



acts

of superior council

year LXII - october december 1981

N. 302

**official organ
of animation
and communication
for the
salesian congregation**

**ROMA
DIREZIONE GENERALE
OPERE DON BOSCO**



acts

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

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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1. LETTER OF THE RECTOR MAJOR

Father Egidio VIGANO'

« **THE CHALLENGE OF THE MEDIA** » - The Salesian mission and the media - Mass media: a new way of being present - Don Bosco, man of the media - Understanding the social and cultural changes we are involved in - Practical requirements for the Salesian - Ways and means of evangelising through the media - Formation for the media - Salesian information - Social communication involves us all - Conclusion.

Dear confreres,

My greetings to you and all friends of the Salesian Family. I am writing to you from the 17th General Chapter of the Daughters of Mary Help of Christians.

The Chapter was officially opened on 15 September after a week's retreat which I had the pleasure of preaching as an expression of my service as Rector Major. The centenary of *Don Bosco's Dream of the Diamonds* occurred during that week and I made it the burden of my talks to the 150 capitulars, reflecting together on the Salesian spirit represented by the Personage of the Dream.

Our Sisters are engrossed in preparing the definitive version of their Constitutions. In mid-October they will elect their Mother General. Let us all as individuals and as communities offer prayers and sacrifices for them as they continue in their important work.

The General Chapter of the Daughters of Mary Help of Christians is a significant event in the life of the Church and is of special importance for all Don Bosco's Salesian Family. Let us give them our constant and generous backing as brothers in the Lord.

THE CHALLENGE OF THE MEDIA

The Salesian mission and the media

During my recent journey in South America I was given a photocopy of an intriguing unpublished letter written by Don Bosco to Don Lasagna in 1877. It is reproduced in these Acts in the Document section, page 80, and is indeed a confirmation of the extraordinary and creative concern our Father had for that section of the media dealing with the printed word.

Towards the end of last June I was able to take part in the international seminar held at Turin for the formation of Salesian personnel in our publishing houses. It was an event that set me thinking seriously on what our last two General Chapters said regarding the importance of the media in our apostolic activities.

I also reflected on the pastoral instruction *Communio et Progressio* of May 1971, and what was discussed by the Superior Council and inserted into the *Ratio* regarding this important matter.

Hence I see great advantage in speaking to you on the *importance we should give the mass media in our life and mission as Salesians*. The media have always played an important part in Salesian activities, and Don Bosco and his sons have been deeply involved in using their various forms for the evangelisation and social development of the young, the working classes and the missions. However, today we must do much more in this field and prepare more extensively for the future. We need a "*new Salesian presence*" in the media, for their impact on the world is continually on the

increase. GC21 reminds us that the media "have a vast and disproportionate power to persuade, a power that enhances their message for good or for ill. The media are becoming ever more a massive educating influence, shaping and creating cultures. They produce and broadcast a mass of information that sets the basis for new life-styles and new criteria for judgement. The incisive force and ever-growing penetration of the media have made them a true and authentic alternative educational process for whole populations throughout the world, especially the young and poor".¹

1. GC21 148.

The accelerated progress of the last few years has also made the media the main dictator of public opinion: indeed *the media "play a decisive role in shaping culture, social life and the mores" of whole nations.*²

2. *ibid.*

Now we are well aware that our Salesian mission is closely linked with cultural matters: the whole of our evangelising activity lives and develops within the ambit of culture; our humble work in the Church is geared to overcome the dramatic cleavage that now exists between Gospel and culture.

It is urgent that we set about imbuing with the spirit of Christ these positive and negative values that are forming the minds of the people. The signs of the times are ever new and the media blaze them abroad; furthermore, they have a bearing, even a permeating effect, on matters pertaining to our faith.

On the other hand, the *mission of Christ* and the deposit of faith are by their very nature *matters to be communicated.*

Christ is the Word and Image of the invisible God and became man to *communicate* to the world a grand and concrete project of liberation and love

for all men. "He revealed himself as the perfect communicator; he spoke as one who lived the very lives and realities of his people".³ Christ's capacity to communicate involved the very sacrifice of himself for love — on the cross, in the eucharist, in all the sacraments. The content of his communication we call *Revelation*, and it is not a doctrinal scheme of abstract profundity but consists of facts, persons and events that go to make up the concrete and objective good news we call the *Gospel* — that powerful guide of our lives and our principles.

The whole mission of the Church is to communicate this Good News, and this is why she is called the *Evangelising Church*. The Apostles are the agents of this mission; they are the Church's communicators. "Go, proclaim the Good News to all creation", Christ says,⁴ and St Paul adds, "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news'." ⁵

To evangelise means to be communicators of the Good News; and this calls for suitable language, a deep and exact knowledge of the News, dedication to communicate it for its intrinsic value, and the art of stirring up the public's interest.

Mass media: a new way of being present

Vatican II appeals to us to read the signs of the times. As we look about us and compare our modern times with past centuries (or even with the last decade) we cannot but be struck by the vast

3. *Communio et Progressio* 11.

4. Mk XVI 15.

5. Rom X 14-15.

transformation in the lives of both individuals and society. There are many causes for this transformation, and one of them is the accelerated and incisive influence of the media.

We are all involved in this phenomenon as individuals, but we are even more involved because of the ever-growing and sometimes disastrous effect the new situation has on the very ones for whom we work — the young and the poor.

However, we must not stop at theorising: our Salesian sense of responsibility must urge us on to discover more up-to-date ways of tackling the problem; we must look for new pastoral tactics, search for a *new presence*. *Indeed this a practical area needing urgent attention and is one of the new presences spoken of in the last two General Chapters.*

Planning a *new presence* for our apostolic activities requires an ability to read the signs of the times and a clear understanding of the basic tactics that influence culture.

We cannot afford to live in an ivory tower, to be passive onlookers, to carry on as though the structures of society have not been changed. If we wish to be up-to-date with modern man whom we are called to evangelise, our prime effort must be to get to the bottom of the forces that are behind today's cultural upheaval.

We must realise that we are dealing with *a phenomenon that is still in the melting pot and lends itself to research, to inventiveness and to new ideas.* With the humble attention of those who note the media's continual improvements, we are invited to study these ever more perfect techniques so as to make active and courageous use of them in our apostolic and educative activities. We can make the most of their creative ways of communicat-

ing so suitable for today, and also be ready to exploit the developments of tomorrow.

Don Bosco had an open and courageous attitude towards the media and this should be an encouragement to us. In his day the *mass media* and the printed word; but he grasped its vital importance and was in the vanguard in exploiting all its possibilities. Let us take a brief look at the way he made the press a docile and efficient means in the achieving of his pastoral aims.

Don Bosco, man of the media

Don Bosco allowed his life to be invaded by the media of his times, from their simplest to their most developed forms. He was ever ready to "tune in" and then "transmit" to others.

He was a *good receiver*, keen to know what was going on in the world, an avid reader, a book-lover — and he had a retentive memory. He was also a *good communicator*. He began from his earliest years to use the simplest means of communication, relating to his playmates what he had read, repeating the parish priest's sermons, and reading popular books to grown-ups as they gathered in the warmth of the stable during the winter season. In later years he was to invent for his boys the medium of the "Goodnight" as a friendly occasion for passing on family news.

Don Bosco was also an *author*, his first book being written when he was twenty-nine years of age. (This is remarkable when we remember that the young country boy from the Becchi had made a notably belated arrival at Chieri to finish his much interrupted elementary schooling at fifteen years of

age!) He soon became a versatile writer, graduating from newspaper articles to books, biography, history, hagiography, drama, popular science, religion and the then fashionable apologetics. He had a preference for a practical narrative style.

Don Bosco was a prolific writer. The recent facsimile edition of his published works fills 37 large volumes, and his writings number in all 1174. He was well-read and much in demand. Many of his books were reprinted and he was also responsible for quite a series of best-sellers.

For his spiritual family he initiated his *Salesian information circulars*. In 1867, when his helpers numbered 44 and had not yet received the approbation of the Holy See, he had his circular letters triplicated and sent regularly to the three houses of the Congregation. They developed into today's *Acts of the Superior Council*. A decade later Don Bosco transformed his *bibliography news-sheet* into the *Salesian Bulletin* so that his Co-operators and friends could keep abreast of Salesian activities throughout the world.

The saint's very modern interests and energies soon graduated from writing to publishing. His publishing establishment ran the whole gamut from the manufacture of paper to the finished book (he had acquired a paper mill at Mathi Torinese). He organised a pool of authors, arranged for type-setting, printing and publishing houses to be set up, and even devised a circulation network.

At 34 years of age *he ventured into journalism*. In 1849 he undersigned 61 issues of *Amico della Gioventù, giornale politico-religioso*; it ran for eight months. The new rage of the day was to market *book series* and Don Bosco seized on the concept for his publishing establishment, organised his own

various *series* and sold hundreds of thousands of copies. *La Biblioteca della Gioventù* was a series of 204 volumes and topped the million mark; the *Catholic Readings* series exceeded 2,000,000 titles during the saint's lifetime, and in its first half-century reached 9,200,000.

Our Founder also had great success with *periodicals* such as the already-mentioned *Catholic Readings* and the *Salesian Bulletin*. The latter was printed in three languages during his lifetime (and nine while Don Rua was Superior General). The *Catholic Readings* had much in common with the modern pocket booklet: small periodic editions at low cost, available over the counter or by subscription. Don Bosco certainly was well ahead of his times. But what really counts is that he made use of the media as a *means for achieving his educative project*, using the various forms for the Christian and human development of the young in need, the masses and the missions.

- *For the young* he wrote school texts (*Bible History*, *Church History* and *History of Italy*), prayer books (such as the *Giovane Provveduto*), formative books (biographies of many outstanding students and many simple pamphlets on spiritual matters), and books for recreation and the stage. It was for the young that he had ventured into journalism with his *Amico della Gioventù*.

- *For the general public.* At 31 years of age Don Bosco had already written for the man on the land his *Oenology in Italy*. Three years later his *Decimal System* appeared for artisans and country people. Indeed there followed a veritable flood of books for the general public, ranging from sacred to secular, from his *Recreational Readings* series to

his *Series for Workers* and the popular almanac *Galantuomo*.

It was natural in Don Bosco to attract followers and so *it was only to be expected that his sons should follow in his footsteps*. Many of his early Salesians were writers, or at least found time amidst their multiple labours to produce some worthwhile volume. Among those who could be ranked as more or less full-time writers were Lemoyne (his biographer), Bonetti (editor of the Salesian Bulletin), Barberis, Francesca, Trione and Cerruti.

Don Bosco saw a special place in the media for his Salesian brothers. For an activity with so many lay aspects, this work was eminently suitable for his lay confreres. They became his directors in printing and book-binding establishments, book-shops and publishing houses — in varying degrees of importance. Some were writers too. The media proved a fitting vocational achievement for them.

Thanks to an organised and combined effort, the Salesian press found its way into many places with its serene message of the Gospel and social development.

There is much to learn from this general picture.

Don Bosco was a man of the media — which in practice meant the printed word in those times. He took the situation in hand and tamed the media into docile and efficient instruments for the realisation of his apostolic plans.

In the face of this attitude and the constant and daring activities of our Father, two queries spring to mind: *Why and how did he commit himself to this task?* These are challenging questions. The *why* sheds light on our mission. The *how* is a spur to our spirit of initiative in dealing with modern situations.

Of particular significance in this regard is Don Bosco's circular sent to the houses on the Feast of St Joseph 1885 just before he left for France. In it he dilates on the spread of good literature and refers to this apostolate in the following statements. "The spreading of good books is one of the most effective means of sustaining the kingdom of Christ in so many souls." *"It is one of the principal aims of our Congregation."* "I beg and implore you not to neglect this most important aspect of our mission." "This was one of the main tasks given to me by God, and you know I felt duty bound to throw myself indefatigably into this apostolate despite my many other commitments." "Rest assured, my dear sons, that if you too are diligent in this apostolate, the Lord will shower his choicest blessings on you and your boys."⁶

6. Epistolario IV pp 318-321.

Don Bosco's reasons (the *why*) for his commitment to the media are quite clear — and more relevant today than ever. We are dealing with "a most important aspect of our mission".

Our Founder's methods (the *how*) are specifically linked to the printed word, in keeping with what was possible in his day.

The circumstances of Don Bosco's activities obviously do not mirror our situation today. We are faced with the dizzy heights of achievement of the modern manipulators of culture. The printed word is still of great importance, but is only a restricted area of our modern media. *By today's standards the ways and means available to Don Bosco were limited indeed.* The printed word could be viewed as a kind of introduction, quite adequate in Don Bosco's time; but we today must review and widen the horizons according to the new demands of our modern means. It is important that we

apply ourselves with the same dedication, daring, intelligence and constancy as did Don Bosco.

To achieve this we must cultivate that flexibility of mind that characterised his spirit of initiative.

Understanding the social and cultural changes we are involved in

Following the example of our Father we too must strive to understand what is happening about us, in order to play our part efficiently and courageously in the building up of a new culture that is open to the spirit of the Gospel.

We read in *Communio et Progressio* that "among the marvellous technical inventions that foster communications among human beings, Christians find means that have been devised under God's providence for the encouragement of social relations during their pilgrimage on earth. These means in fact serve to build up new relationships and fashion a *new language* which permit men to know themselves better and to understand each other more easily".⁷

7. CP 12.

In this regard we must realise the colossal steps made in the last few years in the means of communication.

According to Marshall McLuhan (and using his curious new vocabulary), man issued forth from his *tribal phase* of communicating mainly by the spoken word to enter the *Gutenberg galaxy* of the printed word, and then the *Marconi galaxy* of telecommunication. He has now progressed to a *cosmic or global village*, a world that the ever-growing facility of communication has reduced to the dimension of a small village. The speed of oral communication in a tiny village of years ago is now matched on a world

scale. *Man today is no longer ignorant of what is going on around him or indeed throughout the whole world.* In one way or another his imagination is affected by events of all kinds: large-scale catastrophes, social conflicts, wars, sporting events, cultural changes, the doings of people of good or evil repute — right down to the sheerest drivel that parades as news, or the latest bilge regarding the current film star.

Distance is no longer an obstacle; everyone is our neighbour and can have access to our living room.

Mass communication possesses its own peculiar language, novel and fascinating; it is also the purveyor of both positive and negative values — about which there is always lively debate.

The facts, ideas and perspectives of the media touch us closely for the reason that modern communicating methods take such a grip on the public and on our youngsters: their very personality-development is affected; so also are their basic life-principles, their attitude towards God and their fellowmen, their very vocation in life. Let us take a brief bird's-eye view of the effects of mass communication on our charges (and for that matter, on us too).

People are bombarded with a barrage of messages of all kinds, and the flak gets steadily worse as one penetrates into the "global village". The situation is reaching the stage when people actually live and breathe the media.

Naturally this bombardment has its *positive aspects*. The man in the street (and especially the youngster) is infinitely more informed regarding the world he lives in than former generations were. The sum total of his knowledge and experience received through the media is colossal. In one of

his documents the late Cardinal Gilroy speaks of man's right and duty to develop his own "vision of the world", and such a task is greatly facilitated by today's world communications, whether the vision be material, ideological or spiritual. As communication networks increase their efficiency so also is man's experience and awareness augmented.

The benefits of mass media technology are also reflected in the *classroom*. The children of the "Gutenberg galaxy" were confined to a more limited field of learning. Today's students have the advantages of sound, colour and movement. "Total language" has arrived and schools have taken a great step forward. Young students are enjoying the advantages of easier education.

