: *courses of renewal*, theology, asceticism, catechesis, pastoral theology, education and general courses on culture; courses of “*requalification*”, of “*recycling*”, of *professional updating*; courses of *spiritual renewal* and courses of ongoing formation.

In accordance with the principle — one dear to Don Bosco — that an enlightened mind makes for a good heart, courses of renewal are today not only indispensable but if well conducted will greatly help the spiritual well being of the confreres. Such courses which can be reduced to study days or weeks, summer courses and correspondent courses are now an accepted experience in the Congregation. Practically all have the possibility of taking these courses whether in Salesian houses or in religious institutes of the local church.

The SGC placed a special emphasis in this matter (Cf. Nos. 94, 618, 655, 659, 686, 699, 701).

A course of renewal must have the requirements of a strong stress on formation coupled with intense liturgical life and a healthy climate of prayer.

The courses of renewal spoken of thus far are not to be confused with the following.

2. Courses of Spiritual Renewal or of Ongoing Formation

At his point it is fitting to recall the origin of these courses. The courses of spiritual renewal did not just drop from above. The courses are, rather, a spring board for spiritual and apostolic maturity. This maturity takes on shape and form in the milieu of renewal begun by Vatican II.

The General Chapter XIX, completed in 1965, has been the

Chapter which was cognizant of the necessity of offering to all confreres aware of an authentic interior need the possibility of an adequate period of reflection and spiritual renewal. The Document IV under "Deliberation" states:

The Superior Council should study the possibility of introducing gradually a second novitiate. This should be at least six months and should take place after ten years of priesthood for the priest and after ten years of apostolic activity for the brothers (AGC 19, p. 91 no. 3).

Perhaps the terminology of the Special General Chapter is somewhat inexact but the thought is very clear since it speaks of courses of "ascetical updating" as a second novitiate. This is the key idea. It is not that in advanced years one has to have another novitiate but that the spirit of the novitiate indicates the newness which ought to mark the Congregation. It indicates, the newness which ought to mark the Congregation. It indicates, in different ways and methods, the spirit of intrinsic *spiritual renewal* which is expressed quite fittingly in courses of ongoing formation or courses of spiritual renewal.

The deliberations of the Special General Chapter did not remain a dead letter. At the start, first at the Generalate and then in other areas of the Congregation, important centers for spiritual renewal sprang up. If there were different experiences, some more positive others less so, all were of importance.

We now come to General Chapter XXI. This chapter was, as I have already said, more concerned with codifying for the Congregation this experience than of defining its nature. The courses of spiritual renewal were not, in fact, an object of special reflection. With this setback of not having a clear idea of the concept of *courses of updating* and of *spiritual renewal*, in practise there were those who had confused ideas (Cf. GC 21 No. 307).

At his point, therefore, it is necessary to clarify the terms in question.

3. Ongoing Formation and Courses of Ongoing Formation

The GC 21 in the document *Formation to Salesian Life* has laid great stress on Ongoing Formation. It saw it as an “organizing principle which inspires and orientates formation along the whole arc of life” (GC 21, No. 308). The same chapter has zeroed in on *motivations* and *contents*. It defines them as:

Formative process of growth and constructive entry into society of the person; ... a personal and community attitude of undertaking aimed at constantly renewing one's own dynamic and creative ability... at approaching youth with an adequate present-day educational plan (GC 21, No. 308).

The chapter has underscored the urgency of the situation:

The present-day speed of socio-cultural transformation reveals forms of educational and apostolic inadequacy in some salesians and wear and tear on their consecrated life which demonstrates the urgent necessity of personal and community renewal (GC 21, No. 307).

We have to realize that ongoing formation as a *continuum* runs across all age periods of one's life. It does not have a uniform dynamism. There are the ordinary periods (GC 21, Nos. 326, 327, 328) strong periods (GC 21, Nos. 331-332). There are periods which we might call *extraordinary periods*; these latter are lived experiences at the time of course of spiritual renewal.

What makes this experience profound is that the confrere is taken from active and preoccupying assignments and placed in an environment suitable for the profound renewal of his salesian vocation. After a distracting and time-consuming life, this environment is favorable to his salesian vocation rebirth. It is a time of rediscovering its richness, in a word, of his own identity.

4. Fundamental Objectives of the Course

The objectives are those given in the Constitutions and in the Acts of GC 21:

- “to strengthen and enrich our spiritual life (Art. 118 *Constitutions*);
- “the renewal of each confrere, the reactualization of his salesian-vocation, of his apostolic efficiency, and of his human maturity (an open and critical mind, a sense of responsibility, the ability to communicate and to dialogue, to give of one’s self, to be creative) (GC 21, No. 132 and No. 308).

The major objective will be, therefore, the spiritual renewal of each confrere and through them the community of which they form part.

5. Special Areas of Concentration

It is clear that on the basis of what has been said that we are not dealing with an academic course nor are we dealing with a conventional course of “aggiornamento”; this in spite of the fact that we are dealing with theological and ascetical subject matters (GC 21, No. 313).

It will endeavor, instead, to be a vital and practical course (GC 21, No. 316); “a special time of the spirit”, and occasion of “renewal and rethinking” of one’s vocation.

The course must be “an exceptional time of permanent renewal” as contemplated by the Constitutions and by GC 21 as one deep and happy experience of salesian life lived in its parts and totality:

- A life of strong spiritual fulfillment

The course ought to fulfill the desire of SGC: “We are convinced that only a spiritual rebirth and not a mere set of

new structures will give the goahead to a new era in the history of the Church (SGC No. 523).

— Renewal of Salesian spirit

Although the course bears a salesian stamp, *salesianity* will be stressed. This takes the form of lessons on spirituality, salesian-religious life, direct knowledge of sources, the educational system of Don Bosco, meetings with Superiors and other experienced confreres (GC 21, Nos. 336-337).

— Reactualization of Marian devotion

This devotion is characteristic of salesian spirit and a heavenly guarantee of salesian rebirth (Cf. Letter of Rector Major, GC 21, Nos. 589-591).

— An intense prayerful and fraternal community life

The participants of the course need to rediscover by living the values of the community and of fraternity the joy of being together, of working together, of praying together. They need to discover in liturgical prayer and community the joy of the true role of personal prayer and recollection.

— Zealous apostolic life

Although the course does not generally involve itself directly with pastoral ministry yet it must direct itself in such a manner to regard the ministry in high esteem. The participants, of course, are to hold in esteem the "missionary fervor" and "apostolic zeal." This can be accomplished through the experience and pastoral realization of the Congregation and of the local Church; it can likewise be attained by the recollection and review of past experiences.

— Deepening and rethinking of the priestly, salesian and religious faith

This is attained by updated considerations on the more recent theological and anthropological findings which have more direct bearing of our life as educators and pastors. This

deepening, within due limits, is obviously one of the key results of the course of spiritual renewal.

