



# acts

**of superior council**

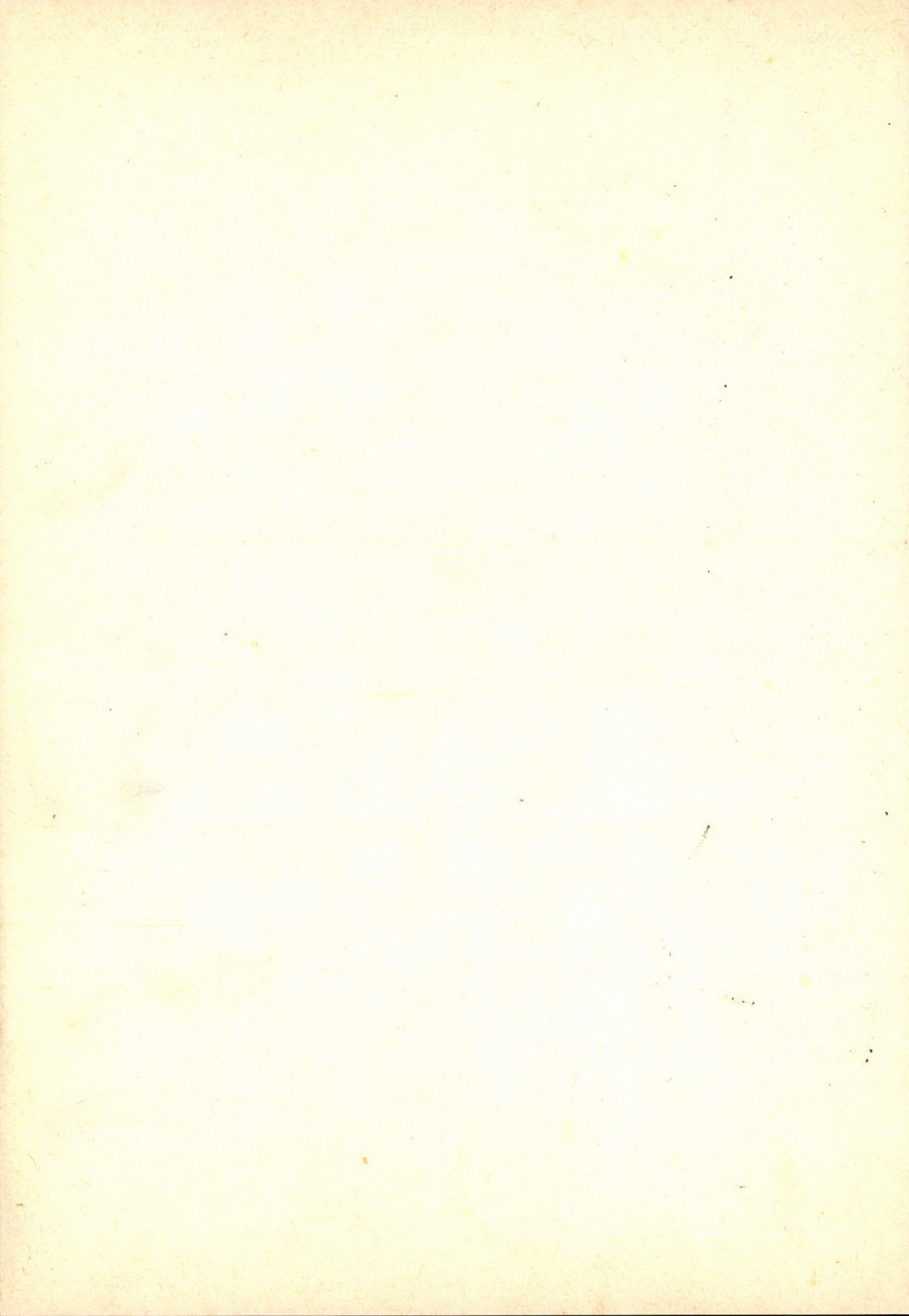
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**ROMA  
DIREZIONE GENERALE  
OPERE DON BOSCO**



# acts

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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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**N. 299**

**Year LXII**

**January-March 1981**

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Casella Postale 9092  
00163 Roma-Aurelio

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## 1. LETTER OF THE RECTOR MAJOR

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Father Egidio VIGANO'

### THE CHALLENGE OF SYNOD 80

"THE CHALLENGE OF SYNOD 80" - 1. The recent Episcopal Synod - 2. The importance of the family theme - 3. Inspirational highlights of the Synod - 4. Two basic principles: love and life - 5. How our pastoral and educational commitment is affected: The mystique of kindness; Updating pastoral and moral theology; Activity within the local Church; Our influence in culture and education; Importance of sex education; Pre-nuptial catechumenate; Concept of "The Domestic Church"; New concepts regarding the importance of women - 6. Close link between family and consecration - 7. The family spirit.

*Dear Confreres,*

The recent earthquake catastrophe that struck vast areas of southern Italy has caused immeasurable sorrow and dismay; it also set off an explosion of solidarity and Christian charity that gives the heart much cause for hope. The Holy Father's visit to the stricken zones was a source of great comfort and a moving invitation to prayer and co-operation.

Throughout Italy, Europe, and indeed the whole world, the Salesian Family has played an active part in the Church's efforts, with its prayer, practical and generous help and reconstruction. We have nothing but admiration for the Naples Province of Blessed Michael Rua who have thrown themselves into the task of succouring the needy. We assure them of our collaboration and help, especially from the other Provinces of Italy.

These tragic disasters certainly burst into our lives and shake us out of the ordinary quiet we may enjoy; they thrust before us the important values of life and the realisation of man's true destiny. They leave us querying the why's and

wherefore's; but if we pose our questions in a spirit of faith we shall find our answers in work, confidence and hope.

Jesus Christ has given us no treatise on suffering: but he has left us his wonderful example whereby he transformed suffering, accepting even his passion and death and thus opening up for man the vision of his resurrection.

May our prayer and work ever be in Christ; let us renew our solidarity and union with our brothers whom the earthquake has so grievously afflicted.

### **1. The recent Episcopal Synod**

From 26 September to 25 October, with nine other Superiors General, I had the great grace of being called to participate in the Synod of Bishops as they discussed the DUTIES OF THE CHRISTIAN FAMILY IN THE MODERN WORLD. I consider it well worth while to devote this letter to the significance of "Synod 80" and what it means for us Salesians. It was an ecclesial event that will have wide repercussions. Two years of preparation went into it, 213 Synodal Fathers participated; there were 43 observers (including 16 married couples) and 10 consultants in theology, ethics, demography and medicine. Altogether there were 164 papers read and 62 documents presented; 11 language working-groups assembled for more than a week, each preparing a written résumé of suggestions; 43 propositions were drawn up and approved by vote; a special Message was composed, Cardinal Ratzinger delivered two important addresses, several thoughtful homilies were preached

by the Holy Father, and finally half a dozen documents (the fruits of the Synod) were presented to the Holy See. (They included preparatory instructions, a working document, introductory report, a résumé of the papers presented in the hall, reports of the working-groups, and finally the propositions of the Synod.) These will form the basis of an *Apostolic Exhortation* similar to "Evangelii Nuntiandi" and "Catechesi Tradendae." Throughout the Synod the Faithful showed their interest and solidarity by offering prayers and good works for the special help of the Holy Spirit.

The particular task of a synod is to set up guidelines for the lives and apostolic activity of the People of God throughout the world. Hence Religious Institutes, especially those of the active life, are very much involved. We Salesians, with our specific commitment to the apostolate of youth, must see the Synod as an invitation to examine our work in the light of the synodal findings and according to the directives of the Bishops united around the Successor of Peter.

Much of the agenda was of a pressing and problematical nature: the inculturation of Christian teaching regarding marriage and the reading of the signs of the times; principles of sexuality and the reformulation of ethical and spiritual directives; the importance of the indissolubility of marriage and the situation of divorcees; the teaching and perfecting of "Humanae Vitae" and reasons for birth-rate control; the mutual demands of faith and sacrament for the validity of marriage; problems and prospects in mixed marriages; the true meaning of the promotion of women; the heinousness of abortion; the education of children; and the social and cultural function of the family, etc.

The vast array of problems makes it obvious that there is a compelling need to open up cultures to Gospel influence, especially in regard to the disquieting concerns of sexuality that are so significant and dramatic in the present-day development of mankind. These will not be solved by ingenuous and outmoded simplifications that insist solely on norms that were formulated in another type of culture. We need to be aware of and accept the greatly increased complexity of modern life and the increased relevance (with all its contradictory expressions) that sex manifests in today's social behaviour.

We are called on to search out the signs of the Spirit and the relevance of his Gospel message so that we may offer a wise response that can deal with the thinking of Illuminists (for whom norms of sexuality are to be decided by each individual conscience), Romanticists (who place human love on a sentimental pedestal that needs no help from ethical tenets), and Psychoanalysts (who reduce sexuality to a compulsive urge that only appears at the conscious level when assuaged).

Furthermore, the individualistic attitude to marriage and the family seem to be producing a new society that in general appears to have no interest in consistent and firm principles for marriage or the family. Hence the so-called "nuclear family" of today is extremely insecure and fragile, for a child is no longer seen as the fruit of love, a blessing, a help, but a mere rationalised addition, another responsibility, a further financial burden.

Christians everywhere anxiously await the inspired teaching of their Pastors on these modern problems.

True, at the moment of writing, the findings

of the Synod are not yet definitive. But the Bishops have given the Holy Father plenty of good clear ideas and practical conclusions for an eventual Apostolic Exhortation. By reflecting on the broad lines of the Bishops' thinking we shall be better prepared for a prompt acceptance of the new document and its directives when they appear.

## 2. The importance of the Family theme

As the Synodal Fathers examined the duties and problems of the family in the modern world, two opposite poles emerged: the profound values and grand future development that belongs to every family; and its practical problems and limitations.

— In the first place the Synod emphasised the divine plan that assigns to the family a scope that is vast, beautiful and compelling: marriage is an alliance of love; the hearth is the primary cell where society takes its form.

Seen in this important aspect, it is clear that the theme was not just chosen on the spur of the moment from a list of problems all more or less of equal urgency. The family is not simply a *theme* forming part of a five-year schedule for synodal discussion — one of the problems to take in hand and solve because it is next on the list. It is a very personal, central and indispensable *reality* in civic and ecclesial activity. To quote from a Synod paper: "Modern man is beset by a distressing accumulation of problems; and the family is not simply one more of these problems. The Church has considered it proper to devote a specific Synod to the Family because it claims a privileged place, a starting point for tackling the overall problems

of our world of today. We do not plan to present people with a number of formulated truths on certain specific aspects of the family: no, we wish to illumine anew its reality and significance in the light of the God-family who created us in his image, who sent his only-begotten Son on earth to shed his blood and make us the family of God, a family of sons and brothers. The family is the lever we need to ease the world Godwards and renew its hope. It is a tiny unit, but it possesses a greater energy than the atom. From the humble littleness of millions of homes the Church can renew the might of love needed to become the sacrament of unity among men" (Bp Francis Cox, 14-10-80).

In fine, the theme of the family is not just a discussion topic: it is a privileged vantage-point for more practical and intelligent thinking and planning in our overall apostolate according to God's master-plan.

Dear confreres, this is an aspect that is of the deepest importance for us.

— The second element emphasised by the Synod dealt with the limitations and many distressing situations that confront the family.

The family is not an "absolute"; it was not created for itself, but for *Man* who must develop and achieve his happiness in the Kingdom of God. There is a wealth of significance in the Gospel behest that we be ready to leave all, even our family, for the sake of the Kingdom.