On the other hand, the media's information-bombardment is often incongruous, contradictory and confusing: *which helps destroy the unity within the various cultures*. (How vastly different was the situation when villagers received their guidelines from the parish priest, the mayor or the school mistress!) These contradictions lie at the root of the destruction of civil and religious customs, and we would do well to heed this.

The media today hold undisputed sway and enjoy an ever-increasing domination. Communication comes via image and spectacle, and the modern "audio-visual man" is wide open to the very real risk of *superficiality*. This is of particular concern to the Salesian educator, for radio, cinema and television have little time for what is nearest his heart, namely evangelisation.

GC21 rightly refers to the media as the "parallel school" insofar as their influence on young people is as great as (perhaps greater than) the school itself. One has only to think of the number of hours

youngsters sit transfixed in front of the TV every day of the year, and especially during holiday time. This "parallel school" is well attended and well heeded by its pupils.

The media are not generous and unselfish services run without costs. Every station pumping out its pontifications is *backed by big business concerns* often flaunting ideological conceits far removed from the principles of the Gospel. The message is subjected to constant manipulation. The danger of this distortion is no figment of the imagination.

It is plain that the extraordinary technology of the media is seldom used in a truly positive and constructive manner. Actually the media in themselves are excellent means for individual and social improvement, for the good use of freedom, for autonomy and sharing, for human and Christian solidarity: but unfortunately our daily experience sees little evidence of this in practice.

If we want genuine education and evangelisation we cannot just continue as of yore. We cannot ignore the impact of the media as though it were non-existent. On the contrary, our task is to face the new situation, accept youth and society in their new guise, and work among them with courage, availability and the creativity of Don Bosco.

Practical requirements for the Salesian

The vast and important area of the media clamours for new ways of making our Salesian impact, and we must set about planning for this "new presence" at its various levels. This is more urgent than ever, and involves the Salesian in many ways — as an individual on the receiving end of

the media, and as an apostle-communicator. He is not only involved with its general problems as a member of the "global village", but also involved in revising and rethinking his whole position so as to gain new insights into his critical understanding and even his religious consecration.

Point one, then: *social communication is not to be identified with either mass or group media*. From the Christian point of view "the chief aims of social communication are the unity and advancement of men living in society".⁸ It directs the use of the media to "focus attention on the hopes and problems of men in order to seek out ways of solving them as soon as possible and unite men in an ever closer solidarity".⁹ In other words, "*Social communication tends of its very nature to multiply contacts within society and to deepen social consciousness*".¹⁰

Hence social communication is a most valuable aspect of social living, a factor that builds up culture itself, even though it is so closely bound up with technical progress and the particular local way of life.

Point two: the actual *mass media* on the other hand, are fundamentally only the means (albeit highly sophisticated) used by social communication. Naturally we shall not be so superficial as to think that this distinction greatly simplifies our problem. The distinction between the two is valid, but in practice they are dove-tailed together and quite inseparable. It is this very inseparability that has given rise to the "new language" that is so efficient in accelerating the emerging culture. The secret of handling this mutual permeation is *to insist on giving pre-eminence to the nature and purpose of social communication*: we must see that the media obey these functions in the service of man. To achieve

8. CP 1.

9. CP 6.

10. CP 8.

this demands that we intensify and perfect a colossal work of education and evangelisation.

It is patent that the media really do transmit tastes and ideas to masses of people; their communications are legion; and they really ought to be striving to fulfil the primary aim and nature required by a healthy and just social communication.

We could list the various media under the following headings: books, newspapers, reviews, advertisements, cinema, radio, television, records, sound cassettes and videotapes — and the future is promising “space telematics” that read like science fiction; one has only to think of the wealth of information available from the “universal data bank” (to be had by dialling a telephone or videophone).

If in practice we allow ourselves to identify *social communication* with the functions of the *media*, we run the risk of being unconsciously *overwhelmed by the media or else rejecting them indiscriminately*: the result would be a lack of understanding of the true nature and purpose of social communication. Thus many become profoundly “conditioned” by the fascinating novelties of the new techniques and never learn to judge the value of their frequently negative message: they become superficial, accept disordered conduct and submit to all sorts of ideologies and power politics.

Then there are the few who for spiritual reasons totally ignore the media, closing their minds to their very existence, if not actually despising them. This attitude excludes all apostolic inventiveness and responsibility regarding social communication.

A committed Christian, and especially a religious of the active life, needs to do some serious homework on two things:

- his faith must *develop a critical faculty*

regarding the present way the mass media are functioning; and

- his hope must *make every apostolic effort* to imbue the new culture with the Gospel by suitable use of the means our technological age offers.

There is assuredly a special urgency today for a good healthy critical attitude so that the permanent values of the Gospel in the hearts of individuals and in public opinion be not nullified.

As a small stimulus to our critical faculties the following suggestion is worth trying out; it was made by a writer of world renown. He asks how a Christian should read the newspaper and answers the question himself: "As Christ would read it". Then he adds, "And how would Christ read it?" His decisive reply is, "He would look for news of his Kingdom!"¹¹

This may sound like pious verbiage, but if we try it out in our own personal use of the media, reading the papers or watching TV, it will become plain that such an attitude calls for a profound change of mentality: a deep and disturbing concern about how the *media manipulate communication*. *The result will be a sincere and practical apostolic reaction, a spiritual commitment, a discriminating use and an intelligent and mortified non-use of the media.*

It is not an exaggeration to state that unfortunately much time is wasted in the use of the media, that too much is absorbed that is harmful to the faith and that fills the imagination with thoughts not at all suited to our consecrated life.

Finally, the Salesian must consider certain practical requirements regarding social communication; and in line with the last two General Chapters there are three main priorities at different levels:

11. Michel Quoist: *Appointment with Christ*, SEI 1973, pp 23-24.

- ways and means of *evangelising* through the media;
- *formation of confreres* for the media; and
- regular and improved diffusion of *Salesian information*.

Ways and means of evangelising through the media

The relationship between social communication and evangelisation, or more concretely, the use of the communicating facilities of the media for spreading the Gospel, must have a profound influence on a Salesian as he sets about his distinctive apostolate of "evangelising by educating". GC21 has provided us with a few practical pointers.¹² We must not only *educate for the media* (i.e. train our young to subject the media's offerings to a balanced and critical judgement), but also *evangelise with the media*. This opens up a wide area of initiatives in our educative, cultural and teaching activities in the Christian animation of youth groups, catechesis and the liturgy of the word..

12. GC21 149-153.

The sound use of the media in education requires a solid effort to achieve competence in the following:

- an effective utilisation of the various facilities of the media;
- a clear knowledge of one's objectives;
- an enthusiastic and effective creativeness;
- a calm, unbiassed critical faculty for judging the message of the media;
- an awareness and understanding of their influence; and

- an ability to master the technology and communicating devices (the "language") so as to "get the message across".

All parents and educators can and must exercise a fundamental role in this field, and this is all the more urgent in today's pluralistic and totalitarian society.

There are two aspects in our educational commitment that should be underlined.

1. The Salesian must have a clear and accurate realisation of the true nature and primary aim of social communication. In this lies the secret of the beneficial blending of *social communication and media*. The real point at issue is actual relationship between human beings, the growth of communion, mutual understanding, fathoming the new techniques of communication with the new "language" that transcends grammar (McLuhan says, "The media language is already the message").

2. Of special importance to the Salesian is the *natural energy* of the young; and it can find an outlet in cinema, television, radio, records, cassettes, reading, cartoons, and so on. *Special mention should be made of the theatre. Communio et Progressio* says, "Theatre is one of the most ancient and lively forms of human communication".¹³ "The partnership of the theatre with the mass media of communication has brought about forms of dramatic expression that have been aptly called the 'multi-media'".¹⁴ "The Church has always shown considerable interest in the theatre, which in its origins was closely connected with manifestations of religion. This long-standing interest in the theatre should be maintained by Christians today and full use made of its possibilities."¹⁵

13. CP 158.

14. CP 159.

15. CP 161.

We Salesians should have a greater esteem for this activity and make better use of it; it plays no mean part in our educational tradition.

In developing the healthy natural activity of the young we should afford them plenty of scope for initiative and imagination, and encourage their sense of responsibility for communicating with one another. All this adds up to a quality that is distinctive in Salesian education — without of course belittling the still necessary classes to be given in the basics of grammar, culture, science and trades. Don Bosco in those days of impromptu theatre gave the boys free rein for creativity and improvisation. There are plenty of good reasons today for opening up opportunities for the young to develop their spontaneity in today's media.

Having made these two points I wish to note that *Communio et Progressio* calls on us to help and further "vocations for communicating the Christian message"; it also urges collaboration in the local Church's efforts to set up production centres and radio and television stations. It is well for us to remember that also in this field of apostolate our preference will be for the young and the masses.

Various provinces have already initiated a number of undertakings, and some are of first class quality: audiovisual production centres, publishing houses, Salesian radio and TV programmes, youth periodicals, training schools for the media. However, they are still few in number, and (given the size of our Congregation) not sufficiently expressive of our mission. In his day, Don Bosco, true prophet, had put the Congregation in the vanguard of the then media. Our updated loyalty to our Founder must urge us on to increase our action in his charismatic apostolate. He exploited to the full what

was available in the 19th century, and we must show the same dedication and inventiveness today.

We must see the vast area of social communication as *an apostolate of interesting and efficacious "new presences" for the Congregation and the Salesian Family*. These initiatives will be in keeping with our charism and full of promise. It goes without saying that they will not be easy; nor will they tolerate a perfunctory approach. They will open up wide and promising horizons. Here is a special niche for our Salesian brothers; a programme of co-ordination with the Daughters of Mary Help of Christians; a mighty challenge for all the Salesian Family. *Sons and daughters of Don Bosco, let us unite!* Let us take to heart the tireless creativeness of our holy Founder for the salvation of the young and the masses.

Formation for the media

This topic is explicitly dealt with in the new *Ratio*, where we find a systematic basic plan of guidelines that run the whole gamut from initial to ongoing formation.¹⁶ The document goes on to say: "There must be a serious preparation in the area of social communication at least and especially in what concerns *formation to be a good communicator and good receiver*. The Salesian receiver and communicator will be able to adopt a critical approach and therefore be unrestricted and capable of discussing at a linguistic and cultural level the material served up by press, radio, cinema and television; he will also be able to express, expound and bear witness to his own faith, and as an educator, pass on to the young its theological ethical,

16. *Ratio*: Appendix 3
pp 322-326.

social and cultural content, making due and proper use of the language and means of both mass media and group media".¹⁷

17. Ratio 60.

This is truly up-to-the-moment formation and totally in keeping with our Salesian apostolate.

— It is in keeping with our *consecration*: we are religious-in-the-world, and our faith distinguishes clearly and firmly the cockle from the wheat. We are also religious-not-of-the-world, and our *sequela Christi* insists on temperance and the good example of practical spirituality and mortification both as persons and as communities.

— It is also in keeping with our *evangelising apostolate*: pastoral charity urges us to help the young and the masses to make proper use of the media, to grasp its communication techniques, to view it critically, to assess the values it offers, to supplement or complement its images. The Salesian must encourage intelligent initiatives among his charges so that they themselves may become agents of sound educative communication.

The formation of our personnel in this matter demands more than a dabbling good will: perfunctory formation for the media is not good enough. *Systematic practical programmes are required* that will assure the confreres of a certain competence. GC21 bids us slough off certain negative reservations and attitudes that have proved unacceptable and apostolically sterile. As Don Bosco did a century ago, we must *shun a mere passive defensiveness*; we need a true change of mental outlook. Never let us forget that social communication is one of the principal services of our mission; articles 27, 28 and 29 of our Regulations leave no doubt about this.

Provinces and formation centres should immediately draw up a basic plan along the lines set out by the *Ratio*; they should put it into practice in all seriousness, even if gradually. Practical objectives should be aimed at: the *Salesian as receiver*, the *Salesian as communicator*, the *Salesian specialist*, the *Salesian producer*. Each phase of formation should have its special programme; good teachers should be found and advantage taken of the help of skilled professionals.

Salesian Information

In July 1977, the centenary year of the Salesian Bulletin, Father Ricceri wrote a circular on *Family News*¹⁸ in which he stressed the importance of the diffusion of Salesian information. What he said is just as valid today.

In the face of the accelerated growth of the media, Father Ricceri noticed an appalling lack in the diffusion of Salesian news. Such a state of affairs weakens to danger point the sense of belonging to the Congregation and the Salesian Family. He stressed the need of an effective plan for communicating among ourselves "without triumphalism but with calm objectivity". He reminded us that "out of sight out of mind" was valid not only for engaged couples and spouses but also for religious, their Congregation and their ideals.

The recent *Ratio*, in an effort to promote greater knowledge of our Family values has prepared a rich and detailed bibliography of recommended Salesian reading.¹⁹ We need this plentiful information regarding the origins, history and present life of our Congregation and the Salesian Family: otherwise our

18. ASC 287.

19. *Ratio*: Appendix 1, pp. 307-315.

life-blood does not circulate as it should, we do not feel the effect of our Salesian charisma, and we lose our sense of belonging.

On the other hand, with adequate diffusion and communication of Salesian values and information we have greater vitality and enthusiasm for our vocation and greater family happiness.²⁰

If we carefully consider these authoritative guidelines, we see that there are *three levels* of information.

— *Salesian history* is an absolute necessity for all members of the Family of Don Bosco. We know in fact that “the charism of the Founder is an experience of the Holy Spirit” transmitted in time with its practical traditions.²¹

— *Reflection on Salesianity*, theological conviction of our vocation in the Church, a deeper understanding of the spirit of Don Bosco, of his Preventive System, etc., — all are essential for our activities: “nothing is more down-to-earth than a clear idea”.

— Up-to-date *family news*, especially through our periodicals, will weld past to present, eliminate geographical separation, and give continuity and integration to the project of Don Bosco as it unfolds in time and throughout the world.

We are already progressing along these lines with our Salesian information, but there is always room for expansion and improvement.

Regarding the first two levels (which could be both termed “Salesianity”), we must *produce, circulate, translate, adapt and assimilate such material, and in ever-growing quantities*.²² Among the causes of a certain loss of direction and vagueness in regard to the Preventive System in our communities, GC21

20. Various Authors: Communication and the Salesian Family; *Colloqui sulla vita salesiana* series, no. 8 LDC 1977.

21. MR 11.

22. v GC21 19.

23. GC21 99 & 153d.

says that "another possible explanation could be the scarcity of documentation and specific literature in the local languages".²³ Hence the Chapter directed that "provincial conferences or linguistic groups must see to the provision of an adequate and up-to-date Salesian bibliography in the vernacular. In addition it is hoped that study groups will be found at regional level which will be able to provide in due course Salesian publications and other services".²⁴

24. GC21 342.

Regarding the third level (Salesian news), the letter of Father Ricceri (ASC 287) is well worth re-reading. Don Bosco is still news in our time; and the Congregation and the Salesian Family have need of family news.

The diffusion of this news needs both suitable means and trained Salesians. At the Generalate there is the *Secretariate for the Media*; throughout the world there are the many editors of the *Salesian Bulletins* and *Provincial Newsletters*; and there are innumerable confreres and members of the Salesian Family who see to the various publications for the animation and knowledge our Salesian lives need.

I wish to place on record my deep appreciation of all who work in this special area. We must recognise that Salesian information has already a band of dedicated workers who regularly prepare material through a number of official channels such as the following.

25. Const. 149.

- The *Acts of the Superior Council* (ASC), "the official organ for the promulgation of the Council's directives and for Salesian information",²⁵ is published every three months under the direction of the Secretary General.²⁶

26. v ASC 291.