6. Animators and Instructors

The XXI Chapter has lamented about “the dearth of experienced animators” in the field of formation. The chapter has entrusted the *Salesianum* of Rome with the mandate of preparing within the next three years “directors and animators of regional centers for ongoing formation” (GC 21, No. 339).

The department has already begun the program along this line and will endeavor to hold faithful to its task. As one is not born at the adult stage, every language group or regional center must make the greatest efforts to provide centers for ongoing formation. These centers — some of which have already started and others are beginning — are to be staffed with experienced men even at the cost of other interests. The ideal goal would be to have two men on full time; namely, the director of the course and a coordinator for the liturgy and prayer life. The latter should work closely with the director.

The choice of locale for the center is important. The location ought to be such as to make it easy for the choice of “good directors of the spirit.” It ought to be a place easily accessible and furnished with experienced and capable men who are able to bring the subject matter down to understandable language — also for the brothers who should always be present. The best structures can fail for want of properly prepared personnel.

All provinces of the region ought to contribute willingly for the success of the courses.

7. Participants

They are the first and directly responsible for the success of the course. They are to be advised in good time to be mentally prepared on the nature and objectives of the course so as not to be disillusioned expecting something else. They are to take an active, free and responsible part in the program; to be motivated by a sincere desire for interior rebirth and to see in the pluralism of the participants an efficacious way for personal growth.

Without these and similar requirements it is better to limit one's presence at the course of *aggiornamento*.

8. Duration of Course

The duration of the course should be such as to leave room for a deep conversion of identity of one's salesian vocation.

Experience—one shared by other institutes— teaches that the actual time should be around four months, certainly not less than two. In some places the confreres get together for a month and even less as they cannot afford more time. In these cases the courses should be given in cycles, that is, repeated in the following year and complete what could not be finished the previous year.

The Congregation has justly taken up the herculean task for the promotion of vocations. Sound and authoritative judgments of today point out the urgency of restoring confidence and enthusiasm to older religious rather than making great efforts of promoting vocations.

The reason is that even the best of vocations run the risk of failing when they find themselves in houses where the salesian and spiritual environment is not suitable to receive them.

9. Method

The course although pursuing the objectives and values singled out by the Constitutions, GC 21 and Rector Major has to assume a form and pattern of mature persons. These persons have to feel themselves especially involved in the development of the course even if this development must necessarily entail a program which has been time-tested.

The scope of the course will have to include a sense of responsibility and cooperation of all. It will have to take into consideration a flexibility demanded by the nature of the circumstances, of the experience and wisdom of the participants and instructors. It will have to take into account the inevitable lows and highs which are characteristic of every human situation and of different cultural experiences and environments. These are things one meets in a climate of pluralism in unity and unity of pluralism wherever one lives.

10. Conclusions

I have considered these points important. They are in agreement with the letter and spirit of our documents and the process of maturation from which they were drawn and are a faithful interpretation of them.

I am well aware that not everything squares with the points treated. In some cases one tries to straighten the path, in other to perfect and modify it. Still in other cases one tries to run ahead as he is treading the right route. I realize that this will not be the work of a moment. What is important is that the goal and objectives be clear and that we head towards them.

A meeting of all those in charge of ongoing formation, at provincial and regional levels, is planned for the future. It will be an opportune time to confront past experiences, to update and project for a future richer in results.

I cannot conclude these notes of mine without expressing my sincerest thanks to the provincials, committees of formation, directors and personnel of the courses and all the participants. I invoke on all the maternal assistance and protection of Mary Help of Christians and blessing of Don Bosco.

2.2 *Economer General*

Article 182 of the Regulations states that the provincial economer draw up a yearly balance sheet to be presented to the provincial and his council for due approval.

The article states that the balance sheet will take in the financial conditions of the province in general with a summary of the yearly financial report of each house and that a copy be sent to the Economer General. This copy will be signed by the provincial and his council.

It is clear that we are dealing with an important duty in the administration of goods. For us religious these goods although they have a simple instrumental purpose, yet make up the basis of support for our pastoral and educative works.

Viewed from this aspect the performance of such a duty is not to be taken lightly, dismissed, put off or considered a mere formality.

A balance sheet of any business firm is an instrument of diagnosis, defense, and self-examination to assess the economic conditions on the solid rock foundations of availability and necessity. Such an instrument has to be drawn up *correctly* and *thoroughly*. It has to be exact so as to present the assets and liabilities and offer a true and real picture.

The drawing up of a balance sheet should not be unduly late as not to lose the purpose of the financial report.

The local bursars and especially the provincial economers are responsible for such reports according to Article 179 of the Regulations. The provincial economer will at the right time

request the financial reports of each house. In this manner he will compile, on the correct form, the complete financial state of the houses and of the province according to the indications cited in Article 182.

One can easily see that lack of promptness of one local bursar in sending in the financial report automatically delays the drawing up of the financial report of the entire province. This provincial financial report has to be examined thoroughly by the provincial council in accordance with the instructions and directives of the provincial economer.

Such a financial report has to be examined by the board of directors of the province. The board must be fully aware of the management and economic conditions of the province and of each house.

In addition the provincial economer has to take this special opportunity to deepen in every way, every phase and facet the administrative setup on the provincial and local levels. He can in this manner point out economic savings, correct eventual errors, improve administrative expertise and use of goods in relation to the scale of needs.

In conclusion, the financial report sent to the Economer General in addition to being an economic-financial view for the Superior Council is a complete financial picture of the economic conditions of the province. At the same time it is for the Economer General a document from which he can cull helpful hints for suggestions and advice if need be. This is done every year so as to thoroughly know the economic conditions for any foreseeable event.

We are aware that the drawing up of the financial report according to similar forms for all the provinces works hardships and sacrifices, this especially so for those who have different administrative-accounting forms. However, we maintain that uniformity of forms is an element for unity and similar points of view for different situations in view of the central archives and greater facility of reviewing.

It must be admitted that Economers have always recognized the validity of the reasons which favor a similar form even though this may have worked hardships in drawing up the forms. Year after year these forms improve.

For this we are grateful and give due credit. Our desire is that all will quickly arrive at this goal.

3. DISPOSITIONS AND NORMS (None in this issue)

4. ACTIVITIES OF THE SUPERIOR COUNCIL

4.1 *Agenda of the Superior Council*

The Superior Council terminated its plenary session of November and December 1978. With the Regional Councillors making their extraordinary visits in their respective regions, the Superior Council — though limited in members — continued meeting even if less frequently.

During this period the Superior Council was occupied with two principal matters. The one entailed the ordinary matters which dealt with affairs of juridical, administrative and religious nature sent in by the provinces to the Superior Council for decisions and solutions which are in their competency. The other was to finalize decisions and initiatives which are in their competency and were arrived at in previous plenary session.