Conjugal love is genuine only when it can reach out beyond the confines of the home. In the long spiritual journey of the Church the family must be open to other values; for instance, it must, paradoxically, be able to appreciate and further the principle of virginity — which, after all, witnesses

to that final goal according to which sexuality itself must be perfected.

When one looks at the facts (and unhappily this holds for all continents) it must be admitted that the family is only too often subjected to political contempt, cultural subjugation, economic oppression and moral sickness. Rather than being the vital and renewing nucleus of society, the family is a victimised unit of society in need of liberation and help.

In view of so many distressing reports, and the fact that fundamentally the family has rights and basic functions before the State and society, the Synod was concerned with formulating the elements of a future basic charter, a Code of Rights. This could be an inspiration for possible renewal projects in democratic States, and duly accepted by intermediary bodies — including Religious Institutes.

### **3. Inspirational highlights of the Synod**

Working as a member of the Synod, I had the opportunity of witnessing a number of vital aspects in one of the most impressive events in the mystical life of the Church. I have made a note of some of these points and they may help us towards a more ecclesial awareness of an event that often reached people only through the media — and the latter's judgement and reporting is usually made against a background very different from the transcendent backdrop of our faith.

— It was a great experience to observe the progressive collegiality of the bishops. For twenty centuries history has recorded a profession exclusive to the Church and ever new and unique: it is the

*ministry of Pastor* exercised by Bishops in communion with the Successor of Peter. This is a role forged by the Incarnate Word; it makes judgements and offers its teaching on all that is human (sex, culture, economy, politics); it never ceases to be pastoral, nor does it identify itself with any specific sector; it illumines all people with the truths of Revelation researched and presented in the variegated wealth of a practical cultural pluralism. There was general satisfaction at the good progress made in this collegial ministry: there was clear agreement on principles and the requirements of faith, together with a wealth of cultural divergencies.

— I was conscious, furthermore, of the utter importance of the Church's Magisterium in the life of faith. *Our belief is ecclesial!* Between our faith and historical and scientific facts which it can make use of (Scripture, Creed, scholarly and enlightened documentation, the different branches of theological sciences) there is a basic area we must hold to if we would avoid deviations and subjectiveness: it is the *Communion of Believers* that is guided by Peter, the Apostles, and their Successors. Christ has not made our faith dependent on the study of documents, however weighty they may be: it rests on the living testimony of credible persons chosen, enlightened and assisted by him.

In this sense I was struck by the competent discernment and the lively permanence of the Magisterium when dealing with difficult matters subject to the searching spotlight of the new human disciplines. For instance, sexuality and fertility were presented by the Synodal Fathers with unanimity and in the light of the enduring teaching of "Humanae Vitae." It was stated, however, that there was a pastoral need for the Encyclical's

validity to be argued in a manner more suitable to the times.

— Another matter stressed was the special function of the Magisterium in authentically promoting and interpreting that *supernatural sense of faith* (LG 12) proper to all the People of God and spoken of in the Dogmatic Constitution “Lumen Gentium” (35).

This “faith sensitivity” cannot be deduced simply from statistics or sociological or psychological research — even though these investigations help in a deeper understanding of truth and yield practical data for a more rational planning of pastoral action. No, the “faith sensitivity” (*sensus fidei*) is the fruit of the Holy Spirit. It transcends time (our creed is stable throughout the centuries) and space (our creed is stable in all cultures), since faith begins from a simple and docile heart and opens up the way to the universal horizons of Christ; just so was the testimony of the poor and humble Virgin of Nazareth (v. Synodal Propositions 2-4).

— Furthermore, the Bishops restated in a novel and original way the extraordinary and hidden *wealth of the Christian teaching on marriage*, beginning with the mystery of the Trinity, of Creation, of Christ, of the Church. Their presentation contains an abundance of pastoral teaching that predates the theological sciences and shows forth the positive function and charismatic profundity of the Magisterium in the genuine life of faith.

— The truths proclaimed by the Bishops were noticeably imbued with a *deep compassion*; for the teaching of the pastoral ministry is of its nature practical and kindly. The Synod was much exercised in this regard, for the Bishops were well aware

that the Church's prime interest is for the "man of reality", in pain and abandoned, with all his sufferings and aberrations. It is the delicate task of the pastoral ministry to achieve a sensitive balance of "saving truth" and divine compassion — not a doctrinal rectitude without kindness and understanding, nor a compassion that rejects truth.

This is an extensive area of pastoral practice, and the many who need this care were referred to by one Cardinal as the "victims of love." It is an area that calls for urgent attention and creativity.

— Finally, among the excellent proposals was one that the Synod should not be limited to a kind of clinic for family ailments, but should be able *to offer the modern world a positive message*, emphasising the wonderful values intrinsic in the divine plan. The family should be presented as an indispensable, dynamic and attractive unit, a gift from God, a small nucleus of atomic energy for every age, a cradle of renewal and improvement in culture and society.

#### **4. Two basic principles: love and life**

The Message for Christian Families promulgated at the conclusion of the Synod says succinctly: "All that we have said regarding marriage and the family can be summed up in two words: *love and life*" (Oss. Rom. 26-10-80).

These are two great principles at the centre of a renewed Christian vision of the family. The Message goes on to say that God's design "is achieved when man and woman are closely united *in love in the service of life*. Marriage is a *pact of love and life*."

Before all else, the family is called to cherish and cultivate love, "to form people in love and educate them to act with love in every human relationship, so that love reaches out to the whole community, is imbued with a sense of justice and respect for others, and is conscious of its responsibility to society" (Message).

And love is intrinsically linked with life. It brings life into being, gives it meaning, nourishes it, defends it, gives it fulfilment.

In faithfulness to this deep sense of love and life, the family in its turn "is obliged to take on a style of life contrary to current culture and mentality and common attitudes towards sexuality, individual freedom and material goods" (Message).

The transmission of life through love is at the heart of the mystery of man, the dignity of the person, the grandeur of life, the beauty and responsibility of parenthood. The Message makes special mention of love in the transmission of life as "inseparable from conjugal union"; genuine love must be "fully human, total, exclusive and receptive of new life" (HV 9 & 10).

The proper fulfilment of so high a mission in the harmony of these two great principles needs the grace of God and the ministry of the Church. The reinstatement of God's true plan requires a change of heart that will not be easy, doffing "the old man" and donning "the new"; but all is possible with the help of the Holy Spirit.

When we think of love and life in today's modern culture, we see how inspired and courageous is the Synod's teaching; we see how love is falsified and travestied in a thousand ways and how life is destroyed and suppressed with cold calculation and subversive or legalised violence.

Our cultures have to be radically re-evangelised. Public opinion has to be exorcised of its selfish ways and the false ideologies foisted on it. We have to do battle with a materialism that is whittling down love and life to a mere biological and chemical process. So many live in an atheistic environment, and this has given rise to an anguished bewilderment and an anti-birth mentality. The arrogant illusion that "fatherhood is dead" is undermining human society. Infertility is rife among so many today because they despise marriage and fertility. Men speak of virility and are afraid of being fathers; women boast of their womanhood and dread being mothers. Love and life have been wrenched apart and the result is that both are degraded. People no longer give a thought to love's capacity for suffering and its indispensable historical link with sacrifice; they no longer look to the Cross as the highest expression of love (*id quo maius fieri nequit* — nothing greater is possible). When love is reduced to mere gratification, all man's grand ideals of being called to conquer the world are quickly jettisoned.

This psychological catastrophe is the result of the loss of the sense of God, his fatherliness, his loving kindness, his compassion. There is no longer belief in his love for human life — that love so immeasurable that he sent his only-begotten Son among us to give himself utterly, even to the complete immolation of the Paschal sacrifice.

Rightly did the Synod concentrate on the family itself and deal not only with ethical problems but with the renewal of a Gospel mystique, family life in the Holy Spirit. Indeed, morality without spirituality is lifeless, whereas the Holy Spirit heartens, enlivens, opens up new horizons and

energies — there is no room for discouragement.

Here then lies our post-synodal pastoral work (and it is urgent and complex): today's culture must be imbued with the Gospel so that the two all-important basic principles may be resurrected — love and life, and ways and means must be found to do this for the family. Unhappily we realise that there are so many sad situations where a substitute must be found for the family; and then it is a case of our being able to interpret its special spirit and sublime mission.

## **5. How our pastoral and educational commitment is affected**

It would be well now to note certain practical directives proposed by the Synod that call on us as Religious educators to examine our areas of concern and our pastoral obligations.

Rather than a lengthy dissertation, it is more to the point to present a clear and concise list of the main pastoral duties that affect us. I suggest the following points as of particular importance for us Salesians.

### *The mystique of kindness*

In our efforts to achieve an apostolate of the family (through our youth apostolate), we must begin as the Synod did with a positive message of hope based on the all-important values God has planned for all families. We must see the good there is in all hearts, and be sensitive, understanding and constructive in our attitude to the laws of growth and the need to take things gradually. This gradualism must be based on kindness and compas-

sion; it certainly does not mean a sentimental "peace at any cost." Compassion is not meted out solely with the ladle of justice; but neither must we close an eye to evil, to injury, to scandal, to insult (v. Dives in Misericordia 14).

In the closing homily of the Synod the Holy Father stated that "the so-called 'law of gradualism', or moving by degress, cannot be taken to mean 'gradualism of the law', as if divine law for mankind and different situations were prescribed in various degrees and forms" (v. Oss. Rom. 26-10-80).

The Pope's recent encyclical, "Dives in Misericordia", is a help in developing this necessary attitude. "The true and proper meaning of mercy does not consist only in looking with understanding and compassion at moral, physical or material evil: *mercy is manifested in its true and proper aspect when it restores to value and promotes and draws good from all the forms of evil in the world and in man.* Understood in this way, we see mercy as Christ's fundamental messianic message and the force behind his mission" (DM 6).

In this light, kindness becomes the spring of hope.

### *Updating pastoral and moral theology*

New developments in culture, human sciences and faith call for an overhauling of our pastoral principles. Especially do we need to update our moral theology and the social teaching of the Church, and we must set about it in a serious and well-balanced manner, in fidelity to the Magisterium and with the help of carefully chosen and scholarly masters. We could make a start by studying the

forthcoming Apostolic Exhortation and the valid comments that will follow it.

Our updating must be guided by truth, as the Holy Father remarked in his closing synodal homily: "Charity must be built on truth. This principle holds for the family and the pastors who work for the family. It is of paramount important to realise that the charity that is the essence of the Christian family cannot be achieved without a life based on truth. All lay, priestly and religious members of the Church whose task it is to collaborate in this activity can only succeed when their efforts are founded on truth. It is truth that liberates, truth that directs, truth that opens the way to holiness and justice" (Oss. Rom. 26-10-80).

This is indeed that "saving truth"; the Magisterium is its warranty and welcomes all the past and present stimulating progress the human sciences have brought to it.

Enlightened and pedagogical competence in the subtle field of moral theology was always close to the heart of Don Bosco — as is clear from his post-ordination studies at the Convitto — and it forms an important part of our tradition as educators and confessors.

Pastoral renewal requires that we study, update and fathom the meaning of "the truth that saves."

### *Activity within the local Church*

One of the practical results of the Synod will be that every diocese will have to rethink its joint apostolate with a view to a family renewal, dealing primarily with the restoration of its Christian identity, and then with the responsible acceptance of its varied and grave duties.

I had occasion to present a paper myself to the Synod (v. page 47), and stressed the need for some educative scheme for the overall joint apostolate, having due regard for the spirit and suggestions of "Mutuae Relationes." The application of the criteria therein could gather up the many pastoral talents and activities of the different charisms in the local Church and channel them towards a more efficient tackling of the various problems.

This appeal must not find us deaf and passive, but full of activity in promoting collaboration between parents and the Church's educators.