- The *Italian Salesian Bulletin*, a Salesian bi-monthly family review of news and views "edited

according to the directives of the Superior Council", is under the aegis of the Councillor for the Salesian Family.²⁷

27. Reg 32.

- The *Salesian News Agency* (ANS) is a monthly news release from the Press Office of the Secretariate for the Media. It carries the latest news of Salesian happenings throughout the world.

- The *Dossier BS* is another news release from the Secretariate for the Media with written-up material offered to the local Salesian Bulletins.

- The *Provincial Newsletters* carry family news of their respective provinces and are under the responsibility of the individual provincials. They have been in existence for some time and have had a noticeable influence in building up communion between the various houses.

We should also be concerned to feed Salesian information beyond the Salesian ambit — this is an area frequently neglected. Not only at the centre, but wherever there is a Salesian work, we should "furnish well-presented and accurate information to outsiders in order to build up a positive and meaningful image of the Salesian apostolate both local and worldwide". It is also important to write to newspapers, and send photos, articles and interesting items of the Salesian apostolate for the young and the missions. Radio and TV could be invited to use notable Salesian material in their broadcasts and telecasts. Naturally we must avoid any semblance of triumphalism; but a little advertising of something good in a world so full of wretchedness and sadness will not go amiss. Indeed Don Bosco set us the example; and, after all, our blessed Lord has told us, "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven".²⁸

28. Matt V 16.

Social communication involves us all

We have seen that social communication has some influence on the lives of modern man everywhere; and it has a particularly strong impact on culture. The Salesian, with his special apostolate, finds himself necessarily involved too.

- Positively it offers information, education, relaxation, study, reflection and social action.

- Negatively it is guilty of superficiality, ideological brainwashing, justification of evil, pornography, consumerism and false ideals.

In practice the Salesian finds himself daily with the instruments of social communication in his hands: books, newspapers, records, cassettes, films, slides, radio and television. Of course certain uses of the media are in the hands of specialists only; but to a certain extent, as we have just seen, every single person has some degree of commitment and responsibility in social communication. In this latter sense *we ordinary persons are involved in the following ways*: we must be

- serious researchers in the area of social communication;
- trainers of our educators and operators;
- zealous workers in social communication for our charges (writers, journalists, publishers, producers and technicians for films, radio and TV);
- purveyors of Salesian information;
- intermediate workers (such as delegates for the provincials, directors of publishing establishments);
- educators of "receivers" (i.e., the young and the masses); and

- simple “receivers” and users ourselves.

Social communication certainly involves everybody: and us Salesians especially, since it affords us more efficient means for evangelisation. It would be a sad error of judgement to consider confreres engaged in media specialisation (such as publishing houses, radio, audiovisuals) as second-class Salesians doing marginal work irrelevant or extraneous to the Salesian mission. These Salesians can and do contribute to the Salesian mission no less than those in the classroom, the oratories, the parishes. They work with the most modern methods and the highest efficiency-potential for the spreading of the Gospel in the Salesian way.

Let us all stir up our interest in social communication and widen our horizons. Let us increase our competence and see that in our provinces and houses the directives of the Church and the last two General Chapters are carried out.

Conclusion

Dear confreres, Don Bosco, man of vision that he was, was well aware of the ever-increasing impact of social communication. Right from the early years of his apostolate he worked with enthusiasm in this particular field. He said of the printed word, “*In these matters Don Bosco wants to be in the vanguard of progress*”. He was possessed of a saintly daring. He was indefatigable in his use of social communication to further his mission, and thereby so vexed the enemies of the Church that attempts were even made against his life.

We can do no less today. To quote Father Ricceri, “We are sons of a book-binder, a com-

29. ASC 287.

positor, a printer, a journalist, an author, a publisher",²⁹ and we must honour this heritage. We must apply ourselves seriously and not be satisfied with mere dabbling or dilettantism: today social communication is a science, a technology and a difficult art, and calls for dedicated and competent devotees. There is also a high risk factor: in many aspects media work is thoroughly pagan and must be baptised; and it is capable of corrupting us and leading us from our vocation and faith.

30. CP 129.

Nevertheless it is a way we must traverse, for the Church leaves us no option: "We would not be obedient to Christ if we did not make suitable use of the possibilities offered by the modern media to extend to vast numbers of people the announcement of the Gospel message".³⁰

31. CP 187.

Let us be responsible and active members of the People of God who "walk the path of history. They are essentially both communicators and recipients and advance with their times, looking forward with confidence and enthusiasm to whatever the development of communications in a space age may have to offer".³¹

Dear confreres, let Don Bosco be our inspiration and let us accept the challenges of the times. With immense confidence in the Lord,

Father Egidio VIGANÒ,
Rector Major

2. GUIDELINES & POLICIES

Father Giovanni RAINERI

2.1 Salesians and the printed word according to the mind of Don Bosco

On 27 February 1927, when declaring that Don Bosco had practised virtue to an heroic degree, Pius XI paid the following compliment to the saint:

“Don Bosco was one of those souls who could have made his mark in whatever walk of life he might have chosen, such were his magnificent and exceptional talents. He had a strong and vigorous mind; his thinking was profound, penetrating, wide-ranging and quite out of the ordinary. It is not always recognised that he could be ranked as a true genius and could have been a highly successful scholar, philosopher or author.

“Don Bosco confided to me (I am not sure if he extended this confidence to others — perhaps our common interest in books encouraged him to be so open with me) that he felt an impelling attraction towards books and their grasp and treatment of ideas. Indeed the proof of this is to be seen far and wide in the volumes and pamphlets he has written and in the *great importance he attached to the printed word*. In this we see his superb and enlightened thinking, his vision and planning of the work that was to play so important a part in his life, and later spread throughout the whole world. That impelling call was a part of him and expressed his potent genius — *printing and spreading good books were for Don Bosco a veritable predilection*.

“I also personally witnessed and heard from his own lips that he was justly proud of these initiatives. Speaking always, as was his wont, in the third person, he used say: ‘In these matters Don Bosco wants to be in the vanguard of progress’; and we would discuss printing and bookshops” (MB XIX 81).

These words of Pius XI are borne out in what Don Bosco said

and wrote regarding editorial activity and also in his own personal work as an author and publisher.

Among his many writings on the apostolate of the press the most important is a circular dated 19 March 1885 (v. *Epistolario* vol IV no 2593 p 318). It is the fruit of thought and experience and repeats what he had said on many other occasions; indeed it is a kind of testament for his Salesians regarding the printed word. We shall select its salient points.

We shall also take a quick look at his practical achievements and draw from them some relevant guidelines.

I. Don Bosco's thinking regarding the printed word

1. Don Bosco considered the diffusion of good books as a special mission required of him by God.

"This was one of the main tasks given me by the Lord," he said, "and you know that I have considered it my duty to throw myself into it untiringly despite innumerable other occupations. The anger and hatred of the enemies of good and the way they have ill-treated me personally have made it clear that they saw in these good books a formidable enemy of evil: this apostolate has indeed been an undertaking blessed by God" (Circ. 19-3-1885).

2. Don Bosco considered the success of his printing ventures as a particular blessing from God.

"The diffusion of these books is a proof of God's special help", he tells us. "In less than twenty years we have distributed some twenty million books and pamphlets among the people." Presuming some were left unread, "others would have had at least a hundred readers". Don Bosco continues: "We can be sure that our books have benefited a far greater number than the number of volumes published" (ibid.).

3. By modern standards he was a truly great publisher and thought on a grand scale in terms of edition numbers. Don Ceria dedicates a whole chapter (MB vol XI) to the press apostolate of Don Bosco and his early collaborators (many of whom he trained as writers).

He refers to two projects very close to his heart and for which he had truly grandiose ideas:

a) a plan to spread the knowledge of *the works of St Francis de Sales*, who was considered the greatest Catholic thinker in regard to Protestantism; and

b) a long-cherished desire to reprint *the works of the Bollandists and also those of Migne*. For this undertaking his planning and distribution was on a scale that would be respected even in these days of far-flung propaganda. He had in mind a network of "correspondents", publicisers and underwriters; and finance, partnerships and profits were all worked out in a business-like way (MB XI 438 et seq).

4. Don Bosco did not consider such enterprises as personal but as part of the mission of the Congregation and the Salesian Family. This too is well documented:

a) In the original manuscript of the Constitutions in Don Rua's handwriting with corrections by Don Bosco (Sal Arch 002; v MB V 931 & X 622) we read: "There is now a pressing need to sustain the Catholic religion among the adults of the working classes and especially in the country areas": therefore the Congregation is urged to oppose irreligion and heresy by the spoken and the written word. Special mention is made of the *Catholic Readings* as a means to this end. This was inserted into the Latin version of the Constitutions presented to the Holy See in 1864 (MB VII 1061); and in the version for definitive approval in 1873 it is written that the Salesian mission used "libri vulgati per officinam librariam ab anno 1862 institutam in Asceterio Taurinensi" (MB X 958-9).

b) In the first triennial report on the state of the Congregation (March 1879) Don Bosco wrote: "The members of this Congregation do their utmost to write, publish and spread good books; the annual circulation is more than a million" (MB XIV 214).

c) Writing the Regulations for the Salesian Co-operators in 1876, Don Bosco reminds them that one of their "co-operating" tasks is to use the weapon of good literature to combat irreligious literature:

hence the distribution of good books, printed leaflets and broadsheets of all kinds in those places and among those families where it would seem opportune (Reg IV 3).

d) In his letter of 19 March 1885 Don Bosco leaves this recommendation as a kind of testament for his sons: "I would warmly recommend to you for the glory of God and the salvation of souls the spreading of good reading matter. Good books are one of the best means to help keep the kingdom of Christ flourishing in so many hearts. I beg you not to neglect this most important part of our mission (Circ 19-3-1885).

e) To avoid any misunderstanding he quotes the Constitutions in which Salesians are pledged to consider "the diffusion of good books as one of the principal aims of the Congregation". He goes on to say that article 7 of part I of the Holy Rule reminds Salesians that they must strive to spread good books among the people, using all the means inspired by Christian charity. With the spoken and written word they are to oppose irreligion and heresy; and this is the purpose of the spreading of good books (ibid.).

5. Maybe in the initial stages Don Bosco as a writer and publisher was influenced by his own personal sense of urgency and was perhaps responding to his own natural inclination. But as time went on he developed a well-organised plan for the furthering of his various enterprises. We can document with precision his ideas for production and circulation:

a) PRODUCTION. "Our publications are geared to cater for all classes of society", with a special emphasis on the young and the masses. This plan includes books:

- of an instructive nature, such as the *Catholic Readings*;
- of formation and spiritual life, such as the *Giovane Provveduto* and the *Cristiano Istruito*;
- of historical and literary character, using their popular, instructive and cultural nature to defend truth against error: e.g., the *History of Italy*, the *History of the Popes*, *Sacred History*;

- of recreational nature: "I wanted to be their companion during their recreation";

- of Salesian interest, such as the *Salesian Bulletin*, "to keep alive in the hearts of the young, when they returned to their families, the love of the spirit of St Francis de Sales, and to help them become good influences among other young people"; and

- of a scholastic nature, such as the various school series (cf *ibid* *passim*).

b) CIRCULATION. Don Bosco considered his houses and works, his Co-operators and friends, the natural means for circulation (*ibid*). His ideas regarding the Bollandists and Migne have already been mentioned.

At the death of Don Bosco the Congregation had 18 bookshops (9 in Italy and 9 abroad in France, Spain, Argentina, Brazil and Ecuador). He had considered them as component parts of a unique and grandiose project (v Valentini: *DB and the Apostolate of the Press* Turin 1957 p 12).

c) Don Bosco's business acumen is to be noted in the way he achieved the circulation of his Catholic Readings through a far-flung network of "agents" in cities, villages and tiny hamlets throughout all Italy (Valentini *ibid* p 15 et seq).

6. Don Bosco's apostolic aims were no hindrance to his solid business principles; he used to insist on two things:

- low prices and
- large circulation.

He had been unable to gauge prices until he had installed his own printing press. He eventually acquired a very simple model and gradually improved the plant till it was on a par with the best in Turin. For a number of years he also made his own paper at the paper mill at Mathi. In the Turin exhibition of 1884 the Salesian stand demonstrated the complete printing cycle from the production of paper to the finished book. Many complained that the judge's commendation and award did not match up to the excellence of the stand and the general judgement of the public (MB XVII 225 et seq).

In 1875 the press at Turin had ten machines including linotype, stereotype and engraver. At that time too he opened a small bookshop that in sales grew and surpassed all others in Turin.

Don Bosco was on top of the world when he was finally able to publish books

- in large numbers
- with a wide circulation and
- at low cost to match the pockets of the poor.

II. Some reflections of Don Bosco's publishing activities

In 1853, with the development of his *Catholic Readings* Don Bosco began thinking about setting up his first publishing house. First he organised a wide circulation while still printing outside. Then in 1861 he bought two old rotary machines, a flat-bed press and a primitive bench of metal letters. Thus was born the first Salesian publishing house, the forerunner of all Salesian presses including the SEI, which Don Ceria said "really put the Salesians on the map" (v Ceria *Annali* I p 689).

Don Bosco used describe the future of his work in characteristic manner, "You will see: we shall have a printing press, then two, then ten; you will see!". When he spoke in this way, no one took him seriously. Later it was plain to all that he had had it all planned out and had been possessed of a profound determination to follow through to final achievement.

Don Ceria goes on to say that Don Bosco's machinery at Valdocco was on a par with the best in Turin; and this was borne out at the national exhibition there in 1884 (Ceria *Annali* I 685).

2. Against this background one of the sentences in the famous circular of 19 March 1885 takes on a special importance: "I do not say I have reached my ideal: it is now up to you to co-ordinate things and perfect them in all their details" (1c). Indeed Don Bosco was to repeat many times that he had worked out just a rough draft

of his plan, and his sons would have to turn it into a masterpiece.

We can indeed subscribe to the statement that "Don Bosco was a writer, publisher and apostle of good books, and this mission he left as a heritage to his sons". It was not to be a mere peripheral commitment, nor did Don Bosco accord it a lesser importance among his many activities. True, the principal aim of his work and life was the education and evangelisation of the young and the ordinary people; but the apostolate of the press "must be ranked among the greatest of his apostolic activities" (Valentini *DB and the Apost. of the Press* pp 7-8 Turin SEI 1957).

3. The history of the Congregation shows clearly how well Don Bosco's sons have understood and carried out his message. In all countries Salesians have worked in, the printed word has been undertaken immediately and with success. Indeed, while there have been doubts and reservations regarding other areas of the media, no Salesian has ever doubted that the press is part of the Salesian mission and that it forms part of our fidelity to our Founder.

We are sons of Don Dosco, and in accordance with Vatican II we are endeavouring to understand better his fundamental intentions, to renew them faithfully, not simply repeating his activities but updating them and rendering them more efficient. This is the way we must serve the youth and masses of our modern times as Don Bosco did in his 19th century context. It goes without saying that we must have our Founder's creativity, his adaptability to the times, his broad vision; we must imitate him and take up the challenge of new times and new situations.

Our last two General Chapters urge us on to prove our fidelity along these new lines. After a period of uncertainty the Congregation has now committed itself to other forms of the media that did not exist in Don Bosco's time but are essential for our mission today. The new Salesian Constitutions read, "The Church recognises the mass media as a gift from God intended for the unity and progress of mankind. In his own time Don Bosco understood the importance of the media and used the press and theatre to provide healthy relaxation, human and Christian education and apostolic activities. In view of the growing influence of the mass media for both good and ill upon

society, especially upon youth, we commit ourselves to see that it be put to good use both in education and in our pastoral work" (Const 32).

4. It is my belief that the Congregation must accept this broader vision of "the press" and forge ahead with greater energy and decisiveness along the lines indicated by Don Bosco.