To avoid repetition, information will be given later on the decisions reached.

4.2 *From the Rector Major's Chronicle*

The Rector Major began his trip to Puebla by visiting for the few days of January 20-25, Puerto Rico, Santo Domingo and Haiti. In his visit he came in contact with true Salesian work — a work, vast and profound; countries, so different from one another. Don Bosco is at home in each one of these. As his wont, Fr. E. Viganò took advantage of the opportunity of meeting with the confreres, the FMAs and other members of the Salesian Family. He visited our houses located in the areas

of the capitals. Once again he ascertained the vitality of our work in the poorest districts where our Salesians live their vocation in sacrifices and joy. He was welcomed by the ecclesiastical authorities, especially cardinal archbishops of San Jose, Santo Domingo and the Apostolic Nuntio. All had words of praise and satisfaction for the presence of Salesians.

Fr. E. Viganò has unforgettable memories of the extreme poverty of the Villa Cristo Rey and the hopes of a new novitiate and post-novitiate house of Villa Don Bosco; both places are in Santo Domingo. He recalls the 8,500 boys of Port-au-Prince who literally receive from us their daily bread; of Fr. Voleil who with his people is reclaiming land from the Caribbean to construct a village, Brooklyn. He fondly remembers the little Haitain lad who while clapping his hands spoke out: "Stay with us. You don't speak Creole? It doesn't matter. Give me your hand and smile at us."

Puebla, the site of the extraordinary Church event of the Episcopal Conference III of Latin America, welcomed the Rector Major. He and Cardinal Raul Silva were the honored guests of our junior seminary of Juan Ponce de Leon from January 25 to February 14. Fr. E. Viganò at the invitation of the Pope took an active role in the conference. Father worked directly with the *Commission on Culture and Religiosity of Peoples*. He made his contribution of consultation to other commissions. He made several interventions in the assembly and assisted in drawing up the final draft of the text. During the few free hours he was able to visit our Salesians of the city. He met with the cardinal, nine Salesian bishops and five Salesians — all members of the conference.

February 14 saw Father E. Viganò again in Mexico City where he revisited the sanctuary of Our Lady of Guadalupe. From there he went to San Jose, Costa Rica, where he met with the provincials of Latin America. From February 15-17 he reviewed with them the various phases of the work and the documents of Puebla. On his way back to Rome to stopped at

Panama, a city where devotion and esteem for Don Bosco runs deep.

On February 21 the Rector Major with his suitcase prepared set off anew with Fr. Vanseveren, the Regional superior, for France. Here he was given a warm reception. The occasion of the visit was the centenary of the foundation of the school at La Navarre. This country which had received our Founder on seven different occasions manifested warmth for Don Bosco's successor. For six intensive days Fr. E. Viganò was able to meet with students, Salesians, FMAs, DBVs, cooperators and alumni. The importance of the ministry of unity brought by the Rector Major's visit was quite evident in the loving respect for Don Bosco and desire to relive his evangelical teachings. The cardinal archbishops of Paris and Lyons, whom he visited, showed special esteem for the Congregation. On February 28 the Rector Major returned to the Generalate.

4.3 Councillor for Youth Apostolate

On February 3, Fr. John E. Vecchi, Councillor for Youth Apostolate, visited the English province for ten days. He visited several houses and accompanied by Fr. George Williams met with the provincial council and all the rectors of the province. At these meetings Fr. Vecchi dealt with matters which regarded his specific area.

His next stop was Costa Rica. Here he took part in a meeting of the provincials of Latin America. From February 19 to 25 at Guadalajara, Mexico, in the presence of the rectors of Mexico, Fr. Vecchi dealt with the subject of the Youth Department.

The Councillor for Youth Apostolate visited the aspirants and communities related to vocation work of the two provinces of Mexico and of the provinces of Central America, Venezuela,

Columbia and Ecuador. In these same provinces he met with teams involved in youth apostolate. At Cumbaya, Ecuador, he presided at the gathering of those in charge of Youth Apostolate, of promoters of vocations and of promoters of youth centers. The purpose of this gathering was to study the general lines of approach and main points for collaboration and dialogue for the coming six-year period of 1978-84.

In the meantime the department has continued its discussion on the Preventive System. The first results, in Italian and English, have been sent to the provinces. A more detailed study by the Salesian University will follow and it will take advantage of the contributions which will be sent in from the provinces.

A documentary aid on the pastoral animation of the province has been sent out. Studies are being made for a vocation directory according to the directives of GC 21, No. 119.

At the invitations of the department, the animators of Catechetical Centers and Youth Apostolate of Italy, on April 5, met at Via della Pisana to exchange ideas and to study ways of collaboration.

4.4 Councillor for the Missions

The Councillor for the Missions, Father B. Tohill, at the request of the Rector Major and his Council, set out for Madras on December 26. Here he met with the provincials, the provincial council, rectors, parish priests and a number of clerical students. Father B. Tohill conveyed the decision of the superiors to form the houses in the States of Andhra Pradesh, Karnataka and Kerala into a new province. Father also met the provincials of Bombay, Calcutta and Gauhati. He discussed with them the much hoped for collaboration in launching the new missionary frontier in Africa.

On January 15 Father reached Timor, Indonesia. At long last, after two years of waiting, he received permission to visit

the country. He was able to meet seven of the nine confreres in that troubled corner of our mission fields.

Between January 31 and March 15, Fr. Tohill visited Sudan and Kenya. He went there not only to look into requests which had reached the Rector Major for Salesian missionaries but also with the purpose of implementing the decisions of the GC 21, namely, for Salesians to "apply themselves to an appreciable stepping up of their presence in Africa" (GC 21, No. 147).

In this visit to these countries the Councillor was motivated by what Don Bosco had said on May 26, 1886 (Cf. BM, XVIII, p. 142). At that time Don Bosco seriously considered opening a new foundation in Cairo which had been proposed by the Italian Minister for Foreign Affairs. At the time our Saint was heard to exclaim: "I am rather inclined to accept and send some Salesians to Cairo as soon as it is feasible. We must, however, find someone really astute to go there first to examine the possibilities and to open up negotiations to this end... Oh, if I were only younger, I would say to Don Rua: 'Come, let us go to Cape Town, to Nigeria, to Khartoum, to the Congo; or even better to Suakin... There we could open up a novitiate right on the shore of the Red Sea.'"

The Councillor for the Missions, without any pretense of being the astute person Don Bosco had in mind, arrived in Khartoum on the feast of St. John Bosco and was accorded a gracious welcome by the Combonian Fathers. They gave him considerable help in drawing up a plan for his visit to the biggest country of Africa, Sudan.

In Khartoum the archbishop and the Combonian Fathers would gladly hand over to us a large technical school equipped with five different workshops. We would also be welcomed to work in missionary parishes, schools and youth centers.