### *Our influence in culture and education*

Our evangelising mission is chiefly concerned with the cultural area in the field of education, and therefore particularly in the school and the media. The Synod made a clear and urgent call for imbuing cultures with the Gospel and helping the young to develop strong Christian principles in our present parlous cultural pluralism. This should be treated as one of the most important duties we owe to the family. Besides the various papers read at the Synod, four of the forty-three Propositions approved by the Bishops refer to this grave obligation and its vast social and ecclesial impact.

Proposition 26 states that "the responsibility of education belongs primarily to the parents and is the main duty or mission (munus) of their conjugal ministry — indeed a duty that is irrevocable and inalienable".

When making his initial address, Cardinal Joseph Ratzinger even affirmed that in a situation

of pluralism and cultural transition, the important question should be asked anew just what exactly education is: for these days it can no longer be interpreted from the point of view of an "established society." He added that, given the actual situation and mission of the family today, "education is essentially the development of genuine love; all education must lead to love" (Paper 4).

We must indeed make the family a "school of love"; and all our educational institutions must look for ways of promoting the co-responsibility of the family. Indeed Proposition 29 of the Synod foresees that the Catholic school will undergo substantial change in this regard.

### *Importance of sex-education*

One of the human values that the Synod examined was sexuality. Today there is need for a more updated and objective teaching that will do away with a kind of Manicheism that treats sex as a sort of superstitious taboo. The Synod saw sex as an extraordinary gift of God that permeates the whole person and imbues him with a social energy that enhances his capacity for relationship. It must not be reduced to a mere genital function. It is an inalienable and integral aspect of man who is created in the image of God, an essential element of all personal existence. There is no true education for love that excludes sexuality.

On the other hand it is also true that from mankind's earliest beginnings the ravages of sin have impaired this essential goodness. Modern society's erotic deviations are an abundant confirmation of this.

If Paul VI's "civilisation of love" is ever to

eventuate, a way must be found to provide sex-education that is genuine and Christian. Unhappily certain modern ideologies and materialistic teachings falsely parading as scientific have reduced sex to mere biology with no moral import, and at the free disposal of the individual according to his whims. This sort of "sex-education" would be mere physiology and psychology, a kind of bodily hygienics for teaching how to exploit sex without risking responsibility.

"Against such errors", said Cardinal Ratzinger, "the Church must insist on an education that treats sex as an integral part of a united and undivided man. Such an education therefore is and always must be an education for responsibility, for fidelity; in a word, an education for love" (Paper 3).

Bearing in mind the delicacy of Don Bosco's Preventive System in this matter, and that sex-education is primarily a parent's duty, we Salesians must be thoroughly up to date and positive in the Christian vision of the whole man, especially in regard to sex — and our Pope John Paul II makes this very clear in his frequent addresses. Thus we shall insist on a true sex-education which goes beyond physical and psychological aspects and stresses the moral and spiritual dimensions as a growth in love.

Let us never forget that we have a charismatic tradition of a unique system of education; while devoting its services to love and life, it gives primacy to delicacy, moral sensitivity, and prevention of harmful deviations in educating for chastity.

*Pre-nuptial catechumenate*

Another of the Synod's emphases was the need for a more careful pre-marriage apostolate (Proposition 35), and the drawing-up of a suitable pastoral directory for this purpose. After all, the more significant vocations in the Church (such as the priesthood, religious life and various apostolic ministries and commitments) all have carefully regulated preparation in the seminary, novitiate, or other appropriate places of training; whereas, speaking generally and factually, Christian marriage, with its many difficult and grave responsibilities towards the basic values of human life, is unfortunately lacking in an adequate formation and preparation. We should be concerned not only with the necessary remote education, but also with a well-organised proximate preparation — a kind of immediate pre-nuptial catechumenate.

This should be a specialised section of the youth apostolate, oriented towards conjugal love and responsible parenthood. Qualified Catholic layfolk could be co-opted to help in this field.

— This "marriage catechesis" should include serious instruction on "family spirituality" — which was the subject of much concern in the synodal discussion on the theology of marriage and the spouses' hitherto rarely mentioned vocation to sanctity. This spirituality is not necessarily (even in the Latin Rite) identified with the spirituality of the laity, though it is closely linked to it. Hence the findings of the various language-groups in this regard were written up in a lengthy Proposition (No. 36): themes such as the following need to be studied and developed — spirituality of creation, spirituality of the covenant, spirituality of the

Cross, spirituality of the Resurrection, and spirituality of witnessing to a characteristic conjugal charity.

This is an extensive area that calls for our collaboration, and we can bring to it the solid help that belongs to our specific consecration.

— Furthermore, the *concept of the "Domestic Church"* spoken of in "Lumen Gentium" was developed by the Synod: the family's role in bringing the mystery of Christ into the home; and its equally important duty to issue forth from the home in the apostolic zeal of Christ to make a practical ecclesial contribution in the service of neighbours and society.

This makes all kinds of animation possible: ascetic, mystic, liturgical, catechetical; also faith-development in the home, prayer renewal, Scripture reading, appreciation of the Rosary, preparation for the Sacraments, Christian care of the sick, the elderly, the dying, and so on. There is also considerable scope for pastoral animation in ecclesial and social responsibilities — among neighbours, in the parish, in the municipality, in civil and political affairs, in diocesan and national apostolates, in the missions, etc. The range is indeed great, and there is room too for suitable help adapted to the different family cultural levels.

### *New concepts regarding the importance of women*

The elucidations of love and life led to a deeper consideration and appreciation of one of the more important signs of the times: the upgrading of women. Bishop Francis Cox maintained that "the theme of woman got to the root of the crisis in modern culture. Thinkers have described our scientific and technical civilisation as one-sidedly

male. The cult of efficiency is a typically male failing. An old proverb has it that man builds a house and woman transforms it into a home" (14-10-80).

"Women's Lib" has wrought havoc with certain important principles and they must be reinstated and promoted. Woman possesses a special talent for humanising and personalising relationships and environments (v. Puebla 848); she is the harbinger of hope for both the Church and society. To *love* she brings intimacy and generous self-sacrifice, and *life* she mothers, cradles and nurses.

The Synod came up with a number of very practical proposals for the liberation of woman and the proper social appraisal of her specific mission. They envision the overcoming of the widespread prejudice that her independence must be won by a career outside the home and that housewife duties are to be despised. It was stated that the promotion of woman has nothing to do with "masculinization", but is achieved by developing and maturing her femininity.

Proposition 16 states that "in promoting the rights of women, motherhood and home duties must be put on a par with public and professional careers. There will have to be an ever-growing merging of these duties in cultural and social evolution. There is need of a new *theology of work* to clarify its meaning in Christian life and its relation to the family."

We must reflect well on Christian tradition in order to collaborate in a social and ecclesial renewal in all the varied modes of life and activity.

Let us stir up our devotion to Mary: she will open up for us new areas of growth and development in this field (v. Marialis Cultus, esp. 34-39).

## **6. Close link between family and consecration**

There is another aspect that is of special significance for us.

It was comforting to note that both in Cardinal Ratzinger's initial address and Cardinal Pironio's incisive remarks and in the telling interventions of other synodal members the deep mutual respect there is in the Church between marriage and virginity, the wedded state and the consecrated life. In pagan societies (both before and after Christ) there is no place of honour for virginity. One could say that when conjugal fidelity is not revered and practised, neither are the merits of virginity recognised; when sex is not seen as a great gift of the Creator, virginity is not recognised as a great charism of the Redeemer. In Christianity, on the other hand, the finest gift a family can offer is virginity for Christ's Kingdom. From love and the conjugal life blossoms forth this loveliest flower of life and love: Christ and Mary were the family's greatest contribution to humanity, to life, and to love's highest expression.

The consecrated life helps the family to be Christian, to overcome temptations against love and to understand and accept life's difficulties. "Where virginity is accepted as a way of life", Cardinal Ratzinger continues, "the infinite value of man is clarified — not only because of his noble ability to transmit life, but specifically because of the sublime fact that he is a person. Furthermore, living a celibate life, man is called to a special relationship with the community; he achieves a new freedom whereby he lives not only for himself and his close ones but also for innumerable others in

their different families. With them he establishes a new and profound communion rightly called the 'Family of God'." (Paper 2)

The past decade has witnessed a deep crisis in both the family and the consecrated life: love faces increasing infidelity and self-gratification; and life, sterility and old age. This problem has affected both the married state and the consecrated life. Family ties and the bonds of religion are falling apart, and the two great principles of love and life face a devastating corrosion.

One of the sad results is the great number of infants, children and teenagers who have no experience of the irreplaceable value of family life. The Church is sent to mother these too and teach them to know God as their Father. Hence the need of many good souls to take the place of mothers: and thus the need for more vocations. Indeed the Synod pointed out the urgency and renewed spirit of understanding between married and consecrated souls that is making for a much more effective vocation-apostolate.

As the "Domestic Church", the family is the cradle of vocations to the consecrated life. Indeed this is one of its main duties, and it should have the help of priests and religious in the many difficult tasks and problems that are increasing because of the new cultural and social situations.

The Synod puts before us these important pastoral aims: to develop this spiritual and pastoral relationship, to realise the increasing social influence of the Gospel principles proper to the various states of life, to appreciate the complementary characters of different kinds of vocations, to cherish and foster the many and various gifts of the Spirit in the Church, to be true to our Charism by collabor-

ation and communion. This is surely food for our meditation and our good resolves.

## 7. The family spirit

These are brief but impelling thoughts, and it is fitting to conclude with a quick look at the important characteristic of our Salesian mission that is historically linked to the sacred heritage of the Christian family: we call it our "family spirit", and it was born in the early days of Valdocco with Don Bosco and Mamma Margaret.

Father Alberto Caviglia writes, "I believe that we shall never really fathom the fundamental cause of Don Bosco's educational system if we fail to take stock of its primary source, which was the memory, nay, the *longing to relive those early days* (A. Cav.: Vita di Dom. Sav., p. 68; Opere e scritti ed. e ined. di Don Bosco, Vol. IV; SEI - 1943).

Family environment is one of the basic postulates of the kindness of the Preventive System. "Without the family", wrote Don Bosco in 1884, "there is no affection in evidence, and unless it is plainly seen, there will be no trust. If one wishes to be loved one must make it obvious that one loves. Jesus Christ made himself little with the little; he bore our infirmities; he was the master of the family spirit" (Epistolario IV, 265).

To attain this goal, educators must have the kindly heart of Christian parents; they must make every house a home where there is understanding, loyalty, sincerity, indulgence, forgiveness, affectionate trust, a spirit of joy and spontaneity, a filial regime of discipline and gratitude. As educators we should be ever aware that it is basically in the

family that educative charism and ministry are to be found. This assumes a special importance when we think of the charges Don Bosco has committed to our care: youth — poor and abandoned. His pedagogy is geared to the “sons of the people”, the apprentices, the needy from poor and humble families, the migrants, the homeless. Again we read in Fr Caviglia’s book quoted above: “His pedagogy is for the poor, and that is the way he wanted it. The clearest of distinctions must be made between Don Bosco’s system and other systems (even famous ones) drawn up almost entirely for refined and comfortable families, or at least without the conditions of the poor in mind. Our Founder was the originator and founder of a classical system that is not just a charitable hand-out to an impoverished youngster, nor an indulgent and compassionate kindness to the poor; it is an entire and carefully thought-out system that begins with the life and psychology of the poor and empathises with them; it raises them up morally and spiritually; it uses beliefs, precepts and methods that are in harmony with the psychology and mentality of the poor. We could make bold to call it a working-class pedagogy, or at least the pedagogy of the working-classes.”