Our Founder did not ignore the publication of single books; but right from the beginning his organising talents, his modern sense of publicising, his desire to ever increase and circulate good books in systematic and durable form caused him to apply his energies rather to the production of various *series* with a special purpose, and whose volumes were mutually sustaining and commercially viable. Such *series* were the great novelty of the day, and Don Bosco seized on them since they seemed the most suitable way to attain his purpose (Valentini op cit p 13 et seq). Indeed it was in organising such *series* that Don Bosco clearly demonstrated both his aim and his genius. It is worth taking a look at two examples that express vividly the reasons why he was so interested in the written word; and these reasons are still valid for us today. We refer to the *Catholic Readings* and the *Biblioteca della Gioventù Italiana*.

5. The most successful of Don Bosco's various series were the *Catholic Readings*. He speaks of them as part of a broad plan: "Our publications generally follow a system that caters for all the many strata of society. Whilst with the *Catholic Readings* I sought to instruct all people, I aimed mainly at making the spirit of our colleges known in private homes and attracting young people to holiness (especially with the biographies of Savio, Besucco and others like them)" (Circ cit).

In his circulation planning he makes this aim clearer: "the aim of our subscription groups is to spread good books written in a simple and popular style. The content of the books will be popular instruction, interesting stories, edifying anecdotes, all dealing with our Catholic religion" (MB IV 532). In other words Don Bosco makes it clear that he wanted to use the press for the good of the Catholic faith; and he used the ways and means best suited to hold the interest of the young and ordinary people; he argued that they assimilated

these Catholic truths more easily when they were explained not only in moral and catechetical treatises but formed part of their interests and cultural aspirations — that is, in popular instruction, interesting stories and edifying anecdotes.

If Don Bosco were living today he would take account of our changed conditions and would add to his ploy further books on popular science, history, and the wide variety of subjects the media use to gain the interest of the public.

It should be added that when Don Bosco spoke of a “simple and popular style” he showed himself a creative and down-to-earth realist, for he went straight to the people by speaking their language (which was a rare thing in those days). “There was a vast difference between Don Bosco’s style and that of his contemporaries so famed as men of letters. Don Bosco’s was spontaneous, to the point, concrete: the very opposite of the 19th century rhetoric that bogged down so many authors. Don Bosco made no pretensions to elegance; and actually because of this he developed an individual style that set him among the top-ranking authors of his time” (Valentini *op cit*). That he was so recognised was shown by the award given to his *History of Italy* by the Minister of Education Giovanni Lanza (MB V 305) and the praise accorded to the same work by Niccolò Tommaseo (MB VI 291 et seq). As a writer and publisher Don Bosco was praised by Father Giuseppe Luca in these words: “The story of Don Bosco’s activity with the printed word in such calamitous times would merit a special chapter to itself in a history of the culture of Italian Catholics of the 19th century” (Oss Rom 15 June 1933; v *Ceria Annali* I p 689).

In summation then, Don Bosco became both writer and publisher for the *good of religion* and the salvation of the young and the working classes. We could conclude that this fact and his deep sensitivity to the cultural changes of his times also involved him in an impressive undertaking of *cultural improvement* of these same people.

6. In the field of *culture* Don Bosco was, as in other areas, a true innovator. He lived in a time when a secularist and antireligious culture launched its attack against Christian traditions (and not only

in Italy). Don Bosco did not limit himself, as did so many others, to denunciations: he marshalled all his available forces, according to the mentality of the times, and launched what Paul VI was to call the "Evangelisation of Culture" (v *Evang Nunt* 20). This he achieved with the use of scholastic texts, dictionaries, and especially with his famous *series* which he developed as circumstances required. Here too he showed his creativeness, his sense of history, his awareness of the "signs of the times"; as he put it in his humble way, "I strove to understand the situation and adapt myself to it". In this his Salesians were somewhat less venturesome than he, for when certain of Don Bosco's ploys were no longer valid, they were loathe to change and invent new strategies as he was wont to do.

The *Catholic Readings* were an immense success. In Italy alone, from 1853 to 1860, there were 9000 subscribers, more than 10,000 in 1861, and 12,000 in 1870. Their peak was 14,000, with 15,000 booklets a month (of which many were re-printed). With varying fortune they continued even after the death of Don Bosco till the mid-20th century.

When after the Second World War the formula seemed to be played out the Salesians tried revivals with different formats. One of these efforts was *Meridiano 12* launched by Father Ricceri.

Today the Salesian Co-operators in Italy have re-established the *Catholic Readings* of Don Bosco with the monthly series *Mondo Nuovo*.

Other efforts along these lines in other countries were tried with varying success. One still in issue is Mexico's *Nuestro Tiempo*.

7. Don Bosco's commitment to *culture* is worth some consideration. It is revealing to examine his intentions regarding his series *Biblioteca della Gioventù Italiana*.

To understand the significance of this series one must recall that part of the design for weakening the influence of the Church in Italy was the systematic secularisation of the country's culture. This was carried out in the schools at all levels, where texts were used that had scant respect for truth, Christian values, or even morals.

Don Bosco realised that he could only reach a limited number of young people, and that to give efficacious help to a far greater

number he needed books that were morally safe and of high scientific and literary standard. This presented him with a dilemma: how could a Christian publisher print the prescribed Government texts that were of good literary, scientific and artistic standard but contained objectionable matter? He discussed the matter at length with prudent and competent people who were "experienced in teaching and dedicated to the good cause", and settled for his so-called expurgated editions. These met with opposition from some quarters, but they were a help to many teachers, including priests and religious, and many families and youngsters who were able to go ahead with these studies and avoid moral dangers. In the cultural atmosphere of his time Don Bosco's choice was a good one.

Having solved this problem, Don Bosco launched his *Biblioteca della Gioventù Italiana* on 18 November 1868 with a blurb that expressed his educational, pastoral and cultural concern: "the need our young students have to be proficient in Italian should be a spur to all who teach this fine language to use every means in their power to facilitate such study.

"It was with this in mind that the *Biblioteca della Gioventù Italiana* was planned. Its purpose is to publish ancient and modern texts of special interest to young students. A group of distinguished teachers and men of letters will write for the series. We plan the following:

- to publish the best of our Italian classics with modernised spelling to facilitate reading and understanding for young students;
- to choose authors whose matter is suitable and interesting and whose style is the best;
- to add brief annotations where necessary to explain the literal meaning according to the best commentators;
- to omit in part or completely those authors whose matter is offensive to religion or morals;
- to aim at the best presentation with clear and accurate printing and good quality paper.

"The work will begin immediately and we hope it will be of service to all teachers, all lovers of the Italian language, and all concerned for the good of the young" (MB IX 429).

The first volume of the series was published on 9 January 1869 and carried Maffei's *History of Italian Literature*. The last volume of the series was issued in 1885: in all, 244 volumes containing the major works of the Italian classics. Up to 3000 subscribers received every single volume; another 570,000 volumes were sold to schools and colleges during the life-time of Don Bosco; and even when the official subscribers' list wound up, and after the death of the saint, thousands of copies continued to be sold.

The series had embraced every century of Italian literature, and to Dante, Manzoni, Balbo, Giusti and Alfani there were added Petrarch, Boccaccio and others, who but for the series would never have found their way into Catholic colleges, seminaries and religious boarding schools.

Together with the best litterateurs of the time many Salesians also collaborated in the undertaking: Francesia, Cerruti, Durando (the director) and others.

Critics gave the work high praise. Today one would not find such a vast anthology of Italian classics for the young so well geared to their understanding and at such a modest price. For those days it was truly an avant-garde venture. As far as the expurgated editions were concerned, one could say that besides the advantage of being morally unobjectionable, there were other spin-offs: the very fact of their being expurgated probably increased sales and hence furthered the spread of culture by their availability; and the authors were sufficiently well represented; after all, the morally objectionable parts of a book are not always the best stylistically; and in any case we are dealing with another age.

8. Encouraged by this great success Don Bosco initiated other series, following the same principles, some for schools and others for the general public.

• FOR SCHOOLS:

a) Selections from *Latin authors*. Don Francesia contributed to this selection and published the works of the famous Latin scholar Tommaso Vallauri. The selection made use of the notable scholars of the day and helped form Salesian Latinists like Garino. SEI

continued the series and added 180 volumes of Latin authors and 120 of Greek.

b) *Latin Christian authors*. This series began in 1877 in order to make known the Christian authors as well as the pagan authors. Don Tamietti directed the work, and it too added works in Greek.

• FOR THE GENERAL PUBLIC:

a) *Spiritual Readings*. These began in 1885 and included a *Collezione ascetica* in 53 volumes, a *Piccola biblioteca ascetica* of 21 volumes, and 57 pamphlets.

b) *Play readings*. These were a great success and enjoyed by millions; they were also used as training material for many famous actors.

c) *Recreational readings* (1886). The blurb ran, "Elegant pocket editions in clearest print and coloured covers". The series had great variation; its scope was educational.

d) *A small series for workers* (1885).

Don Bosco was also a good popular writer; his style was straightforward and thoughtful, as is clear from what he wrote for the *Salesian Bulletin* and for *L'Amico della Gioventù* (a guide for the young in coping with the difficult political situation of the day).

9. *The Salesian Bulletin* deserves special mention, being Don Bosco's greatest editorial undertaking. It was first published in 1877 under the title of *The Catholic Reader*, and is still flourishing today in 40 editions in 19 languages producing 12 million copies per year (v SDB Elenco 1981 Vol 2 p 234 et seq). Don Bosco says, "I envisaged it as a monthly bulletin to inform the Co-operators of things accomplished and things to be done; to further the work of the Association; to foster unity and encourage all to aim at one sole goal, the glory of God and the good of society". He added that the *Salesian Bulletin*, by keeping contact with the Past Pupils, would help them preserve the Salesian spirit and become apostles (Circ 19-3-1885).

It became an effective means for the information and edification of all who belonged to the spiritual family of the saint and also a way

of informing people at large what Don Bosco's family was doing.

It is not a review but a Salesian newsletter to further the Salesian ethos, build up a Salesian mentality, attract people to Don Bosco's vocation and mission, present his apostolic project and invite ever greater numbers to join his spiritual family throughout the world. It has become a publication on a grand scale and has been imitated by other religious families.

10. One cannot but marvel at Don Bosco's own personal contribution to the printed word: his books and pamphlets were innumerable. The facsimile edition of his works takes up 37 large volumes. Peter Stella has listed his printed works under 1147 titles. His versatility is also remarkable: apologetics, education, history, devotion, literature, hagiography and even popular treatises on such matters as the then new metric system. He also had a talent for journalism; and he had a remarkable gift for training writers like Lemoyne, Bonetti, Barberis, Francesia, Trione, Cerruti and others, and for enlisting outstanding writers to help him in his projects (their names make a formidable list in the *Catholic Readings* and the various *series* he initiated).

Finally it is also worth recording that Don Bosco planned an international organisation to liaise with the publishing houses his sons had opened almost immediately in the big cities near their new foundations. It was thus possible, for example, to forward the *Catholic Readings* to Buenos Aires, Nijmegen, Sarriá, Marseilles, Colombia, etc.

As Christian author and publisher Don Bosco was naturally totally docile to the directives of the Church. He always considered the press in duty bound to defend the Church and support its magisterium. This stands out vividly in some of his major works such as the *History of the Popes*, the *History of the Church*, the *History of Italy* (which all emphasise the immense and positive help the Church gave to Italian culture) and his *Sacred History*; in fact all his publishing activities bore the same characteristics. As a matter of interest his short *History of the Church* was written because he considered none of the existing histories suitable for the young or the general public. He wrote, "Many of the histories held in high esteem (we considered) were either too lengthy or dealt too much with secular history. Some were more in the nature of polemical discussions on the glories of

the Church; others were translations from foreign languages and were partial rather than universal histories. I also felt indignant with some authors who seemed to consider it an embarrassment to mention the illustrious achievements of certain great Pontiffs that directly interested the Church. I read all the histories I could lay my hands on both in Italian and in other languages, and I culled from them those sentiments and expressions most suitable to Italian (i.e., Roman) thought and simple enough for the young to understand". Don Bosco says he wrote his history "not only to instruct the mind but to give a spiritual uplift to the heart" (MB II 328-9).

That our Founder was an informed and modern author is borne out by his book written for the centenary of St Peter. It was praised by Pius IX and other authorities but nearly landed on the Index for the section that speaks of the Apostle's arrival in Rome as historically proven but "not to be considered as a point of dogma or religion; and this applies to both Catholics and Protestants".

In these ecumenical times such a statement, far from being frowned on, would be considered both accurate and proper. However, those were other days, and Don Bosco had to change the expression in later editions (MB VIII 760 et sq.).

This loyalty to the Church never faltered throughout his whole life. In his spiritual testament of September 1884 there is a section entitled "The Press" in which he leaves instructions that his writings should be examined carefully and corrected and clarified where necessary. He says, "In my sermons, talks and books I have always done my best to uphold, defend and spread our Catholic tenets. However, if in my thoughts or sentiments anything is found to be the least suspect, or if the truth needs further clarification, I want it to be revoked and corrected. I hereby submit every spoken, written or printed word to whatever Holy Mother Church may decide, correct or simply advise" (MB XVII 265).

This is a fitting declaration to end our examination of Don Bosco's intentions. Let us try to live up to these same principles.

III. Certain conclusions and guidelines

What follows is an attempt to render practical Don Bosco's thinking regarding the printed word.

1. Don Bosco wanted Salesians to develop printing and publishing houses as an important and essential service to his mission to youth and the masses.

2. In his promotion of the publishing trade Don Bosco was modern and up to date: his choice of material was seriously considered, his books attractively printed and bound; and he used the best and most efficient means to achieve a popular production of quality.

3. His overriding aim was to serve the Church, the young and the working classes; he united evangelisation with social and cultural advancement so as to achieve what has been fittingly called "the Christian humanism of Don Bosco".

Don Bosco was convinced that a disembodied evangelisation would have no impact on youth and the masses: faith had to be incorporated in culture. Hence he printed a vast variety of works: religious and catechetical, moral and ascetical; good quality popular histories; theological, scholastic and scientific texts; and educational-recreational books and periodicals.

In fact, the recent General Chapters, speaking of the media and the publishing houses, made Don Bosco's intentions practical by suggesting three main channels for this truly Salesian apostolate:

- religious formation,
- apostolic work, and
- varia.

As the Rector Major stressed in his letter to the SEI directors (24 September 1979), this is today especially important for the evangelisation of cultures (EN 20).

5. Don Bosco gave particular importance to the training of Salesians for responsibility in the various areas of the Salesian book publishing enterprises.

6. Owing to his acute pastoral sensitivity, Don Bosco was well attuned to the signs of the times and hence chose the most efficient ways and means: the Salesian does well then to pay special attention to the mass media.

7. From the thinking and activity of Don Bosco, GCs 19, 20 & 21 have outlined three main principles in our serious commitment in the media:

- loyalty to our Salesian vocation;
- loyalty to the Church; and
- loyalty to Don Bosco and his intentions.

8. Don Bosco's editorial activity eschewed improvisation and mediocrity. By modern standards his business methods were truly entrepreneurial.

9. Don Bosco considered the written word as part of the Salesian mission and involved all his Family in such enterprises, emphasising especially the role of the Co-operators and layfolk.

10. Our Founder wanted complete co-operation and interchange between the editorial activities of Salesians in different countries.

Here are Don Bosco's encouraging and optimistic words on the apostolate of the press.

"Books do not possess the same intrinsic force as the spoken word; but they do have other considerable advantages.