The attention of the Councillor for the Missions, however, was preferably directed towards Southern Sudan where 21% of the population of 3,800,000 is to be found. The Catholics

who comprise 87% or 680,000 of the population of Sudan live in this area. The entire population is the target of an intense program of Islamization.

This mission field presents many difficulties and is in exceptionally urgent need of assistance.

The Combonian missionaries have worked hard and well, founding mission centers that have brought to the population not only the knowledge and love of Christ but also remarkable works of human development. However, the nationalization of schools in 1957 and the expulsion of over 270 missionaries in 1964, the Church in South Sudan was left prostrate. A civil war waged for 17 years during which the Catholics were practically deprived of pastoral care. Even today the Church is still in great need since priests are few and many missions are without a priest. There are, for example, only 12 priests for 30 centers in two very extensive dioceses. The bishops beg us to send them personnel for their missions, for youth work and to teach in minor seminaries.

An invitation that is hard to resist appears to come from the imposing cathedral of Wau which is dedicated to Our Lady Help of Christians. Here in this cathedral from above the high altar her large size statue dominates the nave. The statue was donated by a group of people of Turin. Is the presence of Our Lady an invitation for our missionaries?

Whoever desires to work in this land must be strong and generous, animated by a great love and zeal for souls and be ready to make great sacrifices. Of one thing they can be sure, however, they will find here a people steeped in poverty but ready to welcome Christ and his messengers.

From Southern Sudan the Councillor moved on to the dioceses of Meru and Misumu in Kenya; these he visited very rapidly. What a difference between the luxuriant vegetation of this area and the sandy expanses of Southern Sudan! But also here the missionaries are in demand even if the Consolata and Mill Hill Fathers do not spare themselves.

We are asked by the bishops to take on missions at the foot of Mount Kenya and on the shore of Lake Victoria. We are invited to take over the management of a mission printing press and a carpentry workshop. We would be welcomed to set up an agricultural school; direct an incipient Congregation of native Brothers; come to the aid of ageing and insufficient clergy by taking on existing or new missions, even for a limited period. The areas concerned hold out good hopes for local vocations.

In Kenya and Sudan a knowledge of English is desirable. The local languages are definitely easier than most languages used in Asia.

It is not enough just to visit a country before deciding to open up a mission there. One must first have an overall plan and pray to the Lord to show us the way. However, it does seem that Sudan and Kenya do offer us the conditions and opportunities for a salesian apostolate which hopefully would inspire the confreres to respond generously to the deliberations of the last General Chapter.

5. DOCUMENTS AND NOTES

5.1 *Interventions of the Rector Major at Puebla*

The mechanics of the Episcopal Conference III at Puebla were demanding and exacting on the part of all participants. There was the work of the commissions, of parallel initiatives and of revisions of the text. Concrete proposals were directed to the Coordinating Commission. A participant could intervene in the plenary session but not more than twice, then only for three minutes for each intervention.

Among the contributions of the Rector major the following are noteworthy:

— Two interventions at the plenary session:

1. One on the text of Commission II, "Christ, the Center of History";
2. The other on the text in Commission XII, "Consecrated Life".

— One clarification in the Central Coordinating Commission:

3. Contribution for the clarification on the concept of "participation and communion."

1. *Christ, the Center of History*

I believe the text of the Commission II would be strongly improved if instead of beginning the discourse with a "doctrinal declaration" of the plan of God. It would begin with a "direct view" of the Risen Christ which would objectively present who He is and what He does today.

1) Christ is alive. He acts in Latin America. His resurrection makes Him live in history which He enlivens with eschatological power.

2) There are two important tasks in this regard:

a) *He is the liturgy and mediator* before the Father as He is the unique valid priest of the New Alliance. With this task He directs the growth in history of *participation* since by the Eucharist, the sacramental sacrifice, the work of man and all his history can be changed into the liturgy and in the glory of the Father.

b) *As Head of the Church* He sends the Holy Spirit who establishes *communion* of men. Again, through the Eucharist He builds up the Body of Christ which is not — as the working document calls an oversight — a simple *image* to explain our baptismal brotherhood but a realistic affirmation of the mystery of human unity in Him.

3) Hence, in addition to presenting the Christological aspect as “a live wire” (of electricity) in the concept of participation and communion, the great event that Christ is the Lord of history is clearly inserted not only because He guides it in global fashion but also because He helps to “make” it.

It is important that Latin America stress Christ's Lordship in his becoming man does not call for passivity on the part of Christians but a profound “participation and communion” with Him as participants of history *through love*.

4) Only after this “direct view” of the living Christ and working through us would I place the doctrinal reflection of the “plan of God” manifesting the light which it brings to our task of evangelizers.

Puebla

February 2, 1979

2. Consecrated Life

I refer to the subject “Consecrated Life”, of Commission II a. In my opinion the text should place in better light the “point of specific view” according to which this subject is proposed in a nutshell. We are dealing, in fact, with consecrated persons who are “agents of communion and participation.”

From this point of view I suggest some practical points which should merit greater attention in the text:

1) *Mutual Relations between Bishops and Religious*

This is a delicate and complex argument — based on concrete situations — which has been studied jointly for a period of two years by the Sacred Congregation of Bishops and Religious.

The results of this study has been the recent pastoral document, *Mutuae Relationes* (*Directives for the Mutual Relations between Bishops and Priests in the Church.*) This document should be the object of greater attention and its application should be warmly recommended to the Episcopal Conference III, be it in Commission XI a, as in Commission XII, a.

2) *The Distinctive Character of Each Institute*

The distinctive character throws a light on the “charism of the Founder.” It “appears as ‘an experience of the Spirit’ transmitted to their disciples to be lived, safeguarded, deepened and constantly developed by them” (MR. No. 11).

On the one hand, this demands on the part of the recipients of the religious Institute a realistic consideration which implies a cultural, social and religious re-establishment; on the other hand, there is the renewal of service of religious authority in view of animation and renewal of the charism of the Founder. The document *Mutuae Relationes* describes the function of this authority in paragraph number 13.

This in-depth penetration of the distinctive character demands, among other things, taking into account Religious Life not as a general assembly or a uniform collectivity but as a communion of "different" institutes. As a consequence there is need to be more exact when dealing with the nature and function of Unions and Conferences of Religious Superiors.

3) *Ecclesial Activity of Women Religious*

The directives of *Mutuae Relationes* encourage a new presence of women religious. "In the apostolic field," I am now quoting, "a new and very important place has been accorded to women... (No. 49) Bishops... and superiors, both men and women, should see to it that the apostolic service of women religious be better known, intensified and increased" (No. 50).

This argument ought not to be absent from the text. Its presence in the text would show the concern of the Episcopal Conference III for a greater "participation and communion" of religious in the midst of the apostles of the Gospel.

Puebla

February 8, 1979

3. *Participation and Communion*

(Contribution of clarification on the concept of participation and communion presented to the Central Coordinating Commission).