The thrust of our Salesian vocation is naturally towards the poor and the lowly. “*They are the ones who above all have need of a family*; and it was for them that Don Bosco conceived his characteristic ethos: kindness that educates in a happy united family environment” (P. Braido: *Il sistema preventivo di Don Bosco*, ed. 2, page 195, PAS-Verlag 1964).

Salesians will see the work of Synod 80 and the Holy Father as a special appeal to carry the Gospel to the working-folk in particular. Thus shall

we accomplish in union and loyalty that ideal of our Salesian mission that has justly been called "the apostolate to the young and the working-classes."

\* \* \*

Dear confreres, whilst the Synod confirms us in our consecrated vocation and our educational mission among the working-classes, let us remember that this includes a special capacity for *animating the Salesian Family*.

I appeal to all groups who have Don Bosco as their inspiration to look forward to the forthcoming Apostolic Exhortation and accept it as a cry from the heart of the Church for all of us to dedicate to the family the spiritual energies and apostolic labours proper to each group.

We Salesians must cultivate an awareness of our "particular responsibility" (Const. 5) in regard to the various Salesian groups to which we are called to offer "our preferential spiritual service" (Reg. 30).

May the Synod's "Christian Family" theme have a privileged place in our animation and pastoral planning. May we apply to it all our inventiveness and initiative so warmly recommended by the last two General Chapters.

Our attention should certainly go by preference to our many married Co-operators, past pupils and collaborators; and to the young people preparing for marriage.

I write in the aura of the Feast of the Immaculate Conception, a day that has such special meaning for us Salesians. Let us pray to Mary Immaculate for help and assistance. May she ever be

our Mistress and Guide as we follow in the steps of Christ in each busy day planned and lived in the family spirit of Don Bosco.

I assure you of my prayers and wish you all a happy New Year.

Sincerely in Domino,

Father EGIDIO VIGANÒ,  
*Rector Major.*

## 2. GUIDELINES AND POLICIES

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Father Bernard TOHILL, the Councillor for the Missions

### **PROJECT AFRICA**

Project Africa was promoted by GC21 and has been developed with faith and courage by the Rector Major. The whole Congregation has evinced a deep interest and has been most generous in its participation in this venture; and many have naturally wondered whether Don Bosco foresaw or in any way planned the Congregation's present dynamic operation in the Dark Continent.

The history of our Congregation has accustomed us to think of Don Bosco's missionary undertakings in terms of South America. However, the *Memorie Biografiche* clearly show that his zeal also branched out in many other directions and he was constantly much exercised with sending his Salesians into Africa.

It seems that today Don Bosco is seeing his dream come true in a most thoroughly effective way, and one of the comforting things is that the missionaries are no longer from European countries only: European missionaries are now joined by confreres from Provinces in Asia, the Americas and Australia. It is something novel to see an early project of Don Bosco's realised with the united forces of the whole Society. This in itself would seem to justify the boldness of the venture and guarantee its success.

### **What Don Bosco foresaw**

We read in the *Memorie Biografiche* that "right from the earliest days of the Oratory Don Bosco had made reference to foundations in Africa, in South America and in Asia" (MB 9/755). Two great

missionary apostles, Bishop Comboni and Cardinal Lavigerie, were to be responsible for reviving his interest in the African missions.

Bishop Comboni visited Don Bosco in 1864 (MB 7/826), was later to write and suggest setting up a Salesian community in Cairo (MB 9/711), and eventually in 1870 made an official request for personnel (MB 9/886).

At the same time Cardinal Lavigerie appealed for Salesians for his orphanages in Algiers (MB 9/472), but Don Bosco, being at the time unable to accede to the request, accepted at least two of the orphans in 1869 (MB 9/735) and four in 1870 (MB 9/774). In 1883 Don Bosco and Cardinal Lavigerie met in St Peter's Church, Paris, and the Cardinal made a public appeal to Don Bosco from the pulpit, calling him "another St Vincent de Paul" and begging him to send Salesians to Africa. Don Bosco's response is well known: "I am in your hands, Your Eminence, and shall do all that Divine Providence requires of me in Africa... If we are able to do anything in Africa, I and the whole Salesian Family are at your service" (MB 16/254).

Later on we find Don Bosco's thoughts on Africa re-aroused and clarified by his dreams. On 2 July 1885 he dreamed that Luigi Colle took him on a worldwide tour of the missions. Amongst other places, he led him to the centre of Africa to a vast open space, and on the ground was written clearly in large characters the word "Negroes" (MB 17/646). A month later, on 10 August 1885, the saint wrote to Luigi Colle's father, "Luigi took me on a tour to the heart of Africa, the land of Cham..." (ibid.).

Father Lemoyne recalls that he heard from Don Bosco's own lips that he had dreamed that he had visited the Cape of Good Hope, Madagascar and Senegal (MB 17/646). In the dream of 1886, the night of the 9 April, the shepherdess said to Don Bosco, "Draw a line from Peking to Santiago. The centre of the line passes through the middle of Africa. That will give you an exact idea of the extent of the work the Salesians must accomplish." Further on we read the guide's words, "Now look over there and you will see ten other mission stations from the middle of Africa to Peking. These stations will minister in turn to all the other countries. There you see Hong Kong,

there Calcutta, and further down, Madagascar. These places and many others will have houses, studentates and novitiates" (MB 18/75).

In the Lemoyne-Amadei "Life of St John Bosco" (Vol. II, p. 612) we read that Don Bosco was "frequently found poring over a map of Africa, studying Angola, Benguela and the Congo. He often spoke of Angola, saying that we ought to accept that mission if it were offered to us."

It is no surprise to us that, after having dreamed so often of the missions in Africa, Don Bosco had that country frequently in his thoughts. On 2 July 1885 he suddenly exclaimed, "If I were young, I would say to Don Rua, 'Come, let us go to the Cape of Good Hope, to the African people, to Khartoum, The Congo, or better still, to Suakin, Sudan...' We could open a novitiate in the Red Sea area." (MB 18/142).

In Cardinal Cagliero's own hand-writing we have some thoughts Don Bosco dictated to him in December 1887. Amongst them we read, "Help the Congregation and the missions. They must be extended to the coasts of Africa and in the Far East." Again he said to Cagliero (23-12-87): "Do you realise why the Holy Father must protect our missions? I shall tell the Holy Father what has been a secret hitherto. The special scope of the Congregation and the Salesians in to uphold the authority of the Holy See wherever they go, wherever they work. You will traverse Africa under the Pope's protection. You will go to Asia, Tartary and elsewhere. Have faith."

### **Don Bosco's successors**

Don Bosco's successors have all taken to heart his recommendation regarding Africa. Shortly after the saint's death Don Rua began by approving a foundation in Algeria in 1891, in Tunisia in 1894, Egypt and South Africa in 1896, and Mozambique in 1907. Don Albera approved the first foundation in Zaire in 1911.

In 1929 Don Rinaldi approved a foundation in Morocco, and Don Ricaldone one in Libya (1939) and another in Cape Verde in 1943.

Don Ziggotti emulated Don Rua, sending Salesians to five African

nations: Rwanda and Ngwane (1953), Congo (1959), Burundi (1962) and Gabon (1964).

During Don Ricceri's time works were initiated in Cameroun and Equatorial Guinea in 1972 and Ethiopia in 1975. It was Don Ricceri who, in his report to the GC21, recommended and argued the case for a greater Salesian commitment in Africa.

The present Rector Major, Don Viganò, has proved most enthusiastic and resolute in his acceptance of the deliberations of GC21: "Mindful of the prophetic wish of Don Bosco (MB 16/254), the Salesians pledge a notable expansion of their presence in Africa." He added to the Missions Department a well qualified confrere to assist in examining, choosing and promoting our new presences in Africa. He also made a courageous appeal to the Congregation to back this new missionary effort. There were 368 Salesians in 14 nations in Africa, and he campaigned diligently to build up the Congregation's awareness of the urgent pastoral needs of the immense African continent. In Regional meetings he spoke with earnestness of Project Africa to the Provincials, and invited each Province to assume responsibility for some new mission. He has twice visited Salesian works in Africa, and has addressed an excellent circular to the Congregation ("Our African Commitment" — ASC 297) in which he puts before us "Africa's Hour" and Don Bosco's predictions and desires regarding the Dark Continent. Don Bosco himself must be overjoyed at this apostolic enterprise in the Congregation and the untiring enthusiasm of his seventh successor. The results so far are excellent and future prospects look bright.

The first Salesians left for Liberia in 1979, and at the end of that same year other Salesians were able to return to Equatorial Guinea after an unhappy period of exile. But it is 1980 that will go down in the annals of the Congregation as the special year to remember. In January the pioneer Salesians went to Senegal. Then some fifty confreres were chosen for Angola, Benin, The Ivory Coast, Kenya, Lesotho, Madagascar, Sudan and Tanzania: nine new nations in one year. All these missionaries are already at work in these countries, except for Angola and Sudan, where entry permits are holding things up.

The generous response of the various Provinces to the Rector

Major has made it possible to open houses in ten new nations since the recommendation of CG21. Even though this is but a drop in the ocean of evangelical need, it is nevertheless a most extraordinary effort. In the course of this year we have had 29 requests for African foundations, bringing the total applications now to 87. Five Provinces are at present looking into the possibility of sending confreres to Mali in Nigeria and to certain other African nations.

### **The new frontiers**

The first Salesians arrived in Africa in 1891, destined for Oran in Algeria. The European countries who subsequently helped to develop the Salesian presence in Africa were mainly Belgium, England, France, Ireland, Italy, Portugal and Spain. In recent years these have been joined by Brazil, and Uruguay, The Philippines, India and Australia. All the Spanish Provinces and most of the Italian have decided to back "a new presence." The October Salesian Bulletin gives an informative article on our past, present and projected activities in thirty nations. Below are some facts regarding the new foundations.

ANGOLA - Six Salesians from Brazil and one from Uruguay have been waiting many months for entry permits. They hope to settle in Dondo and Luena and direct missionary parishes.

BENIN - The Bilbao Province has already sent two confreres to the diocese of Lokossa. They are preparing for future missionary work in that diocese.

IVORY COAST - After a recent visit of the Provincial and vice-Provincial of Barcelona, it was decided to send two priests towards the end of the year to the diocese of San. Here, after an orientation course, they will be responsible for the mission of Duékoué. A third confrere will join them in a few months. The Province will possibly set up a second community in the diocese of Korhogo, probably a school.

EQUATORIAL GUINEA - The Province of Madrid has gener-

ously undertaken to renew its responsibility for this nation, from which it had been obliged to recall the confreres in 1977. Not only will the Salesians return, but they will go back in considerably greater numbers. At the moment there are eight confreres in Bata conducting an elementary school and a trade school. Five others are stationed at Malabo and are responsible for the University Teacher Training School. In this they are helped by the Salesian Sisters.

**KENYA** - At Siakago in the diocese of Meru three confreres (two Italian and one Argentinian) are preparing to assume the direction of an important mission which will depend on the Central Province. Another confrere will join them in a few months. Three Indian Salesians have already arrived at Korri in the diocese of Marsabit and are completing a language and orientation course with a view to a future apostolate among the semi-nomadic population of the area.

**LESOTHO** - The Irish Province has sent two confreres here and they will do missionary work in the parish of Maputsoe where there is great scope for an apostolate among the very numerous young people there.

**LIBERIA** - At the end of September the English Province sent a priest to Liberia. This makes a community of four, and they will conduct a parish and a technical school at Monrovia. The English Provincial will visit them in December and study the possibility of further developments in Liberia.