"Good books can enter houses inaccessible to a priest. They are accepted even by godless people when given as a gift or a souvenir. A good book introduces itself without embarrassment, is not upset when neglected, quietly teaches when read; when spurned it does not complain, and leaves a remorse that sometimes inspires the desire to seek the truth — which it is always at hand to impart. At times it is covered with dust in a library or on a desk, unheeded; then in an hour of loneliness, grief, anxiety, ennui or need for relaxation, this faithful friend sheds its dust, opens its pages and speaks anew of the marvellous conversion of St Augustine, of Blessed Columbinus, of St Ignatius.

"A good book is courteous to those who suffer from human respect and secretly converses with them without anyone suspecting the friendship; it is friendly with the good and always ready for a discussion; it is ready to accompany one at any time and anywhere. How many souls have been saved by good books, how many preserved from error, encouraged in good! Whoever gives someone a good book that raises his mind to think of God has already acquired God's pleasure. And there are further blessings that follow. When a book is presented to a member of a family and he does not read it, perhaps it will be taken up by a son, a daughter, a friend, a neighbour. In some localities a single book may pass through the hands of a hundred persons. Only God knows the good such a book can produce in a city, in a circulating library, in a workers' association, in a hospital, given as a token of friendship. And there is no fear that certain people will refuse a book because it is good. On the contrary..." (Circ 19-3-1885; *Epistolario di DB IV* p 318 et seq).

IV. Appendix

When Don Bosco was busy writing all these scripts he already had an amount of work and experience behind him that was quite fantastic when one considers the times and circumstances under which he had to labour and the means available to him.

1. BEFORE HE BECAME A PUBLISHER HE WAS AN AUTHOR

To compile a list of his activities as a writer would be a difficult task. We know that he began in 1844 with the life of his close friend Luigi Comollo when he was twenty-nine years of age. From then on he wrote constantly. We could arrange his writings under the following headings:

- a) apologetics — *Sacred History, Church History, Lives of the Popes*;
- b) education — *Metric System, History of Italy*;
- c) religion — *Giovane Provveduto, Cristiano Istruito*;

d) *Catholic Readings* — some 70 volumes.

The facsimile edition of Don Bosco's writings runs into 37 volumes. An enthusiastic soul set about counting the printed works of our Founder and arrived at the number 1174 (v *Stella Scritti e stampa di DB* Rome LAS 1977).

2. THE MANY SERIES SAY A LOT IF NOT ALL ABOUT DON BOSCO AS A PUBLISHER

1853: *Catholic Readings* (1853-1888), 432 booklets, 130 reprinted many times, average issue 10,000 copies.

1869: *Series for Italian Youth* (1868-85), 204 volumes of Italian literature.

1870: *Selections from Latin Writers* (1870-1888), 41 volumes.

1877: *Selections from Latin Christian Writers*, transferred to SEI.

1885: *Spiritual Readings series* (1885-1889), 36 volumes.

1885: *Readings from Plays series* (1885-1889), 46 volumes.

1886: *Recreational Readings*.

1885: *Readings for Workers series* (1885-1889), 16 volumes.

3. PERIODICALS.

Many say that Don Bosco had the makings of a potential journalist, and certain sections of *Galantuomo* certainly bear this out. He also initiated the following.

1859: Don Bosco's *Friend of Youth*.

1877: *Salesian Bulletin*. In 1883 he warmly supported the founding of *La Croix*, Paris (MB XVI 169).

4. DON BOSCO HAD A CONSTANT AWARENESS OF HIS EDITORIAL COMMITMENT

In a letter to the executive committee of the National Exhibition of Turin (v *Epistolario* IV no 2517 p 299) he disclosed the following figures regarding Salesian activities in the printed word:

- a) *Series of Classics*: 300,000 copies in 16 years;
- b) *Catholic Readings*: 2,000,000 copies in 33 years; and
- c) *Latin and Greek Classics series*: continued for 20 years.

This letter is indeed worth studying as a manifesto of Don Bosco's ideas and efforts in the publishing of books.

2.2 Our zeal for vocations

Father Juan Edmundo VECCHI

1. In the first manuscript of the Constitutions (1859) Don Bosco thus describes one of the aims of the Society of St Francis of Sales: "Because of the grave risks facing young people who want to become priests, this Congregation will undertake to help those who show special aptitude for study and deep piety to increase their devotion and follow up their vocation".

The following points regarding Don Bosco are well worth pondering as a spur to our zeal in the matter of vocations:

- his suffering as a child because his ideals were misunderstood, not encouraged, and even thwarted;
- his gratitude to all who helped him realise his vocation;
- his confidence in the young;
- the importance he gave vocations in his educative project;
- his skilful guidance;
- his concern for priestly and religious vocations;
- his advice regarding attitudes, elements and experiences that encouraged the emergence and development of vocations; and
- the achievements by which the Lord rewarded his faith, prayer and dedication in the matter of vocations.

2. Our present Constitutions epitomise this special aspect of our mission when treating of *those for whom we work*: "Our presence among the young will enable us to discover that many have rich

spiritual potential. Let us seek to deepen their Christian sense of responsibility for others and encourage maturing vocations to the apostolic life whether as lay religious or priests. Such work enriches the whole Church" (Const. 12).

The Constitutions go on to describe the help the Salesian should give: "The spiritual direction expected of us should help the young to develop their own vocation so that their lives are progressively inspired and unified by the Gospel" (Const. 22).

Then mention is made of special houses for vocations: "We also carry out our mission in centres for more specialised activities. Worthy of special mention are the special centres for fostering vocations..." (Const. 29).

3. GC21 approaches the matter of vocations in the section that treats of our evangelisation of the young. Within this section is the document on our educative and pastoral project, which in turn includes a section on vocations and offers systematic and practical encouragement, motivations and suggestions (GC21 106-119).

Then we have the two letters of the Rector Major, *The Salesian Educative Project* and *The lay element in the Salesian Community* (ASC 290 & 298). They contain a wealth of information, directions and prospects as well as authoritative outlines for action and imaginative educational vision in the matter of vocations.

There is certainly no lack of statistics, authoritative directives or doctrinal basis for our inspiration.

Meantime the provinces are working on programmes to stimulate awareness and action that will result in renewed initiatives and more systematic activity. Most provinces have completed the first phase of their educative pastoral project. The natural follow-on to this is a deeper appreciation of vocation.

4. A systematic plan for vocation-action in every province is now the final phase required. The Regulations suggest the way to go about this: "Let each province organise within its own limits work to promote and care for vocations, in collaboration with the local Church and other religious families. It should establish the criteria, methods and the organisation for the guidance and training

of vocations" (Reg. 72). GC21 stresses the urgency: "Let provinces prepare as soon as possible their detailed plan of action in close association with the local Church and in accordance with the respective guidance plan it has drawn up. An integral part of this plan should be to cultivate in the confreres an increased awareness of what they should do to foster vocations" (GC21 119 i).

The plan is not just to be a formulated reminder of detailed activities: it is far more important that it stir up a deep awareness and community commitment. With due respect for specific roles, communities are called to include vocations in their forward planning and propose imaginative initiatives.

The plan should set forth ways by which our education offers the young regular talks and explicit guidance; this should be part of an overall design for faith-maturity (cf GC21 574).

The pooled experiences of so many meetings in the various provinces will make ever more clear the connection between deep faith-experience and the birth of a vocation. Then the choice must be made of the best educative ways and means to offer the young so as to help them mature in the faith.

The plan will also assist us to co-ordinate all activities into an efficient vocation-drive — which is a natural part of our youth apostolate and goes hand in hand with its other aspects. The important thing is to move away from a work that is mostly individual, and aim at a greater community commitment; from isolated and spasmodic zeal we should arrive at a more organised and integrated action.

5. These objectives will be achieved if the provincial plan is based on the following three elements:

- *a theological and pastoral frame of reference* by which we have clear ideas of our guiding concept of vocation and give sound thought to the kind of help we consider suitable;

- *an assessment of the practical situation* so as to have clear ideas of the conditions our young people live in; in this way we shall be able to give them the best advice; we shall also be able to study the life of our communities and the actual help they give in vocation work;

- *a practical plan with listed priorities.* We must note and clarify the objectives that seem possible, prepare various activities and experiences for our young people, and decide on the principles of revision and assessment of results.

The Department sent an Aid to all provinces in September in accordance with the behest of GC21: "The Department for Youth Apostolate is to compile and send to the provinces an outline of what is required for drawing up a provincial plan for the vocation apostolate" (GC21 119 iv). The Aid indicates matters that cannot be delayed since they were ratified in preceding documents; it stresses and repeats the lines of action set out by GC21; it examines the points that need practical clarification; it offers various suggestions for incorporating all this into an organised plan.

This now initiates the dialogue that GC21 requests between the Department for Youth Apostolate and the various provinces regarding vocations: "Let the provinces forward this plan to the Department for Youth Apostolate so as to ensure an exchange of experiences among all provinces" (GC21 119 i).

7. *Praying, witnessing* (to a life of love for God and neighbour), *calling* and *accompanying* are the four great pledges that must be the basis for suiting our initiatives and faith-experiences to the particular circumstances of the community and the young. Salesians must realise this programme in an integrated project of educational development: "the vocation apostolate must be a ministry of evangelisation with a special stress on the help and assistance to be given all the faithful to enable them to enter into God's plan with their entire being and personal free choice" (GC21 106).

Let us heed and welcome the urgent invitation of Don Bosco: "Do all that is possible, nay, do the impossible, to cultivate vocations" (MB XIV 133). Let us try to translate Don Bosco's words into efficacious attitudes and helps for the guidance of our young people.

3. RULINGS & DIRECTIONS

New Beati for the Salesian Calendar

Permission granted by the Sacred Congregation for the Sacraments & Divine Worship (Prot. CD 440/81; 12 March 1981):

It is permitted that Blessed Luigi Guanella, priest, and Blessed Luigi Orione, priest, be inserted into the liturgical calendar of the Society of Saint Francis of Sales to be celebrated yearly as “*memoriae ad libitum*” on 24 October and 12 March respectively.

4. ACTIVITIES OF THE SUPERIOR COUNCIL

4.1 Plenary session of the Superior Council (June-July 1981)

4.1.1 Ordinary matters

Provincials: Giovanni Battista BOSCO (Milan). - Vincenzo DI MEO (Adriatic). - Calogero MONTANTE (Sicilian). - Ferruccio BERTAGNOLLI (Australia). - Agustín RADRIZZANI (La Plata). - Luigi TESTA (Subalpine). - Tito SOLARI (La Paz). - Pedro CREAMER (Quito). - Darío VANEGAS (Medellín). - José PACHECO (Lisbon).

Delegates: Adriaan VAN LUYN (UPS-Opera-PAS). - Francesco VARESE (Sardinia).

- Elected or confirmed as provincial council members: 131 confreres.

- Masters of Novices appointed: 9 confreres. Rectors appointed: 136 confreres. Rectors confirmed for third triennium: 4 confreres. Rectors confirmed for fourth triennium (with Indult from Holy See): 3 confreres.

- Authorisations regarding administration of temporal goods (alienations, acquisitions, buildings, etc.): 21 cases.

- Houses opened or closed, changes of scope of works, accepting or relinquishing parishes: 16 cases.

- Cases requiring permission of the Holy See (recognition of legal representation, sanations, deferments, changes in personal juridical status, etc.): 12 cases.

- Dispensations within the competence of the Rector Major: 19 cases.

4.1.2 Extraordinary matters

- Reports on canonical visitations made in the following provinces: Antilles, Buenos Aires, Brussels, Campo Grande, Cologne, Gauhati, Adriatic, Rome, Central, Milan, Subalpine, Lodz, Seville, San Francisco, Venezuela, Equatorial Africa (France North).

- Examination of decisions of Provincial Chapters of Manaus and Porto Alegre.

- Reports regarding: Salesian History Institute - Examination of feasibility of dividing Gauhati province - World Council of Co-operators - Activities of Secretariate for the Media - Publishing activities of SEI - Examination of essential constituents of Salesian Family - "Absentia a domo".

4.2 The Councillor for Youth Apostolate

Father Juan Edmundo VECCHI

In June the Department drew up the broad lines for the European convention for May 1982. The theme will be *Salesians and the workforces throughout the world*. Sub-themes, dates and participation formats were also finalised.

Towards the end of July Father Vecchi was in Spain for the joint visit of the Rector Major and Councillors to the Iberian Peninsula.

Again in Spain (31 August) Father Vecchi participated in the seminar on *Pastoral & evangelising work in the Salesian school* held at Barcelona, Valladolid, Seville and Lisbon.

Meanwhile, during June and July the suggestions received regarding the *Aid Basic outlines for a provincial plan for vocation apostolate* were examined and collated. In September the Aid was printed and forwarded to the provinces in compliance with GC21 119d. It included a letter from the Councillor and a form to be completed by the various provinces.

The last few months have also seen the organisation of the Ongoing Formation Course scheduled for 26 October to 3 February. It is planned for youth workers from the various provinces.

4.3 The Councillor for the Missions

Father Bernard TOHILL

Towards the end of August the Councillor for the Missions travelled to England with the Delegate of Poland (Fr Augustyn Dziedziel) to finalise arrangements for eleven Polish confreres to study English in preparation for going to Zambia. They hope to arrive at their new mission in the autumn of next year.

In the first week of September the Councillor was at the Bonn Mission Office and was able to accompany the Procurator on a visit to the main organisations in Germany that provide help for the missions and the countries of the third world. He was also able to meet the two German provincials for a short time.

In the last week of September Fr Tohill was at the Generalate with a group of missionaries who had attended orientation lectures before going to Turin for the traditional farewell ceremony on 4 October. Immediately afterwards he left for Ecuador where he will be engaged till mid-November in the extraordinary canonical visitation of the mission houses, while Fr Sergio Cuevas will visit the non-mission houses. From 17 to 24 October Fr Tohill will attend a seminar on the Salesian missions in Latin America.