Among the more dynamic "signs of the times" of Latin America is to be found either in the "process of socialization" or in the "process of liberation." The first brings to the active *participation* of all, a social and historical effort; the second, a *communion* in diversity according to a legitimate pluralism of daily living.

These signs of the times have also a projection in the life of the Church and they help us to rethink in greater depth the mystery of Christ.

In this manner the concepts of participation and communion have two levels of application; one truly *social*, the other specifically *ecclesial*.

Participation implies a sense of vital belonging to the social and ecclesial reality. For this participation one has to have an active responsibility in its common accomplishment.

Participation brings with it an explicit consciousness of belonging and an active part in history be it at the temporal or the ecclesial level. These two levels of active participation have for the Christian an objective sonship of all to the Father which requires the exercise of baptismal priesthood to transform history in the liturgy.

The sacramental synthesis of this active participation is the Eucharist as a sacrificial action which inserts the work of each human generation in the Easter of Christ.

Communion implies a sense of unity and of love which renders complimentary and harmonious the legitimate human diversity whether at the social or ecclesial levels.

It demands unity and dialogue which branch from different cultural, ideological and ministerial perspectives.

This communion bears an explicit conscience of brotherliness among all men. Such conscience urges to interpret cultural, social differences as necessary expressions and enrichment of the unique multivalent human reality.

All this opens the doors to dialogue, to an interchange of cultures, to unity of civil society and the Church and to a social capacity of a healthy pluralism.

For the Christian, communion carries a living sense of unity of the Body of Christ which is the Church and of educating to a charity which is stronger than all differences. The sacramental

sythesis of communion is expressed in the Eucharist as a meal of unity.

The Risen Christ, the Eternal Priest and Head of the Mystical Body, is the daily driving force of participation and communion of all men in the Kingdom of God.

Puebla

February 9, 1979

5.2 *Appointments*

5.2.1 *New Provincials*

According to article 169 of the Constitutions the Rector Major with his Council has named the following provincials:

Fr. Alexander BUCCOLINI, for the Province of Rosario, Argentina

Fr. Francis CASETTA, for the Province of Bahia Blanca, Argentina

Fr. Dominic DE BLASE, for the Province of New Rochelle, USA

Fr. John DUQUE DOS REIS, for the Province of Belo Horizonte,
Brazil

Fr. Matthew KOCHUPARAMBIL, for the Province of Gauhati,
India

Fr. Thomas THAYIL, for the new Province of India

Fr. Carmen VAIRO, for the Province of San Francisco, USA

Fr. Bernard YAMAMOTO, for the Province of Tokyo, Japan

3.2.2 *New Delegate of Korea*

The Rector Major has nominated Fr. Luke Van Lody to act as delegate of Korea for the period of 1979-1985. Fr. Van Lody until now was vicar for the same delegation.

5.2.3 *Department of the Missions*

Fr. Harry Rasmussen who, is now finishing his term of provincial for the San Francisco province, USA, has been named

by the Rector Major to the Department of the Missions. Fr. Rasmussen's specific assignment is to take charge of the "new missionary frontier" in Africa as mandated by the General Chapter 21.

5.3 Decree on the Heroicity of the Servant of God Augustine Czartoryski

"If you wish to be perfect, go and sell what you own and give the money to the poor, and you will have treasure in heaven" (Matt: 19:21).

These words of the Gospel which incisively define the precise characteristics of "the follower of Christ" were the inspiration of Augustine Czartoryski, a priest of the Salesian Congregation. He responded to the irresistible invitation of Christ addressed to his disciples with a spirit of detachment for the great wealth of this world and with absolute faithfulness to the matchless gift of a religious vocation.

Augustine was born on August 2, 1852 in Paris. He was the son of a noble Polish family exiled in France. His father was Prince Ladislaus; his mother Mary Amparo, daughter of Mary Christina, Queen of Spain.

Augustine was baptized two days after his birth. At thirteen he received the Sacrament of Confirmation and made his first Holy Communion.

From his earliest years his education was strictly religious. It was bolstered by family tradition and the choice of excellent teachers who were concerned to prepare the young student not only for the demanding social status but, above all, to guide him in the exacting requirements of the Christian life. The most influential of his teachers was the Servant of God, Joseph Kalinowski, of kindred spiritual spirit. Joseph Kalinowski eventually entered the Discalced Carmelite Order under the name of Raphael of Saint Joseph.

During his boyhood and youthful years Augustine visited many cities and countries of Europe. His parents were desirous of finding suitable climate for his weakened health as well as to have him become acquainted with aristocratic and political environment of the time. He was in this manner being prepared for the eventual return to his native country.

These years of constant moving about were for all appearances without personal commitment. Actually they fostered that interior anguish which eventually burst forth into brilliant meaningfulness of Prince Augustine's life. A glamorous life hid the drama of a soul in search for the way of the Lord.

He had at his disposal everything which his princely status offered him; however, he was nearly always sickly. He lived far from his beloved country. Separated from his family he was often alone and tired of festivities and receptions which he was obliged to attend.

His faith shone brilliantly; it supported him. It gave his spirit a sense of direction and helped him understand the vanities of the daily human foibles. It strengthened him to meet head on the bitter trials which life placed in his path. His faith supported him in those days which he sanctified with continual prayer and use of the sacraments. His faith helped him to live constantly in the presence of God and in keeping that delicate balance in a world of vanities with the exercise of humility and kindness to all.

The Lord who let him sense ennui for earthly matters was opening his spirit for a taste of the heavenly. The Lord prepared him for a definite decision in his life.

In 1883 Don Bosco was in Paris. He had been invited to say Mass for the family at the Czartoryski residence. Augustine was able to speak briefly with the saint. This was a providential encounter. Don Bosco won once and for all the confidence of the prince. From that moment a spiritual rapport sprang up between the two.

Augustine who for some time had felt strongly to make a religious commitment clearly saw through Don Bosco's winning ways. He understood that the Lord was calling him to the Salesian Congregation. The prince repeatedly and insistently spoke with the saint who at first prudently tried to discourage him. Finally the prince, with the approval of Pope Leo XIII, had his desire fulfilled.

Augustine had to struggle with all his strength to overcome the resistance of his family's misguided hopes; he suffered a real martyrdom of the spirit. He did not cease to follow the voice of God. He renounced the rights of the firstborn to receive the clerical cassock from the hands of Don Bosco himself in 1887. Augustine began his service to the Lord with great undiminished joy.

He pronounced his vows in the presence of Blessed Father Michael Rua on August 2, 1888 and was ordained priest in 1892. Unfortunately he could not carry out his apostolate as a salesian since the illness which had afflicted him brought about his death. On April 8, 1893 he was called to the reward of the Heavenly Father at Alassio in the diocese of Albenga.