**MADAGASCAR** - Four Italian Provinces have accepted responsibility for this large island. The Provincial of the Naples Province visited the diocese of Ambanga and approved a field of apostolate for the first group of confreres. They will make an official start on the forthcoming Feast of Don Bosco. The Sicilian Province will send confreres to the diocese of Tutelar; the Rome Province, the diocese of Majunga; and St Mark's Province, Tananarive.

**SENEGAL** - This year the Province of León has opened two houses in Senegal. Four confreres are working in Tambacounda and four in the coastal city of St Louis; they have a technical school and

a parish. The Provincial plans to increase both the number of confreres and enterprises.

**SUDAN** - One confrere from the Australian Province and three from India are due for the mission of Maridi in the diocese of Rumbek, Southern Sudan. The three Indian Salesians left recently for Kenya to study Arabic and Zande whilst awaiting an entry permit; the fourth confrere is studying Arabic in Cairo. They will teach Religion and other subjects in the local schools where they will act as chaplains.

**TANZANIA** - In October nine Indian confreres reached Dar-es-Salaam. Three went on to the diocese of Iringa and three to the diocese of Dodoma (the new capital of Tanzania). They will continue with a language and pastoral orientation course until Easter. The Dodoma confreres will then conduct a youth centre and teach some basic trade courses; the confreres in Iringa will conduct a missionary parish; and the other three a similar apostolate in Mafinga.

**ZAMBIA** - Father Augustine Dziedziel, Delegate for the Polish Provinces, visited this nation in October with two veteran missionaries from Zaire. The Polish Province will provide personnel for initiatives yet to be approved by the Superior Council.

### **New hopes**

Between 1968 and 1977 the Congregation has sent 71 confreres to Africa; in 1978 it sent 18 and in 1979 another 18. This year (1980), 64 of the missionary expedition of 96 were appointed to Africa. The Congregation has indeed paid heed to GC21's behest to "considerably augment the Salesian presence in Africa." Many confreres have responded generously, and many Provinces have made spontaneous and handsome gestures for the new African venture. The Project has a promising future, for (to quote the Rector Major) "it has been placed under the motherly protection of Mary Help of Christians" (ASC 297).

The Salesians go to Africa to carry on what Don Bosco wanted done in Italy, in Europe, in the whole world. As the Rector Major

wrote in his circular letter, "the young people of Africa have an overriding claim to the Vocation of the Salesian Family" (ASC 297, p. 15).

The burdens borne by the pioneer confreres who spent themselves for Africa have been amply rewarded. There are now flourishing local Churches, schools, social enterprises — and especially are there good promising vocations. There are 46 African-born Salesians, and they include two bishops, twelve priests, twenty-one clerics, eleven Brothers; and novitiate numbers are on the increase. Now with the extra personnel and new undertakings we hope to inspire many more young Africans to follow Don Bosco. They will give stability to our presence and our activities and will be a guarantee of the Salesian presence being a truly African presence.

## 4. ACTIVITIES OF THE SUPERIOR COUNCIL

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### 4.1 The Rector Major

Father Egidio Viganò

From 26 September to 25 October the Rector Major attended the Episcopal Synod at Rome. The paper he presented is printed in this issue of the Acts (page 47).

On the weekends when there were no sessions he was able to present the missionary crosses to departing missionaries at Turin (28 September) and assist at the celebrations of the 75th anniversary of the Salesian work in Vienna (18-19 October).

Various places in Italy have asked the Rector Major for a run-down of the Synod and its work, and this he is attending to at the moment of writing.

### 4.2 The Councillor for Formation

Father Paul Natali

The new Councillor for Formation has been busy familiarising himself with the documents, procedures, problems and projects of his Department. With the Formation team he has been working on the "Ratio" (Principles and Norms for Salesian Formation), and has called a number of meetings and conducted studies for the compilation of the "Rector's Manual" and for the definitive draft

of the programme for the "Course for lectures in Salesianity."

### 4.3 The Councillor for Youth Apostolate

Father Juan Edmundo Vecchi

In the first week of September Father Vecchi was present at a gathering of Provincials and Provincial Councillors of the English-speaking Region. He then extended his visit to both Provinces of the United States, visiting various Houses to meet confreres and discuss ideas and practical plans for youth work.

Next he journeyed to the Antilles and met rectors, parish priests and animators of schools and youth centres.

From 21 to 30 October he visited the two Provinces of Yugoslavia, attending many meetings and making a close study of the particular Salesian situation in that country.

### 4.4 The Councillor for the Salesian Family and the Media

Father John Raineri

In the second week of September Father Raineri was present at the joint meeting of the English-speak-

ing Region at Malibu, California. He also arranged a meeting with the Salesians in charge of "Don Bosco Films" and "Multimedia Don Bosco Publications" in New York.

He then attended the meeting of Indian Provincials at Bangalore, where considerable attention was given to the Salesian Family and the media. The Conference decided to make a greater drive with the Past Pupils and Co-operators, and assigned two Provincials to the special responsibility of animation on a national scale. They will arrange meetings of Provincial delegates and office-bearers to appoint national delegates for the two associations. The National Committee of Past Pupils will remain in office for the present and Father Alfred Marriotta will remain at the Past Pupils' national secretariate.

The Councillor visited some of the Houses of Formation and attended meetings of the Salesian Family at Madras and Bombay. He then joined Father Panakezham and Father Williams at Manila for the Asia-Australia Past Pupils Congress organised by the National Federation of the Philippines. The Congress was opened with a Eucharistic celebration presided over by Cardinal Julio Rosales, Archbishop of Cebu, and concluded with another celebration led by the Apostolic Nuncio, Archbishop Bruno Torpigliani in the Church of Mary Help of Christians at Paranaque. The national dele-

gations came from Australia, Hong Kong, Japan, Korea, Macau, The Philippines, Taiwan and Thailand; others present were World President Joseph Castelli, World Delegate Father John Fàvaro and representatives from Panama, Italy and Switzerland. All were welcomed at the theological studentate and invited to use the facilities of the college for their meetings.

The theme of the Congress was "The role of the past pupil in nation-building." It had been studied beforehand by the various Federations who each developed a sub-theme that was then discussed in groups. Many interesting and practical conclusions were presented.

Back in Italy, Father Raineri called a meeting (31 October) of the speakers for the Week of Spirituality to discuss and co-ordinate the input material. This event will be held at the Generalate from 25 to 31 January 1981.

On 10 November, with his Department members, Father Midali and Father Aubry, he worked on the programme for the second Symposium on the Salesian Family (scheduled to finalise its work in January 1982).

Other activities of the Department included the organising of the study sessions for provincial and local delegates of the Co-operators; and the "animation visits" of Father Mario Cogliandro to Brazil, Paraguay, Argentina and Chile.

#### **4.5 The Councillor for the Missions**

Father Bernard Tohill

The Councillor for the Missions has been occupied with the departing missionaries, the requests for personnel that keep arriving from so many Provinces and Bishops (Salesian and non-Salesian), and the correspondence with the confreres who are volunteering for the missions. Some 87 requests have arrived from African bishops; and several applications for personnel and foundations have been received from Oceania, Asia, South America and Canada.

In 1980 there were 100 requests from confreres wishing to go to the missions; 96 have either gone or are preparing to go. If all succeed (entry permits are a problem), this will have been the largest annual group since 1965 (which totalled 98). Of the 96 volunteers, 64 have been appointed to Africa. However, whilst GC21 encouraged an African expansion, it explicitly declared that it did not wish to preclude "the possibility of opening or developing missionary activity in other promising and needy zones." Hence Latin America, always in need of personnel, will receive 19 new missionaries, and Asia-Oceania 13.

The 1980 missionary expedition was composed of 68 priests, 17 brothers and 11 clerics.

To help promote the initiatives of

the Missions Department, Father Harry Rasmussen has made his fourth journey to Africa. With the Provincials concerned he has visited Madagascar, Kenya and Sudan. They were able to discuss the bishops' requests, study the feasibility of the apostolates and recommend a number of foundations. Father Rasmussen's next journey will take him to Mali, Togo, Cameroun and Nigeria. From these places urgent calls are being received for Salesians; and a number of Provinces are ready to assume apostolic commitments there.

#### **4.6 The Economist General**

Father Roger Pilla

For 15 to 17 April Father Pilla called a meeting of Provincial Economers of the Iberian Region; it was held at Campello, Alicante, and the Regional Councillor (Father José Rico) also attended. Similar meetings were held for the two Americas: at Montevideo (6-8 October) for the Atlantic Region; and at Medellín (13-15 October) for the Pacific-Caribbean and USA Provinces. Present at both these latter meetings were the Regional Councillors, Father Walter Bini (at Montevideo) and Father Sergio Cuevas (at Medellín). Their task was to conduct a religious preparation for the meetings that followed.

The cordial and understanding spirit that pervaded these meetings

was immediately conducive to complete communion and harmony.

Directives and execution of certain articles of the Constitutions and Regulations were discussed, with reference to *a)* moveable and immoveable goods, *b)* administration of goods, *c)* duties of the Provincial Economer, and *d)* administration of Houses. Many interesting points were made by the participants and clarifications and guidelines expounded by the Economer General.

Special thanks are due to the Provincials and the Provincial Economers of Montevideo and Medellín who contributed so much to the success of the meetings in the way of welcome and good organisation.

Father Pilla also visited a number of Houses and discussed certain problems with the Superiors concerned. These visits included Sao Paulo, Paraguay, Uruguay, Buenos Aires, La Plata, Bogotá, Medellín and New Rochelle. He returned to Rome on 20 October.

#### **4.7 The Councillor for the English-speaking Region**

Father George Williams

Father Williams visited England and Ireland to discuss with the two Provincials details regarding the transfer of the Malta community from the Oxford Province to the Dublin Province. He then spent a fortnight in the New Rochelle Pro-

vince and discussed various matters with the Provincial and his Council. Next he journeyed to the San Francisco Province to help arrange the meeting of the Provincials and their Councillors with the Rector Major and certain of his Councillors. After this Malibu meeting, he left with the Australian Provincial to visit the confreres in Samoa and discuss with Cardinal Toafinu'u the Salesian work in his diocese. After visiting Australia he went to the new Salesian mission in Papua New Guinea, staying three days with this pioneering community at Araimimri and meeting the Archbishop of Port Moresby (who requested our help in the capital).

Father Williams then took part in the second International Congress of the Past Pupils of Asia and Australia held at Manila. He then spent five days with the confreres at Sri Lanka, during which time he visited the Houses in Negombo and Kandy. He returned to Rome on 29 October.

#### **4.8 The Councillor for the Atlantic Region**

Father Walter Bini

The main duty of Father Bini during these months was to make the extraordinary visitation of the Rosario Province (25 August to 25 October).

Prior to this he held the consultation for the new Provincial in the Province of Our Lady of Luján

(8-22 August), and during the same period presided at the meetings of the Brazil Provincial Conference (3-4 August) at Barbacena, and the La Plata Provincial Conference at Cabana (2-5 September). Amongst other matters, the two Conferences discussed the meeting with the Rector Major and his Councillors due next April. The Brazil Conference also tabled an outline of its centenary celebrations; the La Plata Conference confirmed its commitment to Project Africa, pledging the collaboration of the whole Region to found the Salesian work in Angola.

The Councillor was also present at the National gathering of Young Co-operators of Argentina at Villa Giardino, Córdoba, from 29 to 31 August.

Finally (6-7 October) he went to Montevideo for Father Pilla's meeting with the Provincial Economers of the Region.

#### **4.9 The Councillor for the Asian Region**

Father Thomas Panakezhram

During August and September Father Panakezhram made the extraordinary visitation of the Bombay Province. He then presided at the Indian Provincial Conference held at Kristu Jyoti College, Bangalore. Father Raineri was also present and addressed the gathering on the

"Salesian Family". Other matters raised were: the development of the catechetical centre at Tengra-Calcutta as a national Salesian catechetical centre for all India; the appointment of the Provincials of Bombay and Madras as animators for the Co-operators and Past Pupils at national level; and the promotion of a special course for Rectors in India.