5. DOCUMENTS AND NEWS ITEMS

5.1 Brotherly Solidarity (37th report)

a) PROVINCES THAT HAVE CONTRIBUTED

THE AMERICAS

	Italian lire
Brazil - Sao Paulo	1,000.000
Brazil - Sao Paulo (for Uruguay)	1,200.000
USA - East	5,875.000

ASIA

India - Bangalore	1,000.000
India - Gauhati	1,000.000
Thailand - Bangkok	1,000.000

EUROPE

Belgium North	16,200.000
Germany North	3,430.000
Italy - Adriatic	75,000.000
Italy - Adriatic	1,400.000
Italy - Southern	1,150.000
Italy - Subalpine	6,720.000
Italy - St Mark's (Udine)	1,600.000

<i>Total monies received from 12 June 1981 to 9 September 1981</i>	116,575.000
<i>Plus cash in hand</i>	1.023
<i>Amount for distribution as at 9 September 1981</i>	116,575.023

b) DISTRIBUTION OF MONIES RECEIVED

AFRICA

Central Africa - Lubumbashi: for the poor	6,000.000
Angola: for the new mission	5,000.000

Angola: donation to bishop	200.000
Kenya - Isiolo: for the poor	2,000.000
Sudan: donation to bishop	150.000
Sudan - Maridi: for the poor	2,000.000

CENTRAL & SOUTH AMERICA

Antilles - Barahona: for medicines	1,682.000
Argentina - Bahía Blanca: for the poor	2,000.000
Argentina - Rosario, Funes: for musical instruments	1,500.000
Argentina - Rosario, Ferré: for musical instruments	4,575.000
Bolivia - La Paz: for the poor	3,000.000
Brazil - Manaus: study bursary from Beligum North	2,000.000
Brazil - Porto Alegre: for the poor	3,000.000
Brazil - Recife: for the poor	2,000.000
Central America - San Salvador: for the injured and the poor	5,000.000
Chile - Santiago, Puerto Natales: supply of religious objects	1,600.000
Colombia - Bogotá: for the poor	2,000.000
Colombia - Medellín: for the poor	2,000.000
Ecuador - Quito: for the poor	2,000.000
Mexico - Mexico City: for	

native vocations of a Congregation of Sisters	660.000
Mexico - Mixes: for the poor	2,000.000
Paraguay - Asunción: for the poor	2,000.000
Peru - Lima: for the poor	2,000.000
Uruguay - Montevideo, Las Piedras (from Sao Paulo)	1,200.000
Uruguay - Montevideo: consignment of used clothes	1,000.000
Venezuela - Barinas: to three Ecuadorian communities of religious sisters for social works	3,600.000

ASIA

Korea - Seoul: for the lepers and the poor	5,000.000
China - Hong Kong (Taiwan): for apostolic needs	1,000.000
China - Hong Kong: for refugees from Indochina	10,000.000
The Philippines - Makati: for the poor and the disabled	2,000.000
India - Bangalore: for the lepers and the poor	2,000.000
India - Bangalore, Irinjalkuda: for a musical instrument	1,380.000
India - Calcutta, Lashio: for the poor	3,000.000
India - Bombay: for the lepers and the poor	1,000.000
India - Calcutta: for the lepers and the poor	3,000.000
India - Gauhati: for the lepers and the poor	3,000.000
India - Madras, Raliang: for mission needs	1,000.000
India - Madras: for the lepers and the poor	3,000.000

Sri Lanka: for the lepers and the poor	1,000.000
Thailand - Bangkok: for the lepers and the poor	2,000.000

EUROPE

France- Paris: for the poor in the African missions	2,000.000
Italy - Milan, Codigoro: for the apostolate	5,000.000
Poland - Lodz: for a study bursary	3,000.000
Poland - Pila: for a study bursary	3,000.000
Jugoslavia - Ljubljana, Zelimlje: for furnishings for the house of formation	5,000.000

<i>Total monies disbursed as from 12 June to 9 September 1981</i>	116,547.600
<i>Plus cash in hand</i>	28.423
<i>Total</i>	116,575.023

c) GENERAL SUMMATION OF BROTHERLY SOLIDARITY FUND

<i>Total donation received up to 9 September 1981</i>	1,284,781.507
<i>Total disbursements up to 9 September 1981</i>	1,284,753.084
<i>Cash in hand</i>	28.423

5.2 Appointments

5.2.1 New bishops

The OSSERVATORE ROMANO of 13 July 1981 published the appointment of *Fr Thomas Menampampil* of Shillong as Bishop of Dibrugarh (India). The new bishop was born

22 October 1936 in Kerala, became a Salesian 24 May 1955, was ordained by Bishop Ferrando of Shillong 2 May 1965, was appointed vice-provincial 1972 and later Rector of the trade school in Shillong. He represented his province as delegate at GC21 in 1977. He succeeds Bishop Kerketta who has been transferred to the see of Tezpur.

On 17 July notice was received of the appointment of *Fr Waldir Boghossian* as Exarch for the Armenians in Latin America. Exarch Boghossian was born at Pennapolis (Brazil) 27 February 1940, studied at the Salesian school at Lins (Brazil), made his novitiate at Campo Grande and pronounced his first vows 31 January 1957. He studied theology at the Ateneo in Turin and Rome and was ordained in Rome 22 December 1966. He worked in various Salesian houses in Campo Grande, especially at *Don Bosco* where he was in charge of the philosophical faculty. For the last year he resided at the Armenian Pontifical College at Rome.

Bishop Jesús Coronado Caro has been transferred from the see of Girardot to Duitama (both in Colombia). He is 63 years of age, was ordained in 1947 and later became rector at Mosquera, Duitama and Bucaramanga. In 1964 he was appointed to the newly erected Prefecture Apostolic of Ariari; in 1973 he became bishop of Girardot in the

south not far from the leprosarium at Agua di Dios. His new diocese at Duitama numbers more than half a million faithful.

On 6 August 1981 the Holy See transferred *Bishop Hector Jaramillo Duque* from the Prefecture Apostolic of Ariari, Colombia, to the diocese of Sincelejo, also in Colombia.

Bishop Jaramillo is 57 years of age and became a Salesian after studying medicine. He was ordained in 1950, became parish priest at "Niños Jesús" (Bogotá) and later was rector in various Salesian centres in the capital city, president of the Federation of Catholic Colleges of the Archdiocese of Bogotá and of the inter-American Conference for Catholic Education. From 1969 he has been vice-provincial of the province of Bogotá.

On 3 September 1981 the announcement was made of the appointment of *Fr Domenico Amoroso* as auxiliary bishop to Archbishop Ignazio Cannavò of Messina.

Fr Amoroso was born at Messina 15 September 1927, became a Salesian in 1944 and was ordained at Messina in 1954. After obtaining his STL at the PAS Turin he read Church History at the Rome Gregorian and was then appointed to St Thomas' Theologate in Messina as professor of Church History, Patrology and Liturgy. He was for some years a member of the provincial council; he also belonged to the

diocesan priests' council and was president of the pastoral and liturgical office of Messina.

5.2.2 New Provincials

Fr Ferruccio Bertagnolli: Province of Oakleigh, Australia.

Fr Bertagnolli was born in Taio (Trent) 1938, studied at Penango Monferrato, was a novice at Villa Moglia (Chieri) and made his first profession 16 August 1956. After his philosophical studies he transferred to Australia but returned to Italy for his theology and was ordained at Salerno in 1966. He has been rector at Brunswick and Glenorchy and represented the Australian province as delegate at GC21.

Fr John Baptist Bosco: Milan Province.

Fr Bosco was born at Calvenzano (Bergamo) 7 July 1940 and entered the Salesian Congregation 16 August 1957. After gaining a master's degree he went to Benediktbeuern for theology, was ordained 29 June 1968 at Monteortone (Padua), did a psychology course at Turin and taught for some years at the trade school of *San Luca* in Bologna, becoming rector there in 1977. He has been a member of the provincial council since 1979.

Fr Pedro Creamer: Province of Ecuador.

Fr Creamer was born in Quito

(Ecuador), entered the Congregation at 18 years of age in 1949, was ordained at Bogotá (Colombia) 21 February 1960, obtained a degree in pastoral theology, taught for some years at the Catholic University of Quito and was a member of the Secretariate of the Ecuadorian Episcopal Conference. He became a member of the provincial council and was appointed rector of the new theological studentate at Quito. He follows Fr Luis Teodoro Arroya (recently appointed Vicar Apostolic of Mendez).

Fr Vincenzo di Meo: Adriatic Province.

Fr di Meo was born in Chieti 29 October 1926. He was both aspirant and novice at Amelia (Terni) and made his first vows there 16 August 1944. He studied theology at Turin, was ordained there 1 July 1952, obtained his theological degree and was for some years rector of houses in Terni and Ancona. From 1979 he has been vice-provincial of the Adriatic province.

Fr Calogero Montanti: Province of Sicily.

Fr Montanti was born in Canicattì (Agrigento) 25 April 1939, was an aspirant at Randazzo and made his first vows 24 May 1955 at the novitiate of San Gregorio (Catania). He was ordained at Messina 13 March 1964, obtained a degree in Scripture, taught in the theologate of Messina

for some years and became rector of the studentate in 1980.

Fr Augustin Radrizzani: La Plata Province.

Fr Radrizzani was born at Avellaneda (Buenos Aires) in 1944, studied at Bernal, was a novice at Morón and made his first vows there 31 January 1962. He studied theology at the Crocetta (Turin), was ordained there in the Basilica of Mary Help of Christians 25 March 1972, obtained a degree in theology and returned to his province to be the spiritual animator of the young confreres in formation (first at La Plata and then at Avellaneda). From 1977 he has been a member of the provincial council.

Fr Tito Solari: Province of Bolivia.

Fr Solari was born at Friuli (Italy), attended school at Tolmezzo (Udine), was a novice at Albarè (Verona) and made his first vows 16 August 1956. He studied theology at the PAS (Rome), obtained his STL, was ordained at Rome 22 December 1966, went to Castel di Godego (Treviso) and studied sociology at Trent. In 1974 he went to Bolivia and was for some years rector of the house of San Carlos at Yapacaní.

Fr Luigi Testa: Subalpine Province.

Fr Testa was born at Murazzo di Fossano (Cuneo) 24 May 1940 and became a Salesian at Pinerolo (Turin)

16 August 1960. He studied theology at Turin, was ordained 3 April 1971, obtained degrees in theology and literature and became rector of the Chieri aspirantate in 1974. From 1978 he has been rector of the agricultural and technical school at Lombriasco (Turin).

Fr José Silva Pacheco: Province of Portugal.

Fr Pacheco was born at Baix (Portugal) 25 February 1931. He was aspirant and novice at Mogofores, becoming a Salesian 16 August 1949. He studied theology at Martí Codolar (Barcelona), was ordained at Estoril 5 July 1959, studied Canon Law at the PAS (Rome) and returned to the studentate at Estoril as teacher and animator. He has been rector of the technical school at Estoril, of the philosophate at Manique and vice-provincial (1973-1975) as well as a provincial councillor in charge of scholastic matters.

Fr Dario Vanegas: Province of Medellin (Columbia).

Fr Vanegas was born at Medellin 18 July 1939, studied at Medellin, became a Salesian 29 January 1958 at La Ceja, studied theology at Bogotá, was ordained at Medellin 1 July 1967, did a psychology course at the PAS (Rome), became rector of "El Sufragio" (Medellin) and was a member of the provincial council (in charge of scholastic matters).

5.2.3 New Delegate of Rector Major for Opera-PAS (Rome)

The Rector Major has appointed *Fr Adriaan van Luyn* as *Fr Carlo Colli's* successor in the direction of the Delegation of the Opera-PAS (Rome). *Fr van Luyn* was born in Holland, became a Salesian in 1954 at nineteen years of age, studied theology at the Crocetta (Turin), was ordained at 's-Heerenberg (Holland) 9 February 1964, was appointed rector, then vice-provincial, and in 1975 Provincial. In 1979 the Dutch Assembly of Religious appointed him their President and also their representative at the Dutch Synod in Rome 1980.

Rector Major's Delegate for the Delegation of Sardinia

By decree dated 3 July 1981 the Rector Major proclaimed Sardinia a Delegation under the title of "Our Lady of Bonaria" (it has been a part of the Rome Province till now); its new Delegate is *Fr Francesco Varese*.

Fr Varese was born at Ortueri, Nuoro, on 10 April 1938, made his novitiate at Lanusei, took his first vows 16 August 1955, was ordained at Rome 20 April 1965, became rector of the house of formation at Genzano and later of the parish centre of Sassari. At the time of his appointment as Delegate he was economist at the technical centre of Gerini, Rome.

5.3 Decree of canonical erection of the Delegation of Sardinia

5.3.1.

WE,

EGIDIO VIGANÒ, priest, Rector Major of the Salesian Society of St John Bosco,

- in consideration of the various reasons of geographical, ethnic, cultural (and hence pastoral) nature;
- having considered the voting of the 1977 and 1980 chapters of the Rome Province on the matter;
- having heard the opinion of the Provincial and his Council of the Rome Province;
- having received the favourable vote of the Superior Council after a careful study of the situation;
- in virtue of the powers invested in Us by the Constitutions, art. 164bcd approved by GC21;

HEREBY CONSTITUTE THE SALESIAN HOUSES IN SARDINIA A DELEGATION DIRECTLY DEPENDENT ON THE RECTOR MAJOR, with its headquarters at Cagliari (St John Bosco Institute) and with the title "Madonna di Bonaria".

The two accompanying documents are an integral part of this Decree:

document 1 determines the juridical status of the Delegate and his powers;

document 2 describes the norms for carrying out the Decree.

This Decree will take effect on 12 September 1981.

Rome, 3 July 1981.

DOMINIC BRITSCHU EGIDIO VIGANÒ
Secretary General *Rector Major*

5.3.2 Juridical status of the Delegate and his powers (document 1)

- The Delegate is appointed by the Rector Major and his Council after ample consultation with the houses of the Delegation.

- He governs the Delegation in the name of the Rector Major and with the powers delegated by him. He will keep in constant contact with the Rector Major through the Regional Councillor for Italy and the Middle East.

- His governing activities are analogous to those of a Provincial and hence he exercises all the powers that pertain to a Provincial except for those explicitly limited or cancelled either by the very nature of the Delegation or by injunction.

- In his governing activities he is assisted by a Delegation Council of four members (one of whom will hold the office of economer) appointed by the Rector Major and his Council according to the proposals of the Delegate after a consultation among the Delegation confreres.

This Council will function after the manner of a Provincial Council

and should be consulted in all cases in which the Constitutions and Regulations provide for or require the vote or opinion of the Provincial Council.

- Hence with the favourable vote of the Council, candidates can be admitted or dismissed from the novitiate; furthermore, with the consent of the Council, candidates can be admitted to temporary or perpetual profession, to the Ministries and to Holy Orders.

- Likewise, with the consent of his Council and the approval of the Rector Major, and taking account of the consultation, and in accordance with Constitutions (art. 183), he can appoint rectors to the Delegation houses.

- The duration of the office of the Delegate and his Councillors will be expressed in the decree of appointment.

DOMINIC BRITSCHU EGIDIO VIGANÒ
Secretary General *Rector Major*

5.3.3 Norms for carrying out the Decree (document 2)

For carrying out the Decree by which the Salesian houses of Sardinia become a Delegation directly dependent on the Rector Major the following norms have been established.

I. The confreres assigned to the Salesian houses in Sardinia for the

pastoral year 1981-1982 will belong to the Delegation.

II. Novices and confreres in post-novitiate, tirocinium or theologates will belong to the Delegation if they were born in Sardinia.

III. For other cases that may arise regarding transfers from the Delegation to other Provinces or vice versa, the dispositions of the Regulations (art. 140) will obtain.

IV. The patrimony of the Delegation will be that of the Salesian houses in Sardinia.

Debts and credits between the Sardinian Salesian houses and the Rome Province will become debts and credits between the same houses and the Delegation.

Similarly debts and credits of the Rome Province with the Salesian houses of Sardinia will become debts and credits with the Delegation.

DOMINIC BRITSCHU EGIDIO VIGANÒ
Secretary General Rector Major

5.4 Project Africa

5.4.1 North-west Africa

In ASC 298 the Councillor for the Missions reported on his visit to the Salesians working in Gabon and Congo (Brazzaville). He had been appalled by the crushing load of work attempted by so few confreres so

generously and so devotedly in the cause of evangelisation. He feels it his duty to appeal to the generosity of provincials for help in the following grave requirements of the missionary works sustained by the Paris province in N.W. Africa for so many years. We list these urgent needs.

5.1.1 An Italian confrere willing to serve three to five years as chaplain to an important community of Italian technicians at Casablanca, Morocco.

5.1.2 A Salesian brother (mechanical engineer) to act as co-ordinator for technical training at Lablé, Cameroon.

5.1.3 A priest for the Salesian parish of Pointe-Noire (Brazzaville, Congo) where the present confreres are having difficulties in carrying on with an extraordinary pastoral activity.

5.1.4 A priest to help out in the vast parish of Brazzaville.

5.4.2 Other African nations

Two confreres from Brazil have finally obtained permission to enter *Angola* and now hope to make a quick start on their youth apostolate there. It is hoped too that entry permits will soon be available for the Salesians who have been waiting for them since April 1980.

Benin. In October the Bilbao province will send three priests and

two clerics to Comé and Portonovo. The province plans to have 14 confreres in 4 communities within 3 years.