Although Augustine Czartoryski's life as a religious was not a long one, yet in his generous self-giving to the Lord he practised to an heroic degree the virtues of evangelical perfection.

Through heroic efforts he knew how to keep his life blameless and to make spiritual progress though surrounded by distractions, which though not evil, yet made up the greater part of his youthful days.

His was an heroic act to leave family, richness and a promising future to enter a Congregation which in its beginnings was uncertain. Here as a foreigner he led a life of poverty and of sacrifices not helpful to his health. This Congregation did not offer an apostolate of distinction but obscure work among boys of lower social classes.

Likewise heroic was the spirit of humility and serene obedience with which he met head-on the needs of religious life so

different from his former style of life. He practised a constant union with God. Like the Venerable Father Andrew Beltrami, his fellow confrere, he manifested a goodness to all, true joy of having sacrificed everything — family, fortune and life — to serve completely and irrevocably the Lord in the Salesian Congregation.

In the end he made the sacrifice of his life conforming himself to Christ in accepting his bodily sickness and other mental anguishes in the zeal of continued acts of the love of God.

The story of Augustine Czartoryski's vocation is one of suffering and trials borne with indestructible firmness to the complete self-giving to God. His life is all the more exemplary and relevant to men of our times since having generously renounced the goods of this earth, he has shown the greater values of heavenly goods and happiness which is reserved to those who seek them.

The fame of his holiness which accompanied the Servant of God in life did not diminish with his death; in fact, the Lord seemed to approve of it with heavenly signs. For this reason it was decided to promote the cause of beatification. Between the years 1921-27 the canonical process was approved by the ordinary. This episcopal approval of the diocese of Albenga was followed by interrogatory letters from the dioceses of Turin, Cracow and Madrid. The results of these investigations were then sent to Rome. After the writings of the Servant of God had been approved, the decree for proceeding with his cause was issued on November 20, 1940. On March 23, 1941 the same cause with the approval of Pope Pius XII was introduced before the Holy See. During the years of 1943-48 the process on the specific virtues of the Servant of God, with apostolic approval, was begun at the Turin diocese and vicariate of Rome. The decree of November 4, 1951 approved the positive judgment passed on the juridical forms and valid procedures.

Discussion of the theological, moral and other mentioned virtues practised by the Servant of God took place on October 11, 1966 in the presence of the then Sacred Congregation of

Rites in the formerly called anti-preparatory sessions. On January 24, 1978 a meeting was held at the Special Congregation of the Sacred Congregation for the Causes of Saints. On April 25, 1978 the Plenary Congregation of Cardinals convened in the presence of the relator, Francis Cardinal Carpino. On September 22, 1978 the Most Holy Father John Paul I endorsed the approval of the cardinals. He requested that the customary decree on the heroicity of the virtues of the Servant of God be issued.

Finally today, the Holy Pontiff John Paul II in the presence of the undersigned Cardinal Prefect and of Cardinal Francis Carpino, relator for the cause, and of myself secretary bishop and of the regular members, decreed:

WE VERIFY TO THE THEOLOGICAL VIRTUES OF FAITH, HOPE
AND CHARITY,

WHETHER TOWARD GOD OR TOWARDS HIS NEIGHBOR,
TO THE CARDINAL VIRTUES

OF PRUDENCE, JUSTICE, FORTITUDE AND TEMPERANCE AND
OTHER MENTIONED VIRTUES,

IN AN HEROIC DEGREE, OF THE SERVANT OF GOD,
AUGUSTINE CZARTORYSKI,

IN THE CASE AND FOR THE MATTER BEING CONSIDERED.

He ordered that the present decree be published and that it be recorded in the Acts of the Congregation.

Given at Rome on the first of December in the year of Our Lord nineteen hundred and seventy-eighth

CARRADO, Cardinal BAFILE, *Prefect*

JOSEPH CASARIO, Titular Archbishop of Forno, *Secretary*

5.4 Directory 1979, Volume I, Corrections and Updating

Telephone Changes:

- p. 28 Torino-Leumann 95.91.091
- p. 78 Frascati - Villa Sora 94.21.83
- p. 198 Malta-Dingli: 67.45.46
- p. 285 Cordoba: (957) 22.63.92; 22.63.83; 22.63.94

Address for Telegrams for Direzione Generale:

- p. 14* Salesiani Pisana 00163 Roma
- p. 14* Mail Address for Direzione Generale
- p. 2 Via della Pisana 1111
00163 Roma

or:

Casella Postale 9092
00100 Roma (Aurelio)

- p. 444 Address of the House of Cherrapunjee:

St. John Bosco Shrine
Cherra Bazar - 793111
Meghalaya, India

** Add:*

- p. 2 Director and Delegate of Rector Major: Fr. Bianco Angelo
- p. 3 Smit Antonio, priest, for confreres of Casa Generalizia
- p. 114*; p. 142 Kiener Pietro, coad. among confreres of Wien III, Salesianum
- p. 118*; p. 197 Koikara Felice, sac. among confreres of Battersea
- p. 182*; p. 240 Rokita Stanislaw, sac. among confreres of Czerwinski
- p. 192*; p. 142 Schabl Giovanni, coad. among confreres of Wien III, Salesianum
- p. 472 ; p. 495 Thailand, New House of Samphan, San Pietro
- Director:* Sac. Cais Francesco
- Master of Novices:* Sac. Maccioni Patrizio

** New Appointments:* Other than those of new provincials:

- p. 58* p. 427 Calcutta: Vicar: Sac. Colussi Luciano
- p. 114* p. 438 Gauhati: *Provincial:* sac. Kochuparambil, Matteo
Vicar: sac. Chittappanatt Giorgio

** Correct:*

- p. 240 Vicar and Master of Novices: sac. Michurski Giuseppe

** Delete:*

- 17*; V*. Ainsworth Guglielmo, dispensed. 19*; 308 Alvaro Vincenzo, dispensed. 26*;
216 Bajuk Antonio, deceased; 2.2.1979. 31*; 326 Belda Arturo, dispensed. 34*;
V* Biaggi Antonio, dispensed. 35*; 17 Biselli Leopoldo, deceased; 31.1.1979. 43*;
120 Buson Luciano, deceased: 30.1.1979; 48*; 419 Carmona Giaco-