Father Panakezhram also visited the Houses of Formation in India, The Philippines and Hong Kong. Later he also took part in the Asia-Australia Past Pupils Congress; this was followed by the consultation for the new Provincial of The Philippines.

#### **4.10 The Councillor for Central and Northern Europe and Central Africa**

Father Roger Vanseveren

With the Rector Major and Department Councillors, Father Vanseveren attended a meeting with the French-speaking Provincial Councils (Belgium South, North France and South France) at Grand Halleux, Belgium (4-9 August). Next he made contact with confreres in Eastern Europe; then towards the end of August he attended the "Salesian Colloquies" at Louvain — the theme being "Salesian collaboration between Religious and Laity."

From 1 September to 28 August he carried out the extraordinary

visitation of the Paris Province. During this time also he went to Vienna for the 75th anniversary of Salesian work in Austria. Whilst there he took part in the Conference of German-speaking Provinces (which included the Provinces of Holland and Belgium North).

#### **4.11 The Delegate for Poland**

Father Augustine Dziedziel

Father Dziedziel officially inducted the two new Provincials, Father Mieczyslaw Pilat for the Province of St John Bosco, Wroclaw, and Father Henryk Jacenciuik for the Province of St Adalbert, Pila.

He also called together the four Provincial Councils of Poland to finalise the dividing of the two former Provinces into four Provinces, and to settle on the division of archives and material goods.

He also attended the two meetings of Rectors from the Warsaw and Wroclaw Provinces; then visited the four Houses of Formation and inaugurated the new scholastic year in the seminary.

Father Dziedziel also visited Africa to see the Polish confreres in Zaire and to learn more about the Salesian mission there. He then went to Zambia to study the practical proposals for the missions that the four Polish Provinces will accept responsibility for in the near future.

#### **4.12 The Councillor for the Iberian Region**

Father José Rico

During August and September Father Rico preached Retreats for the Bilbao Province, the Salesian Sisters in Portugal and the Don Bosco Volunteers in Portugal.

He attended and addressed the 33rd Missionary Week at Burgos, Spain, then visited Houses of Formation in Portugal, Bilbao, León and Madrid; also the Regional Course of Ongoing Formation at Campello, Alicante.

He met the Rectors of the León Province, the Provincials of the Region, and attended the Iberian Conference.

Finally he went to Macau and included visits to Hong Kong, The Philippines and Thailand en route.

#### **4.13 The Councillor for Italy and the Middle East**

Father Luigi Bosoni

Father Bosoni's first task as new Regional was to organise the consultation for the appointment of his successor as Provincial of the Novara Province (of which Father Bosoni continued as Provincial till the end of August).

From 26 to 28 July he presided at the meeting of the Italian Provincial Conference (CISI) at the Salesianum, Rome.

He was present at the conclusion of Eurogex, Maroggia; and from 1 to 4 September he attended the national meeting at Rome of the Co-operators of Italy.

He was main celebrant at the Eucharistic celebration for the profession of the novices at Pinerolo (8 September) and Lanuvio (12 September). On 28 September he was present at the Basilica of Mary Help of Christians for the ceremony of the presentation of the missionary crosses.

From 5 to 8 October he visited a number of communities in the St Mark's Province and also met the Provincial Council and all the Rectors. From 9 to 12 October he travelled south to Pacognano for a meeting with the Provincial Economers, taking advantage of the occasion to visit the confreres of the Ongoing Formation Course at Castellammare, the aspirants of Caserta, and other communities.

On 16 October at Loreto he resided at a meeting of confreres working in parishes and oratories and also visited a number of communities in the Adriatic Province. From 22 to 28 October he attended the Retreat of the Italian Provincials at Arcinazzo, and from 29 October to 1 November was at Frascati for their meeting (CISI) which included also the Provincial of the Middle East Province. Amongst other matters the problems of our confreres

in Iran were discussed: the house-arrest at Teheran-Andisheh; the house-searchings and intimidation tactics; the closure and seizure of Salesian Houses; the confreres' expulsion from the country. At Teheran there were three Salesians, and a permanent deacon at Abadan. It was then possible to send another confrere to Teheran where the Salesians had their own parish to attend to as well as the parish that had once belonged to the Dominicans.

When war broke out the frontiers were closed. The last news from Abadan was that our church had been bombed. A confrere of seventy-two years of age, alone, hungry and penniless had found refuge with a Chaldean family. Offered the chance to leave the country, he had preferred to remain with his people.

#### **4.14 The Councillor for the Pacific-Caribbean Region**

**Father Sergio Cuevas**

From 5 to 15 August Father Cuevas was in Mexico South for the consultation for the new Provincial. Then followed a day with the Provincial Council of Venezuela.

From 19 August to 22 September he made the canonical visitation of the Bolivian Province and also visited the Salesian students of this Province who are in Buenos Aires, Medellín and Quito.

He then spent three days in discussions with the Provincial Council of Ecuador; with those in charge of the inter-Provincial centre of post-novitiate formation; and with the young Salesians-in-training of the three respective Provinces.

On 26 September he attended the episcopal consecration of his predecessor, the former Regional, Bishop José Vicente Henríquez.

From 2 to 12 October he presided at the Regional meeting of Provincials at Santiago, Chile, after their Retreat. The main topics were the results of

the recent Provincial Chapters and the projected visit of the Rector Major and Council members in 1981.

At Medellín he attended the Regional meeting of Provincial Economers (13-14 October); then visited the formation centres of the Colombia Province.

From 17 to 30 October he was in Central America and Panama for the consultation for the new Provincial, and attended a meeting of the Provincial Council at Costa Rica. He returned to Rome at the beginning of November.

## 5. DOCUMENTS AND NEWS ITEMS

### 5.1 Brotherly Solidarity (34th report)

#### a) PROVINCES THAT HAVE CONTRIBUTED

LATIN AMERICA	<i>Italian Lire</i>
Central America	1,454.544

#### ASIA

Japan - Tokyo	7,565.000
India - Calcutta	1,400.000

#### EUROPE

North Germany	16,720.000
Italy - Udine	700.000
Spain - Madrid	228.000
Anonymous	17,100.000

<i>Total monies received from 3 September 1980 to 8 November 1980</i>	45,167.544
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<i>Plus cash in hand</i>	6.413
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<i>Amount for distribu- tion as at 8 Novem- ber 1980</i>	45,173.957
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#### b) DISTRIBUTION OF MONIES RECEIVED

#### AFRICA

FPA for Algeria: for poor and earthquake victims	1,000.000
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BSP for Angola: for development of the mission	1,000.000
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SBI for Benin: for	
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development of the mission	1,000.000
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AFC for Burundi: for general needs	1,000.000
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POR for Cape Verde: for general needs	1,000.000
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FPA for Cameroun: for general needs	1,000.000
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FPA for Congo: for general needs	1,000.000
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SBA for Ivory Coast: for general needs	1,000.000
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MOR for Egypt: for the poor	1,000.000
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MOR for Ethiopia: for social works	1,000.000
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FPA for Gabon: for the needs of the mission	1,000.000
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SMA for Equatorial Gui- nea: for general needs	1,000.000
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ICE for Kenya - Siakago: for the new mission	1,000.000
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INB for Kenya - Marsabit: for the new mission	1,000.000
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IRL for Lesotho: for the new mission	1,000.000
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GRB for Liberia: for the new mission	1,000.000
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FPA for Morocco: for social works	1,000.000
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POR for Mozambique: for the poor	1,000.000
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IRL for Ngwane: for the poor	1,000.000
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AFC for Rwanda: for general needs	1,000.000
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SLE for Senegal: for new enterprises	1,000.000
IRL for South Africa: for the poor	1,000.000
INB for Sudan: for the new mission	1,000.000
AFC for Zaire: for general needs	2,500.000

## LATIN AMERICA

Bolivia - Sucre: for teaching and catechetical material	1,000.000
Chile (from Madrid Province)	228.000
Colombia - Bogotá: for salary for 4 catechists Ariari-Lejanias (anonymous)	2,812.500
Colombia - Bogotá: sleeping quarters for poor boys Ariari-Granada (anonymous)	4,500.000
Colombia - Bogotá: for catechetical material Ariari-Mesa (anonymous)	1,125.000

## ASIA

India - Gauhati: for road construction, Sonaiguli	1,000.000
Philippines - Papua New Guinea: (from Japan) for a generator	7,565.000
Vietnam: for general needs	1,430.000
<i>Total monies dispersed as from 3 September 1980 to 8 November 1980</i>	45,160.500
<i>Plus cash in hand</i>	13.457
<i>Total</i>	45,173.957

## c) GENERAL SUMMATION OF BROTHERLY SOLIDARITY FUND

<i>Total donations received up to 8 November 1980</i>	1,067,314.507
<i>Total disbursements up to 3 September 1980</i>	1,067,301.050
<i>Cash in hand</i>	13.457

## 5.2 The Rector Major at the Synod

**Paper presented on 2 October by the Rector Major at the Episcopal Synod**

*Holy Father, Venerable Fathers, dear brothers and sisters:*

I wish to speak on the theme of "Culture and the Family" (v. no. 79 of the working document). I am convinced this is a topic of strategic importance regarding the teaching of EN 21 on the tragic rupture between Gospel and culture.

Imbuing human cultures with Gospel values is a real challenge to the family apostolate, and the Church must give it priority. Religious values are at the heart of culture's creative energies, and the family should be a fountain-head for every true cultural development. Evangelisation is neither solid nor realistic if it does not imbue culture; and a culture is neither genuine nor permanent if it does not involve the family; indeed it has the profoundest influence on education especially during a child's formative years.

Belonging to a Religious Institute primarily engaged in the apostolate of youth and therefore committed to give every support to parents in their educational duties, I feel obliged to table a number of disturbing facts. I limit myself to a few of the more important ones, since already other addresses have made mention of them.

a) First of all, there are certain limitations in even the best of families in respect of culture — especially in these days of accelerated social movements when ideological pluralism has swamped educational institutions.

b) There is a sad lack of pedagogical and religious preparation in the case of many married folk regarding their duties in the field of education. For an ever-increasing number these duties are vague or too burdensome or even unknown.

c) The widespread social breakdown of the institution of marriage has had disastrous negative effects on the children: increasing numbers are left to their own devices or subjected to the brainwashing of the enslaving ideologies in vogue.

d) There is a vast cultural upheaval going on (GS speaks of a “new humanism”) and it clamours for creativity. We have entered a dynamic era of mighty changes brought about by the “signs of the times.”

e) Cultures being everywhere subjected to new and powerful influences have impinged on one another, with the result that the somewhat inert stability in various cultures is undermined, and an exaggerated importance is given to technical progress in industrialised society. We see the spread of daring ideologies that dominate public opinion and bring about a bewildering cultural pluralism.

f) Even the most sincere and enlightened efforts of Christian families to educate their children in the faith seem to be suddenly frustrated as they enter their teens, and especially when they are at secondary school in an environment that negates religious values.

The first impression is that the family is powerless against this cultural storm, and pastoral efforts in evangelisation are disappointingly foiled.

In presenting this brief résumé of disturbing facts, I wish to put forward three important objectives for the Synod regarding the efficient evangelisation in the family.

#### **1. Importance of culture in society and in the family**

The Church's evangelising must give special importance to the cultural area. Faith and liturgy that do not fit in well with cultures will only bring about a rupture between

Gospel and life. This point has already been well aired in other addresses.