Cameroon. The Bishop of Sangmelima visited the provincial of Genoa in August and it was decided that the provincial should travel to Cameroon at the beginning of October. By the end of the month a decision should have been reached regarding the bishop's request.

Ivory Coast. A third confrere left Barcelona in August to join the community at Duekoué. Next year it is hoped to have confreres ready to take over the direction of a college at Korhogo. The Salesian Sisters are also seriously thinking of opening up a house nearby early in 1982.

Ethiopia. Two confreres from the Milan province are in England learning the language in preparation for going to Dilla, Sidamo, by the Feast of St. John Bosco 1982. Other confreres will join them there to start a modest technical school.

Kenya. The Rector Major has authorised the purchase of a house to serve as a residence and centre for our missionaries passing through. Some youth work will also be attempted there. A brother from Madras has been sent to Nairobi for this new venture. The central province has sent two priests to Siakago in the diocese of Meru.

Liberia. The community at Monrovia has been increased by a priest from England, another from Cologne, and a brother from USA. There are now eight Salesians for the two enterprises in Liberia. Arrangements are in hand for a mission outside the capital.

Madagascar. The Naples province has almost completed arrangements for sending a third confrere to Bemaneviky. On 29 November a farewell ceremony will be held at Catania for four confreres leaving for Tulear. The Rome province will send three confreres for the diocese of Miarinarivo where they will direct a school for catechists. These three confreres have attended a preparation course at Grottaferrata for new missionaries. With them there were four other confreres destined for various new missions in Africa. St Mark's province has two confreres ready for a new enterprise in the diocese of Majunga.

Mali. The Valencia province has prepared three confreres for Tuba in the diocese of San, and three for the diocese of Sikasso. They expect to leave towards the end of this year.

Nigeria. The Subalpine and Novara provincials visited this most densely populated nation of Africa in July and are preparing personnel for two missions in the diocese of Ondo. The La Plata province has

sent a priest to Italy to join the two confreres from the Novara province due for Nigeria; the three will leave in June 1982. The Subalpine province will send its missionaries towards the end of the same year.

Tanzania. On 19 September the Councillor for the Salesian Family presented missionary crosses at Bombay to a brother for the new house in Nairobi and to a priest and layman who will go to Tanzania in late September.

Togo. The provinces of Córdoba and Seville have already assumed responsibility for a parish-mission on the outskirts of the capital of Lomé for March 1982. They are also planning to open a technical school. The Salesian Sisters intend to help with both parish and technical school.

5.5 Letter of Pope John Paul II on the occasion of the incoronation of the icon of Mary Help of Christians at the Salesian shrine at Rozanystok, Poland.

Vatican City, 22 June 1981

Dear Brothers and Sisters,

It gives me much pleasure on this last Sunday of June to be with you in spirit and deep affection at the parish of Rozanystok in the far-flung north-east of our country.

There today you are paying a very special act of homage to the Mother of God, to her who stood by the

cross of her Son Jesus, and who, together with the primitive Church in the cenacle at Jerusalem, awaited in prayer the coming of the Holy Spirit.

By virtue of a pontifical brief of my predecessor John Paul I the miraculous icon of the Help of Christians at Rozanystok is to be crowned.

This event is another highlight in the special cult and extraordinary history of love and devotion of the people towards Mary; indeed this incoronation ceremony is fully in keeping with the traditional pilgrimages to Rozanystok from Poland and neighbouring countries. The crowns offered to Mother and Child represent the Polish nation, its people, their long history and Mary's special presence among them as their Mother and their Help.

So many places are proud to have an icon of the Mother of God with pontifical incoronation to show their veneration and love; and added to this number now is the shrine of the Salesians at Rozanystok.

The bishop's crowning of Mother and Child is a material expression of spiritual realities, namely all that has happened involving our Mother and her devotees past, present and to come. Indeed, with a certain feeling of emotion, we see this shrine as a reflection of the whole history of Poland: its sad lot, its sufferings, its failures, its struggles, its victories, its glory.

In this place the Mother of God has shown and still shows her love for her faithful people. They have understood this well and have expressed their willingness to accept and carry out the wish of her Son by furthering devotion to her on a grand scale. And so the shrine of Rozanystok has become an important place for the faithful to show their love of God and his holy Mother.

It is here that we see the past and present as a fulfilment of the prophet's prediction: the God of the Covenant is faithful to his promise and purifies his people, gives them a new heart and lavishes on them his Holy Spirit so that they may live according to his commandments. The unfaithful and sinful heart of stone is transformed into a heart capable of loving God and neighbour (cf Ezech. 36, 25-27); God inscribes his law deep in the heart of man (cf Jer. 31, 33).

This shrine has become then a place for the Covenant in continual renewal where fidelity is strengthened towards God, the Church, oneself, one's neighbour and one's country. It has become a place for prayer, sacrifice and effort: a centre of dynamic spiritual life that illumines the whole locality. Hence it is not surprising that the shrine has been the object of enemy attack that caused it to be closed down for some time. But these attempts were powerless to destroy the strong tradition of

Rozanystok: the shrine has remained a fulcrum of lively faith and a powerful centre of Polish culture.

Our Mother's heart shows no divisions: hers is a love that unites. She points out to all her children the goal of unity and leads them thither. Our Orthodox brethren were willing pilgrims to Rozanystok, and when political changes placed the shrine in their hands they carried on its special spirit and tradition. In this icon they recognised their Mother and showed her their devotion and love.

Wherever we find Mary (at Bethlehem, Nazareth or Capharnaum), she always leads us to her Son. Our Mother's task is to guide us to Christ, to give Christ to us. Hence it is that the shrine of Rozanystok is so well known for its special and lively devotion to the Blessed Eucharist.

It is here that Mary's motherly gaze has helped so many to find the way to their personal vocation. Many are the priests, sisters and religious brothers who have approached their Mother here and heard the voice of her Son saying, "Come, follow me".

How many hearts were thus affected as they knelt before their Mother! How many secrets have they confided to her, how many sufferings and tears! How many graces, consolations and reconcilia-

tions have they received; how much peace, light and courage!

Today's incoronation can be said to express all these things.

Through this solemn act of crowning Mother and Child the faithful of north-east Poland cry aloud with deepest conviction: "Thy kingdom come": the kingdom of your Son, the kingdom of truth and life, of holiness and grace, of justice, love and peace. Thy kingdom come".

I extend my Apostolic Blessing to all who are taking part in the celebrations at Rozanystok: Bishop Edward, Administrator of the Diocese of Bialystok, his Auxiliary, the visiting bishops, the Salesians in charge of the shrine, the various religious families, the parishioners of Rozanystok and all their guests.

I greet and bless in a special way too all the young people who are participating in this festive event.

JOHN PAUL II PP

5.6 Faith and experience in catechesis

Opening address by Father Egidio Viganò, Rector Major, at the National Convention for the 50th anniversary of the review Catechesi held at Turin 1-4 September 1981.

5.6.1

Fraternal greetings to all at this Congress and my warmest congratu-

lations to those responsible for the *Catechesi* review, both present and past, for their fifty years of Gospel service for the young during these difficult years and their profound changes.

We are celebrating half a century of creativeness and fidelity to this special characteristic vocation of Don Bosco, a pastoral and catechetical vocation that earned him the accolade of father and guide in the faith for the young and the masses, and bearer of a new charism among the people of God. Yes, indeed, this is Don Bosco's status despite the recent intolerant and distasteful resurgence of 19th century materialistic Illuminism which burst into print — a newspaper article in outmoded Freudian guise, with a yen for the strange and the fanciful.

5.6.2 A modest exposition

To celebrate the golden jubilee of *Catechesi* the Leumann Salesian Centre has organised a national convention on the relationships between faith and human realities in the Christian development of the young from pre-adolescence to the late teens.

I see this topic as especially relevant in these troubled times when family, society and the Church are striving to come to grips with the complex problem of the education of the young.

In these few words of introduction I do not propose to argue the matter

directly: I merely wish to present a simple introductory exposition that is the result of my own fairly long experience and ministerial involvement in a religious movement dedicated to the apostolate of the young and the masses.

As you know, I have just entered the lists of the "over-sixties"! Some days ago I was in the mountains with two young men. We were overtaking a small group of climbers who were getting on in years, and one of them called out in French, "It's great to be young". I answered him, saying that the elderly were not doing too badly either; to which he replied, "You are right; these are the best years".

I suppose every age has some aspect that is "best". Perhaps our later years have the special value of a rich heritage of experience in the Christian life that gathers momentum as it nears its centre of attraction. Hence it is that I can speak to you on the topic of *Faith and experience* with a certain sensitivity; for I have been able to participate actively in a number of very significant events. Limiting myself to ecclesial matters, over the past twenty years I have, through the special grace of God, been a member of various bodies that have given a profound faith-response to the needs of a society in change and travail. These occasions were:

- the four sessions of Vatican II;

- two general episcopal synods;
- the second and third general Latin American episcopal conferences at Medellin and Puebla; and
- three important General Chapters of the Salesian Congregation.

Furthermore I have been through the profound experience of important cultural and social upheavals: the stormy rise or tragic fall of various ideologies and ways of life; rapid technical achievements; explosive developments in urban and industrial areas; social inequalities and the resultant bids for liberation; times of hope and searching, periods of failure, relativism, doubts and anguish.

5.6.3 Vivifying presence of the Holy Spirit

Certain more significant events, moments of profound "faith-experience", have served to build up within me the powerful conviction, *the ever-growing awareness and certitude of the vivifying and renewing presence of the Holy Spirit in the history of man*. It is a conviction that thrusts faith into the realities of life, so that, far from evading life, it becomes a laser beam that penetrates to its very heart. It is a conviction that makes faith utterly realistic, with an overall vision of the world far surmounting mere technical progress and scientific advancement (not belittling these latter

but accepting them at their true objective worth).

Let us never lose our conviction of the presence and work of the Holy Spirit. He is the vibrant element in man's development; he raises human events well beyond the pale of mere social projects; he has a transforming power that can be likened to an act of creation ("Come Creator Spirit" we sing); he devises genuine innovations and is ever rejuvenating Christ's Church. Indeed the presence of the Holy Spirit in these closing years of our century has made increasingly clearer two great operative forces:

- the *mystery of Christ*, alpha and omega of man's destiny; and
- the unique and transcendent mission of the Church, her *pastoral action among men*.

In these years that are leading up to the Advent of the second millennium my faith has matured to the point of realising the truth of these words of the great Pope Paul VI: "We live in the Church at a privileged moment of the Spirit, and he is most active in her evangelising mission. It is not by chance that evangelisation had its important beginning on the morning of Pentecost under the inspiration of the Holy Spirit" (EN 75).

5.6.4 "A more universal form of culture" (GS 54)

This "faith-development in the Holy Spirit" must naturally be mea-

sured against man's intrinsic and forceful creativity, and especially the important part he plays in the development of the world's various cultures. Indeed man's dynamic energy has upset the status quo of cultures and brought to light new values through these "signs of the times" that have launched modern man into an irresistible cultural upheaval as he pursues his long journey towards a culture that is more universal.

Here indeed is a vast area of life that faith must cope with: the ever-increasing industries in the big cities, the end of colonialism, the emergence of the third world, the changed conditions of the family, the problems of labour, the youth situation and its educational complications, ideological pluralism, political instability, and so on.

Experience convinces me that the quest for a new culture lies at the root of today's big problems; changed structures or social and political events are not the only reasons; *it is first and foremost urgent to concentrate on the whole set of values and non-values that pulse through the heart of every culture*. To deal decisively with the problems of modern man at this turning point of history, we need a new set of dynamic principles that will avoid the trap of making man the centre of all creation so as to exclude the vivifying presence of the Holy Spirit in the world.

The pastoral action of the true evangeliser must address itself genuinely to man and avoid all deviations; it must combat the concept that culture belongs solely to the élite and must set it where it truly belongs — among the people at large and the poor. In this way the evangeliser rescues the Church from the image of a few survivors scattered throughout the world and shows it as a great family in the faith embracing the multitudes and the poor whose devotion it elevates, purifies and accepts.

It is at this level of transformation that Vatican II's "Church and the Modern World" makes sense of "the Gospel message and the new culture".

5.6.5 Making a new start

We live in an age of continual quest for novelty, and this calls for a special creativity in evangelisation and catechesis. It is my conviction that at certain periods of history the mission to the People of God must make fresh starts. Our Christian faith today calls for competence, inventiveness and a courageous search for new techniques. The faith of Christ, life in the resurrection, is always imbued with youthful energy and aimed beyond the limits of human history: it resides in the plenitude of man's "God-destiny" attained by the risen Jesus and Mary in the paschal glory of all humanity.

Thus Paul VI bade us "live this

momentous period of history with courage, alert and intrepid; *to have no fear of making a fresh start in the complex and exacting mission of evangelisation*".

Here truly is our challenge: *to make a fresh start*. We do not "invent" or mutilate the word already proclaimed by Christ: we bring to life its saving message and set it within the various cultures of men.

This is assuredly a complex and wearing task and it requires the constant balancing of two inseparable sources of energy:

- an *authenticity of doctrine* in total accord with the Holy Spirit so as to be faithful announcers of the Word of the Father; and
- a *teaching expertise* that can perceive and respond to the signs of the times, the cultural needs of modern man and the youth situation, so as to make us true educators in the faith.

5.6.6 Significant events

The events particularly marked by the Holy Spirit in which I have participated took place in the 60s and 70s, and they had a very important bearing on the pastoral action of the Church, especially catechesis. This period saw a courageous leap into the future that bore the mark of a genuine increase in quality. It is useful to note that in the evolution of such events two distinct prophetic

aspects are obvious; at first sight they seem to clash, but a closer scrutiny shows them to possess a complementarity that adds to their mutual authenticity and efficacy; they are:

- *a courageous urge for renewal;*
and

- *a faithful and critical understanding.*

The courageous urge for renewal has sought to be totally open to fruitful dialogue with today's pluriform world. The critical understanding has delved deeply into the vital needs of genuine faith in order to move speedily into the new fields whilst preserving utter fidelity, avoiding all deviations yet without losing impetus.

Vatican II set the renewal in motion with reforms in the liturgy (cf SC 1963), the privileged area for the action of the Holy Spirit; it aimed at rejuvenating the presence of the Church in the world and introduced many new aspects in their mutual relations (cf GS 1965).

This renewal drive had considerable influence on the second general episcopal conference in Latin America at Medellin in 1968. Ten years later, at the episcopal synod at Puebla (that is, after a good trial run in the "new way"), the "critical understanding" drafted certain clarifications, details and emphases — not to slow down renewal nor to change policies, but to check that the route taken

was the right one, and to guard against any disasters. Hence, together with the urge for renewal there was a noticeable increased and very definite critical concern for genuine pastoral commitment: this was seen in the episcopal synods on evangelisation in the modern world (1974), on catechesis for the young (1977), in the three episcopal conferences of Latin American bishops at Puebla (1979), and in the episcopal synod on the Christian family (1980).

Evangelii nuntiandi, the Puebla document and *Catechesi tradendae* (as indeed with every genuine declaration of the Magisterium) are part of the practical process of development with its acceleration and its complex rectification of direction. They are documents that insist on renewal; but the march of events called also for discerning, timely, dutiful and pastoral exorcism of dangers that had appeared during the "trial run". These latter have been kindly called the "congenial errors" (harmful nevertheless) of those who initiated the renewal in this momentous period of history.

5.6.7 Three basic documents for the new catechesis

The last decade presented us with three important documents for today's catechetical apostolate:

- the General Catechetical Directory (11 April 1971);

- the Apostolic Exhortation *Evangelii nuntiandi* (8 December 1975); and

- *Catechesi tradendae* (16 October 1979).