mo, Director of Terlac. 49*; 199 Caruana Ernesto, dispensed. 55*; 451 Chyne Vincenzo, dispensed. 55*; 230 Cieslar Adamo, deceased; 19.12.1978. 58*; V* Colussi Giuseppe, deceased; 26.12.78. 61*; 474 Crespi Delfino, deceased; 30.12.1978. 67*; 240 Demisiuk Romano, dismissed. 71*; V* Domitrovitsch Stefano, deceased; 18.2.1979. 73*; 396 Dunning Alberto, dispensed. 74* V* Ekert Marco, dispensed. 76*; 325 Estesio Francesco, dispensed. 81*; V* Filustek Ladislao, deceased; 16.2.1979. 94*; 196 Gladstone Giorgio, deceased; 23.11.1978. 97*; 197 Grace Pietro, dispensed. 116*; V* Krasocki Giuseppe, deceased; 10.9.1978. 116*; 438 Kuijur Tarcisio, dispensed. 121*; 381 Lennon Tomaso, dispensed. 124*; 441 Lomga Marco, dispensed. 125*; 271 Lopez Ripa Giuseppe Antonio, dispensed. 126*; 167 Louapre Francesco, deceased; 30.1.1979. 128*; 198 Magean Daniele, dispensed. 136*; 270 Mataix Giuseppe Luigi, dispensed. 137*; 201 McElligott Michele, deceased; 22.1.1979; 137*; 386 McGuinness Michele, dispensed. 138*; 294 De Mena Hilary, dispensed. 153*; 8 O'Day Giovanni, deceased; 1.1.1979. 157*; V* Paesa Pasquale, deceased; 31.12.1978. 172*: 449 Ponnolikunnle Tomaso, Director of Gauhati-Maligaon p. 445. 175*; 13 Rauco Mario, deceased; 8.1.1979. 184*; 333 Roumann Spiridione, deceased; 11.2.1979. 193*; 329 Schmidt Michele, deceased; 16.1.1979. 194*; 294 Segovia Angelo, dispensed. 215*; 312 Velasco Vasquez Giovanni, dispensed. 218*; V* Viet Antonio, deceased; 9.8.1978. 221*; 197 Westin Natale, deceased; 24.11.1978.

Notice:

pp. 475-478: Uncertain situation;
pp. 479-482: Directory is not updated;
pp. 438-453: Houses are distributed according to dioceses.

5.5 Deceased Confreres

ALEXANDRINO JONAH cl. - b: Buriti dos Lopes, Brazil: 17.5.1911 - d: Manaus, Brazil: 19.11.1978 at 67 yrs.; 8 prof.
BATTEZZATI VIRGINIO priest - b: Monte di Valenza (AI): 25.3.1888 - d: Rome, St. Tarcisius: 4.12.1978 at 90 yrs; 71 prof.; 64 yrs. priest.
BARBERA CONCETTO Bro. - b: Catania: 28.2.1904 - d: Turin: 31.10.78 at 74 yrs; 50 yrs. prof.
BISELLI LEOPOLD Bro. - b: Montefabbri, Pesaro: 27.1.1930 - d: Terini: 31.1.1979 at 48 yrs.; 23 yrs. prof.
BONAMINO ABRAHAM priest - b: Restegassi, Alessandria: 23.11.1912 - d: Buenos Aires, Argentina: 28.12.1978; 66 yrs.; 49 prof.; 39 yrs. priest.
CIESLAR ADAM priest - b: Grodek, Kotowice-Poland: 27.7.1893 - d: Marszalki, Poland: 19.12.1978 at 85 yrs.; 66 yrs. of prof.; 58 yrs. priest.
COLUSSI JOSEPH priest - b: Casarsa, Pordenone: 22.10.1915 - d: Melbourne: 26.12.1978 at 63 yrs.; 45 yrs. prof.; 31 yrs. priest.
COSTAMAGNA SIMON Bro. - b: Cherasco, Cuneo: 17.9.1893 - d: S. Marco, Mato Grosso: 27.1.1979 at 85 yrs.; 54 yrs. of prof.
CRESPI DELFINO - b: Legnago, Milan: 25.2.1907 - d: Bangkok, Thailand: 30.12.1978 at 71 yrs.; 47 yrs. of prof.; 39 yrs. priest.

- FERRO ANDREW Priest - b: Caracas: 15.2.1903 - d: Medellín, Columbia: 23.11.1978 at 75 yrs.; 53 yrs. of prof.; 45 yrs. priest.
- GERLI PAUL priest - b: Lambrate, Milan: 18.7.1901 - d: Treviglio, Bergamo: 14.12.1978 at 77 yrs.; 58 yrs. of prof.; 49 yrs. priest; provincial 6 yrs.
- GLADSTONE GEORGE priest - b: Lancaster, England: 17.9.1907 - d: Farnborough, England: 23.11.1978 at 71 yrs.; 52 yrs. prof.; 43 yrs. priest.
- HROBAR ANTHONY priest - b: Polesovice, Czechoslovakia: 30.11.1918 - d: Polesovice: 19.1.1979 at 60 yrs. 41 yrs. prof.
- KORDA CLEMENT priest - b: Zakowo, Prussia-Poland: 26.12.1884 - d: Concepción, Chile: 1978 at 93 yrs.; 75 yrs. prof.; 67 yrs. priest.
- LANNA JOSEPH Bro. - b: Ponte Nova, Minas Gerais-Brazil: 27.2.1911 - d: Belo Horizonte, Brazil: 23.11.1978 at 67 yrs.; 44 yrs. prof.
- LANSINK CHARLES priest - b: Dortmund, Germany: 23.6.1903 - d: Essen-Oldenburg, Germany: 5.12.1978 at 75 yrs.; 42 yrs. prof.; 35 yrs. priest.
- LOUAPRE FRANCIS Bro. - b: Acigné, France: 11.9.1932 - d: Avigné: 30.1.1979 at 46 yrs.; 21 yrs. prof.
- O'DAY JOHN priest - b: Caburg, Australia: 26.2.1926 - d: Rome, UPS: 31.12.1978 at 52 yrs.; 32 yrs. prof.; 23 yrs. priest.
- MANZO JOHN Bro. - b: Bene Vagienna, Cuneo: 30.11.1918 - d: Turin: 12.1.1979 at 60 yrs.; 41 yrs. prof.
- MARQUES CHARLES Bro. - b: Fatumaca, Timor: 17.2.1913 - d: Quinta de Pisao, Portugal: 29.10.1978; 68 yrs.; 45 yrs. prof.
- MARTINEZ ALPHONSE (DÍAZ) Bro - b: La Habana, Cuba: 2.7.1897 - d: Madrid, Spain: 21.12.1978 at 81 yrs.; 49 yrs. prof.
- MARTINEZ MAXIMIN priest - b: Wilde, Buenos Aires: 29.5.1913 - d: Buenos Aires: 26.11.1978 at 65 yrs.; 48 yrs. prof.; 38 yrs. priest; rector for 7 yrs.
- McELLIGOTT MICHAEL Bro - b: Lixnaw, Ireland: 30.5.1903 - d: Tralee, Ireland: 22.1.1979 at 75 yrs.; 40 yrs. prof.
- MOLINA OLRANDO priest - b: Tampa, USA: 8.8.1915 - d: New Rochelle: 11.12.1978 at 63 yrs.; 23 yrs. prof.; 17 yrs. priest.
- MULLANEY HENRY priest - b: Belfast, Ireland: 10.12.1913 - d: Ballinakill, Ireland: 7.12.1978 at 64 yrs.; 44 yrs. prof.; 35 yrs. priest.
- PAESA PASCAL priest - b: Zaragoza, Spain: 20.4.1903 - d: Bahia Blanca, Argentina: 31.13.1978 at 75 yrs.; 58 yrs. prof.; 49 yrs. priest.
- PAJETTA GEORGE priest - b: Varzo, Novara: 30.7.1900 - d: Sagayathottam, India: 2.11.1978 at 78 yrs.; 43 yrs. prof.; 38 yrs. priest.
- PESSANO HUMBERT priest - b: Segno, Savona: 2.3.1902 - d: Rosario, Argentina: 6.6.1978 at 76 yrs.; 52 yrs. prof.; 44 yrs. priest.
- PONZETTO ANTHONY Br. - b: Verolengo, Turin: 15.8.1900 - d: Asti: 14.11.1978 at 78 yrs.; 55 yrs. prof.
- PORTELLA JOHN priest - b: Salient, Barcellona, Spain: 2.12.1898 - d: Rosario, Argentina: 10.6.1978 at 80 yrs.; 60 yrs. prof.; 51 yrs. priest.
- RIBÓ JOSEPH Bro. - b: Mantcortes, Spain: 17.2.1901 - d: Barcellona-Sarriá, Spain: 16.6.1978 at 77 yrs.; 56 yrs. prof.
- RODRIGUEZ SECONDO priest - b: Casupá, Uruguay: 13.5.1916 - d: Montevideo, Uruguay: 7.9.1978 at 62 yrs.; 45 yrs. prof.; 37 yrs. priest.
- RONCORONI MARIO Bro. - b: Como, Italy: 10.5.1896 - d: Turin, Oratory: 5.10.1978 at 82 yrs.; 54 yrs. prof.
- ROUBA JOHN Bro. - b: Vilna: 19.12.1895 - d: Lima, Perú: 6.6.1978 at 82 yrs.; 56 yrs. prof.
- SANTERAMO MICHAEL Bro. - b: Terlizzi, Bari: 1.8.1911 - d: Soverato, Cantanzaro: 8.12.1978 at 67 yrs.; 45 yrs. prof.