Of particular importance in the evangelisation of a culture is the attention given to the young in their developing years. Right from infancy they should have the example of a good family life and play an active part in it; and they should receive a gradual, enlightening and well-reasoned education in the faith, with the help of specially qualified teachers. In this way will they grow up equipped to deal with the problems of cultural pluralism.

Evangelisation of culture calls for a critical and constructive revision of the whole educational system in both State and Church, and this renewal warrants true priority.

## **2. Educational planning for the joint apostolate**

Mother Church has an irrevocable duty to educate the young in faith during their tender years and she is enriched with a wealth of charisms in the various Institutes who specialise in education. These latter have been raised up by the Holy Spirit to substitute for the many parents who cannot or will not shoulder their responsibilities.

Vatican II has called Religious Superiors and Bishops to a renewed pastoral understanding of the emerging culture. Recently the Holy See published a particularly important

document, "Mutuae Relationes"; and if it were put into practice, an immense amount of potential and energy could be channelled more effectively into the solving of this grave family problem of cultural evangelisation.

It is well to remember that renewal according to the ecclesiology of Vatican II is especially important for us Religious Superiors, for our confreres and sisters; and also for the bishops and diocesan clergy. Renewal must come from within the ecclesial community, not only in co-ordinating the various educative charisms that can achieve so much, but also in dialogue and collaboration between parents and the Church's educators.

## **3. Social teaching of the Magisterium with updated critical revision of its teaching regarding the State**

We know that culture is one of the bases of politics and that the family should be the indispensable cell that builds up society. But if the State rules according to twisted ideologies, and if it acts not as a servant but as a master, then certain results must follow: the family is deprived of its rights and duties and is subjugated to political or economic interests, and culture is tainted by ideological power politics.

One of the urgent needs of the Church today is the reinstatement and bolstering of its social teaching. I would consider it particularly

important to revise its teaching on the services and limitations of the State in regard to culture, especially in the educational area. This is a priority job in these times of cultural upheaval, and perhaps it has not been sufficiently studied as yet. It would certainly be a great help to the family in its educative obligations.

### 5.3 Brother Rueda at the Synod

**Paper presented by Brother Basil Rueda, Superior General of the Marist Brothers, at the Episcopal Synod, 23 October**

*Most Holy Father, Your Eminences, Most Rev. Bishops, V. Reverend Fathers and all present at this Synod:*

I wish to express my gratitude for the invitation to be present at this Synod, and to state my reactions to it. Without mandate or claim, I am presuming in this address to represent and speak on behalf of all Religious, men and women, who have consecrated their lives in some form or other to Christian education.

I am here not by virtue of any merit in myself or my Congregation, but because of my life and mission as a religious educator in the Church.

Among the many excellent addresses I have heard in this hall, I was most deeply impressed by the impelling relevance, insight and earnestness in the papers regarding education of the young and the neglected — the papers presented by

representatives of Don Bosco, de la Salle, Calasanz, Champagnat and so many other founders and foundresses who gave their lives to this great cause.

This insight seems more important today than ever, given the widespread pastoral challenges and the sad situations outlined by the bishops present.

I wish to make three practical points.

1. *The necessity for action and renewal.*
2. *The necessity for co-ordination.*
3. *The necessity for special activity.*

#### 1. The necessity for action and renewal

Let us be realistic. We have been presented with a glorious ideal of the family, urging it to live in faith, in pure and noble love, in generous acceptance of children and responsibility in educating them: in short, in family and conjugal holiness. We have also heard of the crude reality of billions of families who live without faith, without ideals, as one-parent families, and so on. In the face of the great rift between the reality and the ideal, there are two hopeful signs.

a) The small minority of excellent families, of whom we have a select representation among us at this gathering.

b) What we have called the

"ductus paedagogicus", which is something of prime importance, but which is more easily named than described (and especially difficult to achieve).

As one of the components and representatives of this "ductus paedagogicus" I would make this point about Christian educators and the initiatives and institutions their loving efforts have achieved in the Church: they are always of a *complementary* nature, and often only a *substitute*.

One who is aware of modern conditions of life especially in the big cities, the profound changes wrought by urbanisation and technology, the cultural evolution, the thinking of the media, knows how difficult it is for even good families to give an adequate Christian education to their children. Given these facts, and given the fact also that in many countries 40% or more of the population consists of youngsters, there is no bias or exaggeration in affirming that the Church, the family and society have a very real need of the apostles of education, the apostles of youth.

A statement from the Church encouraging and stressing the importance of this educative-vocation would be a great comfort to us educators: we really wish to be the pastoral means of Christian education, of culture and faith and of a loving and intimate education of the young.

But this is not enough. Our industrialised and specialised society, its competitive spirit and all-pervading secularism, its academic and bureaucratic demands, and the influence of the trade unions — all these conditions have greatly complicated the work of educators; and more is needed than a statement reaffirming the validity of our vocation and our institutions. We need in addition a courageous exhortation for renewal in educators, in education and in the Catholic school; that is, an exhortation to recapture the love, the virtues, the savoir-faire and the enthusiasm of our founders; an exhortation for a courageous assessment of our values and activity-priority according to our pastoral and educative capacity; an exhortation that our apostolic efforts include and even give preference to the humbler folk, especially those who, for economic, intellectual, psychological or other reasons, have no one to care for them; an exhortation for the renewal of the Catholic school to retrieve its proper character, its pastoral and pedagogical activity.

## 2. Necessity for co-ordination

Modern life and cities in a state of "galloping urbanisation" necessarily lead to specialisation and individualism; and this happens also in pedagogical and pastoral areas. The Church goes one way, the family

another; and the Catholic school often chooses a path independent of both.

Of course there are cases of excellent pastoral integration; but the cases of separatism are all too frequent.

It has always been necessary to have co-ordination between Church, family and school; but today it is more necessary than ever.

I should like to exemplify my argument from an experience in my own country. I have no desire to assess or pass judgement on political or ecclesial policies; I only wish to demonstrate the importance and efficacy of co-ordinated action, especially when times are difficult. In the thirties in my country the Government opted for an educational system ideologically unacceptable to the Church. Pastors, families and educators rejected the system unequivocally, and their refusal took a positive and very effective turn. Catholic educators organised an underground Christian education. The Church stood by them and collaborated; parents made their houses available, well aware of the risks they ran; and their children continued their education in these underground groups. There was no academic recognition; and the insecurity, persecution and limitations were borne with joy, generosity and wonderful solidarity in those "schools of silence." There are at least two

witnesses here present of those days: Bishop Raphael García and myself.

This situation obtained for some years till finally the State recognised the *de facto* situation. Much good resulted from those tough times.

Thus I view with great satisfaction the Synod's proposal that parents be invited to take an active part, as far as possible, in all the various ups and downs of their children's education.

May I recommend that in the forthcoming document on the family the Church invite all families to form Christian educative communities as an indispensable condition for the Catholic school.

### **3. Necessity for special activity**

The Synod has proclaimed a number of fundamentals in God's plan for the family: they are absolutely essential if families are to cope with modern conditions. It is my belief that, in general, Christian educators and Catholic educational institutions (I refer to education that is systematised) are a long way from coping adequately with these basic principles: I refer to educative formation for love, for the acceptance of children, for genuine family life. We have been too taken up with other priorities and pressing matters and have not trained our educators to be sufficiently aware of this specific area. We have studied and presented

it in a manner that is too "scientific" (please excuse the word), and it therefore falls short of the expectations, the beauty and the requirements of God's plan.

I have personally resolved that in my Congregation, in its various institutions, among my confreres and other educators I am in contact with, I shall do all in my power to build up an acute awareness of this duty to educate for genuine family life; and I shall encourage a specific response to that duty: viz., to channel our service in a special way towards those from broken or divided families, those who are deprived of love and important family virtues, those who are poor, the nobodies of society, the untalented, the handicapped; for they have a greater need of our help. We can show them the paternal face of God, the loving tenderness of the Church, mother and educator. In this way we shall shoulder our responsibilities as the "ductus paedagogicus" that has been such a sensitive issue in this Synod.

**5.4 Beatification of Don Orione**  
**Two letters from Father Viganò**  
**to the Superior General**  
**of Don Orione's Congregation**

Very Rev. Father Ignatius Terzi,  
 Superior General,  
 Piccola Opera  
 della Divina Provvidenza,  
 Via Etruria 6, Rome

*Rome, 11 August 1980*

*Very Rev. Father,*

From the Vatican Press and Radio I was already aware of the date of the beatification of the Venerable Don Orione; however, I was genuinely pleased to receive your note dated 10 July in which you informed me officially of the happy event.

Don Orione always considered his three years with Don Bosco as "a happy period of his life"; and he was one of the six young lads who, on the morning of the 29 January 1888, offered their lives for Don Bosco's recovery. This links Don Orione to the Salesian Family in a very special way.

The joy of the members of your Congregation is shared by all Salesians; they express their admiration for your Founder and look on his saintly life with a certain nostalgia.

The 26 October will be an unforgettable date in the annals of your Congregation. Please accept my best wishes and the assurance of my prayers that your work will grow and flourish.

Yours in Christ,

EGIDIO VIGANÒ

*Rome, 20 October 1980*

*Dear Father Terzi,*

I have thoroughly enjoyed reading No. 8 of your Congregation's monthly review dedicated to the beatification

of your Founder, especially the section that describes his character.

Don Orione is our first past pupil to be accorded the honours of the altar.

As I wrote in my last letter to you on 11 August, we Salesians share your joy in a special way on this grand occasion. The new Beatus is a shining star in the Church of our times; he is the magnificent product of a genuinely Christian apostolate and pedagogy.

Again my brotherly congratulations, dear Father. May your Founder's beatification inspire the members of your Institute to even greater efforts in carrying out in their holy apostolate Don Orione's most relevant message:

"We must go forth and conquer all peoples with brotherly charity: it is charity that will save the world" (Letter of 7-735).

Sharing your joy,  
Yours fraternally,

EGIDIO VIGANÒ

## 5.5 Appointments

1. The Osservatore Romano of 13-11-80 reported the appointment of Father JORGE MEINVIELLE as Bishop of the diocese of Concepción de Tucmán, Argentina.

Bishop Meinvielle was born at Buenos Aires on 3 November 1931. He made his first profession as a

Salesian on 31 January 1949 at Morón, Argentina, and after priestly ordination at Ramos Mejía on 23 November 1958, he was Rector for seven years, then vice-Provincial of the Buenos Aires Province, and finally Provincial of the Córdoba Province from 1974 till early this year.

2. Father LUIS FELIPE GALLARDO MARTÍN DEL CAMPO has been appointed Provincial of the Province of Our Lady of Guadalupe, Mexico; he succeeds Father Gurruchaga, who is now Provincial of the Peru Province.

Father Gallardo was born at Irapuato on 12 December 1941, entered the Salesian College of St Peter Tlaquepaque in 1951, and began his novitiate in 1957 at Coacalco. After his philosophical studies at Chapalita (1958-1962) he studied theology at Turin (1964-1968) and obtained a licentiate in Rome. Back in Mexico he was made Rector and Master of Novices at Coacalco and was appointed a Provincial Councillor in 1973.

## 5.6 Fondo Don Bosco

(Don Bosco documentation)

The Salesian Central Archives has finished microfilming documents regarding Don Bosco and the early days of the Congregation and has drawn up a printed catalogue to facilitate the tracing of each single

document. The catalogue is now on sale under the title "Fondo Don Bosco: Microschedatura e Descrizione."

This is no book for armchair reading: it is a catalogue for study and research and is to be used in conjunction with the documents, facilitating location and consultation.