SCHERENBACHER WALTER priest - b: Ulm, Donau-Germany: 4.8.1917 - d: Augsburg, Germany: 23.1.1979 at 61 yrs.; 42 yrs. prof.; 28 yrs. priest.
TUNETTI OLIVE Bro. - b: Turin: 4.5.1905 - d: Milan: 1.12.1978 at 73 yrs.; 43 yrs. prof.
VILLA ANTHONY priest - b: Affori, Milan: 28.12.1902 - d: Milan: 24.11.1978 at 76 yrs.; 59 yrs. prof.; 51 yrs. priest.
WESTON NOEL Bro. - b: Lewes, England: 25.12.1887 - d: London: 24.11.1978 at 91 yrs.; 48 yrs. prof.
ZANONATO ORESTES Br. - b: Gazzo Padovano, Padua: 17.10.1906 - d: Asti: 20.12.1978 at 72 yrs.; 53 yrs. prof.

5.6 Necrology (chronological order)

List of our deceased confreres to be inserted in the necrology.

6 June

Fr. **Pessano Humbert** † Rosario, Argentina 1978 at 76 yrs.

Bro. **Rouba John** † Lima, Perú 1978 at 82 yrs.

10 June

Fr. **Portella John** † Rosario, Argentina 1978 at 80 yrs.

16 June

Bro. **Ribò Joseph** † Barcelona, Spain 1978 at 77 yrs.

7 September

Fr. **Rodríguez Secondo** † Montevideo, Uruguay 1978 at 62 yrs.

5 October

Bro. **Roncoroni Mario** † Turin 1978 at 82 yrs.

29 October

Bro. **Marques Charles** † Quinta de Pisao, Portugal 1978 at 68 yrs.

31 October

Bro. **Barbera Concetto** † Turin 1978 at 74 yrs.

2 November

Fr. **Pajetta George** † Sagayathottam, India 1978 at 78 yrs.

14 November

Bro. **Ponzetto Anthony** † Asti 1978 at 78 yrs.

19 November

Cl. **Alexandrino Jonah** † Manaus, Brazil 1978 at 67 yrs.

23 November

Fr. **Ferro Andrew** † Medellin, Columbia 1978 at 75 yrs.

Fr. Gladstone George † Farnborough, England 1978 at 71 yrs.

Bro. Lanna Joseph † Belo Horizonte, Brazil 1978 at 67 yrs.

24 November

Fr. Villa Anthony † Milan 1978 at 76 yrs.

Bro. Weston Noel † London, England 1978 at 91 yrs.

26 November

Fr. Martinez Maximin † Buenos Aires, Argentina 1978 at 65 yrs.

1 December

Fr. Lansink Charles † Essen, Germany 1978 at 75 yrs.

7 December

Fr. Mullaney Henry † Ballinakill, Ireland 1978 at 64 yrs.

8 December

Bro. Santeramo Michael † Soverato, Catanzaro 1978 at 67 yrs.

11 December

Fr. Molina Orlando † New Rochelle, U.S.A. 1978 63 yrs.

13 December

Fr. Paesa Paschal † Bahía Blanca, Argentina 1978 at 75 yrs.

14 December

Fr. Gerli Paul † Treviglio, Bergamo 1978 at 77 yrs.

19 December

Fr. Gieslar Adam † Marszalki, Poland 1978 at 66 yrs.

20 December

Bro. Zanonato Orestes † Asti 1978 at 72 yrs.

21 December

Bro. Martinez Diaz Alphonse † Madrid, Spain 1978 at 81 yrs.

26 December

Fr. **Colussi Joseph** † Melbourne, Australia 1978 at 63 yrs.

28 December

Fr. **Bonamino Abraham** † Buenos Aires, Argentina 1978 at 66 yrs.

Fr. **Crespi Delphine** † Bangkok, Thailand 1978 at 71 yrs.

1 January

Fr. **Hrobar Anthony** † Polesovice, Czechoslovakia 1979 at 60 yrs.

Bro. **Tunetti Olive** † Milan 1979 at 73 yrs.

12 January

Bro. **Manzo John** † Turin 1979 at 60 yrs.

22 January

Bro. **McElligott Michael** † Tralee, Ireland 1979 at 75 yrs.

23 January

Fr. **Scherenbacher Walter** † Augsburg, Germany 1979 at 61 yrs.

27 January

Bro. **Costamagna Simon** † São Paulo, Brazil 1979 at 85 yrs.

30 January

Bro. **L'Ouapre Francis** † Acigné, France 1979 at 46 yrs.

31 January

Bro. **Biselli Leopold** † Montefabbri, Pesaro 1979 at 48 yrs.