A first impression might be given that such documentation would be of interest only to a limited number of researchers. In fact it is of interest to all confreres. It provides irrefutable proof of the historicity of our rich Salesian heritage found in extended narrative form in such books as the *Memorie Biografiche*. A quick glance at this imposing collection of material is sufficient to refute the wide-spread myth that Father Lemoyne destroyed the documents after writing his volumes of the *Memorie Biografiche*. The facts

found in "Fondo Don Bosco" make argument on this point quite unnecessary.

1) There are a limited number of copies of "Fondo Don Bosco" at the Central Salesian Archives. The catalogue is available at L. 20.000 (about US \$ 20.00).

2) The microfilms are also available either in *groups of sheets* or *separate sheets*. Each single sheet (containing 60 documents) costs L. 2.000 (about US \$ 2.00).

3) For Houses and Provinces outside Italy orders should be made through the Provincial or Provincial Economist.

4) Orders should be forwarded to *Archivio Salesiano Centrale, via della Pisana 1111, 00163 Roma, Italy.*

## 5.7 Deceased confreres

"We keep alive the memory of all confreres now asleep in the peace of Christ. Their remembrance is for us a stimulus to continue faithful in our mission" (Const. 66).

**L BAILONI Luigi (CIL)**  
aged 80

* Vigolo Vattaro (Italy)	30-12-00
Santiago (Chile)	10-2-29
† Santiago (Chile)	6-9-80

**P BAJON Zygmunt (PLN)**  
aged 58

* Smigiel (Poland)	27-2-22
Czerwinski (Poland)	2-8-47
Oswiecim (Poland)	24-6-55
† Poznan (Poland)	17-8-80

**L BULLERI Dino (ILT)**  
aged 36

* Volterra (Italy)	5-11-14
Varazze (Italy)	16-8-40
† Alassio (Italy)	17-9-80

<b>P CABALLERO Angel</b> (SCO) aged 78	* Málaga (Spain) 2-7-02 S. José del Valle (Spain) 12-9-19 Seville (Spain) 20-12-30 † Granada (Spain) 9-8-80
<b>P CAPPELLI John</b> (ICE) aged 71	* Tirano (Italy) 31-12-08 Villa Moglia (Italy) 8-9-32 Turin (Italy) 2-6-40 † Agliè (Italy) 21-8-80
<b>P CECCHETTI Albano</b> (GIA) aged 82	* Adria (Italy) 6-8-98 Este (Italy) 14-9-24 Bologna (Italy) 20-9-30 † Beppu (Japan) 22-7-80
<b>P DAL MASO Eligio</b> (MOR) aged 73	* Schio (Italy) 9-12-06 Cremisan (Palestine) 8-11-29 Bethlehem (Palestine) 10-7-38 † Bethlehem (Palestine) 7-8-80
<b>L DANIELETTO Attilio</b> (INE) aged 69	* Sampeyre (Italy) 19-10-11 Usaquén-Bogotá (Colombia) 3-2-40 † Intra (Italy) 15-10-80
<b>P EIGNER Johann</b> (AUS) aged 77	* Ilz (Austria) 5-2-03 Ensdorf (Germany) 15-8-28 Benediktbeuern (Germany) 4-7-36 † Vienna (Austria) 30-10-80
<b>P FERNANDEZ Adolph</b> (ABB) aged 44	* Oriente (Argentina) 20-8-36 Morón (Argentina) 31-1-54 Buenos Aires (Argentina) 15-9-63 † Tornquist (Argentina) 7-9-80
<b>P FERNANDEZ Julián</b> (SMA) aged 93	* Reocin de los Molinos (Spain) 20-6-87 Madrid (Spain) 20-9-06 Ciudadela (Spain) 19-9-14 † Madrid (Spain) 8-8-20
<b>P GLAB Kazimierz</b> (PLE) aged 75	* Debica (Poland) 20-5-05 Klecza Dolna (Poland) 9-8-23 Cracow (Poland) 29-6-33 † Roanystok (Poland) 19-10-80
<b>P GODDIJN Omer</b> (BEN) aged 70	* Sijsele (Belgium) 18-9-10 Groot Bijgaarden (Belgium) 2-9-39 Oud Heverlee (Belgium) 2-2-47 † Ghent (Belgium) 9-10-80
<b>P GORTZ Wilhelm</b> (GEK) aged 61	* Essen (Germany) 27-10-19 Ensdorf (Germany) 4-8-40 Benediktbeuern (Germany) 29-6-51 † Kassel (Germany) 11-11-80

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| <p><b>P HEINZ Peter</b> (GEM)<br/>aged 79</p> <p><b>L HERNANDEZ Dario</b> (MEM)<br/>aged 75</p> <p><b>P LEBAR Ignac</b> (JUL)<br/>aged 68</p> <p><b>P LEONARD Louis</b> (BES)<br/>aged 69</p> <p><b>P MANZAROLI Marino</b> (ICE)<br/>aged 58</p> <p><b>P MEDINA Marcelino</b> (PAR)<br/>aged 72</p> <p><b>P MENEHINI Elvio</b> (IRS)<br/>aged 55</p> <p><b>L MIGNUCCI Alessandro</b> (IRS)<br/>aged 71</p> <p><b>L NEGRIN Joseph</b> (IVE)<br/>aged 79</p> <p><b>P OONINCKX André</b> (OLA)<br/>aged 85</p> <p><b>P PEDRONI John-Baptist</b> (MEM)<br/>aged 90</p> | <p>* Borg (Germany) 26-9-01<br/>Unterwaltersdorf (Germany) 18-8-20<br/>Turin (Italy) 9-7-28<br/>† Waldwinkel (Germany) 31-8-80</p> <p>* La Mesa de Cristo Rey (Mexico) 1-3-04<br/>Coacalco (Mexico) 16-8-57<br/>† Mexico City (Mexico) 5-2-79</p> <p>* Mala Polana (Jugoslavia) 1-4-12<br/>Estoril (Portugal) 24-9-36<br/>Estoril (Portugal) 16-3-46<br/>† Kapela (Jugoslavia) 6-8-80</p> <p>* Mirwart (Belgium) 2-8-10<br/>Groot Bijgaarden (Belgium) 8-9-34<br/>Oud Heverlee (Belgium) 31-1-43<br/>† Ixelles (Belgium) 12-1-80</p> <p>* Rimini (Italy) 18-12-22<br/>Villa Moglia (Italy) 16-8-40<br/>Turin (Italy) 3-7-49<br/>† Colle Don Bosco (Italy) 24-9-80</p> <p>* Villa Maria Auxiliadora (Paraguay) 9-3-08<br/>Montevideo (Uruguay) 22-3-31<br/>Córdoba (Argentina) 26-11-39<br/>† Asunción (Paraguay) 7-6-80</p> <p>* Vallonara (Italy) 24-3-25<br/>Villa Moglia (Italy) 16-8-43<br/>Monteortone (Italy) 29-6-54<br/>Rome (Italy) 18-10-80</p> <p>* Genzano (Italy) 4-11-09<br/>Genzano (Italy) 3-9-31<br/>† Rome (Italy) 24-1-80</p> <p>* Monticello (Italy) 4-10-01<br/>Este (Italy) 12-9-27<br/>† Mogliano Veneto (Italy) 3-9-80</p> <p>* Breda (Holland) 17-1-95<br/>Groot Bijgaarden (Belgium) 24-8-30<br/>Bogotá (Colombia) 4-12-38<br/>† Bonheiden (Belgium) 1-11-80</p> <p>* Villa di Chiavenna (Italy) 18-2-89<br/>Fogizzo (Italy) 15-9-06<br/>Mexico City (Mexico) 21-5-16<br/>† Mexico City (Mexico) 12-10-79</p> |
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<b>P PERDONA Oreste</b> (IVO) aged 65	* San Michele (Italy) 14-6-15 Este (Italy) 22-8-80 Turin (Italy) 2-6-40 † Este (Italy) 7-8-80
<b>P PEIRERA Felipe</b> (POR) aged 73	* Vilar do Cadaval (Portugal) 22-4-07 Poiars de Régua (Portugal) 23-9-32 Turin (Italy) 2-7-39 † Funchal (Madeira) 11-4-80
<b>P PREUSS George</b> (GEK) aged 71	* Szczecin (Poland) 22-7-09 Ensdorf (Germany) 2-8-31 Augsburg (Germany) 4-2-40 † Berlin (Germany) 4-11-80
<b>P RANDI Vincent</b> (CIN) aged 72	* Voltana (Italy) 10-6-08 Castel de' Britti (Italy) 21-9-24 Hong Kong 15-7-34 † Macau 27-8-80
<b>P RIZZINI Mario</b> (ECU) aged 42	* Magno Val Trompia (Italy) 25-5-38 Montodine (Italy) 16-8-55 Santiago (Chile) 13-8-66 † Magno Val Trompia (Italy) 15-11-80
<b>P SCHMIDT Anton</b> (AUS) aged 76	* Vienna (Austria) 15-3-04 Ensdorf (Germany) 12-8-21 Turin (Italy) 9-7-28 † Vienna (Austria) 27-9-80
<b>P SEU John</b> (IRS) aged 74	* Villaputzu (Italy) 14-1-06 Amelia (Italy) 25-8-35 Sao Paulo (Brazil) 8-12-44 † Rome (Italy) 29-6-80
<b>P SILVA Francisco</b> (BSP) aged 76	* Taubeté (Brazil) 3-8-04 Lavrinhas (Brazil) 28-1-25 Turin (Italy) 9-7-33 † Campinas (Brazil) 21-10-80
<b>P SINISTRERO Vincenzo</b> (RMU) aged 83	* Diano d'Alba (Italy) 31-1-97 Turin (Italy) 15-11-14 Turin (Italy) 23-9-22 † Rome (Italy) 6-11-80
<b>P SOLZBACHER Karl</b> (GEM) aged 80	* Oberhausen (Germany) 2-2-00 Ensdorf (Germany) 15-8-26 Würzburg (Germany) 17-3-34 † Benediktbeuern (Germany) 11-10-80
<b>L de SOUSA Paulino</b> (BBH) aged 85	* Barra Mansa (Brazil) 16-7-95 Lavrinhas (Brazil) 28-1-24 † Niteroi (Brazil) 7-10-80

**P TORELLO Faustino (INE)**  
aged 58

**P UCEDA José (SMA)**  
aged 64

**P VIECELI Luigi (ILT)**  
aged 90

**L VIGANEGO Lazzaro (ILT)**  
aged 81

**P VINCK Marcel (AFC)**  
aged 58

**P ZAMPESE David (IVO)**  
aged 74

**P ZUCCONI Gabriel (IRS)**  
aged 61

* Nizza Monferrato (Italy)	4-12-21
Borgomanero (Italy)	16-8-40
Bagnolo Piemonte (Italy)	2-7-50
† Muzzano (Italy)	19-9-80
* Posadas (Spain)	5-8-16
S. José del Valle (Spain)	8-9-34
Madrid (Spain)	19-6-43
† Jerez de la Frontera (Spain)	31-7-80
* Fonzaso (Italy)	13-1-90
Foglizzo (Italy)	15-9-09
Parma (Italy)	26-5-18
† Fiesco (Italy)	29-9-80
* Genoa (Italy)	6-5-99
Villa Moglia (Italy)	18-9-27
† Genoa (Italy)	13-11-80
* St. Truiden (Belgium)	11-5-22
Groot Bijgaarden (Belgium)	2-9-42
Oud Heverlee (Belgium)	6-5-51
† Stavelot (Belgium)	24-11-80
* Sesto al Reghena (Italy)	21-11-06
Este (Italy)	15-9-25
Mogliano Veneto (Italy)	26-6-32
† Negrar (Italy)	27-3-80
* Pistoia (Italy)	11-5-19
Varazze (Italy)	17-10-41
Bollengo (Italy)	1-7-51
† Rome (Italy)	5-2-80