In these documents there is a pressing invitation of the Spirit that the Church "renew her confidence in catechetical activity as a task of primal importance in her mission. She is asked to consecrate her very best resources to the area of catechesis" (CT 15).

It is my conviction that the revival of a youth apostolate suitable for today has as its priority a catechesis that is fully up to date.

The validity and effectiveness of "faith and experience" in Christian development towards maturity (from pre-adolescence to late teens) will be measured by a catechesis that is a true and relevant *teaching*, a genuine *education for faith* and a courageous *initiation into Christian life*.

5.6.8 Involvement of Salesian Family

Now we arrive at the particular attention given to catechesis by the Salesian Congregation, especially in its recent General Chapters and in all five continents by the whole educational and pastoral movement that claims allegiance to Don Bosco.

The two capitular documents *Evangelisation and catechesis* (GC20) and *Salesians evangelisers of the young* (GC21) made a characteristic summary of the contents, methods

and general educational lines and offered a number of pastoral suggestions; catechesis was treated as a part of an integrated project of formation that educated through sound principles, experiences, relationships, spirit and style.

In my opinion this overall project brings to light one of Don Bosco's more distinctive traits in his catechetical expertise that gave him such a winning way with the young: he was able to set catechetics within the framework of daily activities (GC20 275) and imbue it with a spirit of sharing and joy that comes so naturally to young people.

5.6.9 Greater pastoral activity in the field of doctrine and pedagogical expertise

All these various needs and aims convince me that the cultural upheaval we are going through requires those in the apostolate to better their mission efforts by harmonising the two energy sources mentioned earlier in this address: *authenticity of doctrine* and *teaching expertise*. Modern man desperately needs a Church that is more doctrinal and more educative. Indeed I should like to make this the very basis of this modest dissertation: we must train catechetical exponents who are spiritual men steeped in authentic doctrine and fidelity to the Word of God, men who possess an acute cultural awareness and an adequate educative exper-

tise. These are the men who will be able to face up to the dramatic problem of our century, the divorce of culture from the Gospel. Naturally as a disciple of Don Bosco I place special emphasis on the educational aspect.

Catechesi tradendae says: "Authentic Christianity is unique and may not be watered down. It follows that thus it must have a pedagogy of faith that is also unique and special. Among the many important sciences of man that have made such great progress in our days, one of the most important is pedagogy; and it has been helped considerably by advances in such sciences as biology, psychology and sociology. With varying success the science of education and the art of teaching are constantly being studied to better their adaptation and efficacy" (CT 58).

This is the nub of the matter: faith and experience, doctrine and pedagogy, all must be integrated into pastoral activities so as to form the "new man" and the "new society".

To combat the frustrations of the so-called *atheistic humanism* we must form the vanguard in forging a new culture; we must dedicate ourselves "to present the Gospel message beginning from the faith of our people so that they can set the values of their new industrial city existence within a way of life that still has faith in God as its basis and rejects

atheism that is the logical result of worldly tendencies" (Puebla 436).

5.6.10 Points to be pondered

On the chosen topic *Faith and experience* I now present a number of points I consider worthy of particular attention. I certainly would be delighted to welcome some well-studied material on them that would afford timely help for our youth apostolate efforts. I am prompted by the challenge of events and the daily travail of giving adequate service to the great educational, pastoral and spiritual movement inspired by the Salesian charism. I group the points under three main headings:

a) *The inspiration of the Holy Spirit throughout the history of man*

The work of the Holy Spirit in imbuing man's history with the resurrection of Christ; his specific and potent action in the liturgy; his unifying mission among men; his very special place in the Church that ensures a unique action among men; his initiative in the vocation of each person; his creativity in Gospel dialogue in keeping with the signs of the times.

b) *Culture strategic for evangelisation* (CT 53)

Culture rooted in the people and in the poor; its expression in the people's religious practices important; the search for a new set of

basic principles to meet the new humanism; liberation from deviant hegemonies; culture's influence on structures, human projects and politics; a realistic plan of action for safeguarding creative centres of culture; a more complete explanation of the saying "Evangelise by educating and educate by evangelising".

c) *Continual updating in knowledge of the youth situation*

Its evolution, its concrete facts, its variations; the need for new ways of communicating with the young; exploitation of young people; their superficiality and instability; positive and negative influence of technologies and sciences; the areas of hope the young offer for society and the Church; problems of the principles of fidelity; the rediscovery of the Christian message as a self-donation, etc.

It is my opinion that evangelising and catechising activities *require a deeper awareness of the vivifying presence of the Holy Spirit among men; the rebuilding of the essential principles of culture; and educative expertise in the realities of the youth situation.*

I conclude with the Holy Father's prayer in *Catechesi tradendae*: "I call down the Spirit of the Father and the Son on the catechising Church and implore him to renew its energies and zeal for catechesis. May the

Virgin of Pentecost win this gift for us by her prayers" (CT 72-73).

Turin: 1 September 1981

5.7 re Vicar of Rector Major for FMA

5.7.1 Letter of Mother Ersilia Canta to the Rector Major - 13 July 1981

Most Rev. & dear Father,

The Rev. Father Giuseppe Sangalli has intimated to me your desire that I put in writing the burden of the discussions we have had with you and also with him regarding the present situation of the *Vicar of the Rector Major for the Daughters of Mary Help of Christians*.

The office of Vicar (formerly called the Delegate) was instituted by Father Ricaldone in 1935.

In a letter to our Mother General he wrote that he was no longer able to attend sufficiently to the proper development of both branches of the Salesian Family and needed a confrere to help him. Amongst other things he said, "I find it impossible to give the necessary time to details of confessors, chaplains and preachers, to check on the regularity of convent visitations, to reply in person to the many letters of the Sisters, etc.".

Hence in the ASC 72 (24 November 1935) he wrote, "I wish to inform the provincials that I have called on Father Giovanni Segala to help me in matters of instruction

and information regarding your duties towards the Daughters of Mary Help of Christians". (The reference is to the responsibilities Father Albera had required of the provincials in his circular of 20 February 1921).

Father Segala fulfilled the office of Vicar for twenty-three years until 1958. He was concomitantly vice-postulator for the causes of our Sisters for beatification.

He was succeeded by Father Sante Garelli, who was able to add to these tasks the canonical visitation of a number of houses in various provinces. He also attended meetings of the Council of the Lay Apostolate as ecclesiastical assistant to our youth associations.

Father Giuseppe Zavattaro limited himself to brief visits to the houses, but regularly attended to the reports of the Salesian provincials' canonical visitations and the appointments of confessors, chaplains and preachers; he also did much work on the revision of our publications.

However, nowadays in view of the new dispositions,

- canonical visitations are no longer made by the Salesian provincials;
- normal arrangements for confessors, chaplains and preachers are made locally between the FMA provincials and the SDB provincials; and
- for the various problems regarding the mission of our Institute our

Councillors General now have direct recourse to the Superior Councillor SDB within whose competence the matter lies.

The situation has now reached the stage that there are insufficient duties for Father Sangalli. He has indeed given generous service in preaching retreats in Italy and abroad, in attending days of reflection, in visiting houses, especially rest-homes for the Sisters; and everywhere he went we have had the blessing of his edifying kindness and devotion.

Indeed it was he himself, while at Rome, who made the point that there was insufficient work; and we were embarrassed at being able to offer him only the revision of our publications, occasional visits to some of our houses, and certain occasions for preaching. It is plain that the situation today is quite different from that of the former Vicars. There is no longer the necessity to have recourse to the Vicar as in former times. Yet, since we are not always able to have direct contact with you yourself, Father Viganò, we do not want to relinquish the truly helpful guidance that your representatives can give us in your name.

Hence we put to you the following queries:

- Regarding the different sectors of our Institute's mission: would it be possible to have closer rapport between our Councillors General and yours?

- Regarding matters pertaining to the life of the Institute: when direct recourse to the Rector Major is not possible, could we consult the Vicar of your Superior Council or any other Superior you might choose to nominate?

- Our monthly *Unione, Da mihi animas* and *Missioni e missionarie* have regular need of official revision: could you please appoint a reviser for us?

We of the FMA Superior Council shall be most grateful if you could consider these proposals or suggest others in their stead, dear Father.

My Councillors and I offer you our deepest respect and promise of prayers.

ERSILIA CANTA,
Mother General.

**5.7.2 Reply of the Rector Major to
Mother Ersilia Canta - 7 August
1981**

Dear Reverend Mother,

Thank you for your letter of 13 July 1981 regarding the duties of the *Delegate of the Rector Major for the Daughters of Mary Help of Christians*.

Since today's situation does not call for the particular duties and responsibilities for which Father Ricaldone created the office of Delegate, it is only logical that the whole situation should be revised.

I have presented your letter to

our Superior Council and have spoken personally with Father Giuseppe Sangalli. All are agreed that the revision should go ahead.

We are unanimous that the office of Delegate or Vicar of the Rector Major for the Daughters of Mary Help of Christians should be suspended in its pre-conciliar conception.

Regarding the questions you pose, Reverend Mother, I have no difficulty in giving clear answers, and they are backed by our Superior Council.

- Regarding the different sectors of your Institute's mission: it is an excellent idea to have closer rapport as you suggest between the respective Councillors General. We consider this an important duty and willingly accept it.

- Regarding matters pertaining to the life of the Institute: when direct recourse to the Rector Major is not possible, his Vicar General may be consulted, or (in his absence) another properly designated Superior.

- Regarding the revision of certain of your publications (*Unione, Da mihi animas, Missioni e missionarie*): at your request and in agreement with you a special reviser will be appointed.

I consider, Reverend Mother, that a closer rapport between our respective Councillors will encourage us to consider well the common origins of our Institutes and the historical ups and downs (sometimes saddening) of our twin vocations; and we shall feel

the urge to increase our communion, our practical collaboration, our ministerial service, our family spirit. Thus we shall grow continually in our fidelity to Don Bosco, to Mother Mazzarello, and to the Salesian traditions of over a hundred years.

May Mary Help of Christians be with us always.

I unite with you and your Institute in thanking dear Father Giuseppe Sangalli for his generous labours and the edification he has given to all.

I pledge you my prayers, my concern, my solidarity.

Kindest regards to all the Reverend Mothers.

Respectfully and affectionately in the Lord,

Father EGIDIO VIGANÒ,
Rector Major.

5.7.3 Mother Ersilia Canta thanks the Rector Major - 22 August 1981

Most Reverend and dear Father,

All my Councillors join me in thanking you and your Superior Council for your interest and action regarding the particular situation of the *office of the Rector Major's Vicar for the Daughters of Mary Help of Christians*.

In the name of our Institute I wish to thank again Reverend Father Sangalli for his unstinting work for us and the model of edification he has been to all the Sisters. I am

also deeply grateful to you, Father, for the kindness and wisdom you have shown in assuring us of a safe and solid support from your Superior Council. This affords us good guarantee of continuing faithfully in the way our Saints have traced out for us. In this centenary of the death of St Mary Mazzarello, we are reminded of what she used often repeat: "Let us always remember that we owe everything to Don Bosco and his sons... without them we would be branches broken away from the vine".

We have experienced the truth of these words for more than a century; and today too the solid teachings of your documents, Father, and those of your Superiors throughout the world are a stimulus to us to be faithful to Don Bosco and a help to us to be branches united to the vine of our origins.

We shall arrange frequent communication between our Councillors and yours, and when we are unable to have direct recourse to the Rector Major we shall approach his Vicar General.

For the revision of our publications we shall nominate as soon as possible certain Salesians whom we consider competent for the task.

May Mary Help of Christians our Queen repay you royally for all the good things you and the Salesians do for us, and may she help us to be duly responsive.

My councillors and I offer you
our grateful respect.

Sincerely in Christ,

ERSILIA CANTA,
Mother General.

5.8 Letter of Don Bosco to Fr Lasagna

Turin, 31 August 1881

Dear Father Lasagna,

I have just completed a business deal and have purchased a paper-mill: with the one and only aim of helping in the printing of good books — so if any of the printeries at Montevideo wish to buy our paper I am sure I could manage a 20% discount.

Prospective buyers should forward to me payment in advance and a description of the kind of paper required: we shall then send them a sample. If they are interested in newsprint, it will be sufficient to send us a page.

We have no definite news whether Father Cagliero is coming: so far no letter or message of affirmation. I am awaiting definite instructions for the Sisters who will have to leave next November with your other teachers. Graziano, who used to sing and play and is now a lieutenant, will be your teacher for fencing, geography, mathematics and history.

God bless you and yours and my dearest sons in our Lord Jesus Christ. Amen.

I received your last letter, which was read and re-read.

Father JOHN BOSCO

N.B. The first FMA missionary expedition is fixed for 14 November 1877.

5.8 Letter of Don Bosco to Fr Lasagna

Torino, 31 agosto 1877

Mio caro Don Lasagna,

mi sono messo a fare il negoziante ed ho comparato (*sic*) una Cartiera ad unico fine per giovare alla buona stampa. Se per tanto i tipografi di Montevideo (che non stampino cose irreligiose) vogliono della nostra carta, io credo di poter loro offrire il venti per cento di riduzione.

Chi ne desidera mi mandi il prezzo e la forma della carta e cominceremo a mandare un saggio. Se è un giornale, basta mandarci un foglio.

Siamo incerti della venuta di Don Cagliero. Finora né lettera né dispaccio positivo. Attendo ordini positivi per le suore che dovranno essere inviate nel prossimo 9bre (novembre) cogli altri tuoi maestri. Graziano, l'antico cantante e suonante, ora tenente, sarà il tuo prof. di scher-

Torino
11 ag. 99.

Mio Cardo Lazeghera -

Le ho dato a fare il negoziante
e ho comprato una cartolina
ad unio friv per giovani col
buono stampo. Se per tanto i tipo 7.
di Montevideo che non hanno più
invechiato, vagliono della nostra mon-
ta, io vedo di poter loro offerir il
venti per cento di sconto.
Chi è di vedere un mondo di gente
e la fanno sotto card e com-
eremo mandare un suggi. Le
~~ed è un giornale che si chiama~~
~~in foglio~~

hanno incerto della vendita di San
Cassiano. Finora ne letter, ne di-
stanno peritio - Attendo di ridirle
tutti per le facche che dovranno offer-
rivate nel prossimo caglio a tutti
i tuoi maestri. Graziano, Pantaleone
tutti e facciano, Montecento, tutti
il tuo prof. di Scienze, di Geogra-
fia, matematiche e storia -
Un cordiale abbraccio a tutti
ai miei figli e a tutti. Amici
Ricordi di tutti. Ho fatto la tua
sua, 11 ag. 99.

ma, di geografia, matematiche e storia.

Un cordialissimo addio a te, a' Tuoi, ai miei figli carissimi in Nostro Signor Gesù Cristo. Amen.

Ricevetti la tua ultima che fu letta e riletta. Sac. G. Bosco

N.B. La prima spedizione missionaria delle FMA è del 14-11-1877.

5.9 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).

P **AELBROECK Albert** (BES)
aged 77

P **ALEXANDER Amadeo** (ALP)
aged 70

P **AMIELH Hubert** (FLY)
aged 96

P **ARACRI Cesare** (IRO)
aged 70

P **ARCHENTI Agostino** (ILE)
aged 71

P **BERNARDI Luigi** (BMA)
aged 78

L **BESSONE Giovanni** (ABA)
aged 70

P **BIANCHI Aloysius** (SUE)
aged 68

* Antoining, Belgium	26- 7-04
Groot Bijgaarden, Belgium	29- 8-23
Namur, France	20-12-31
† Tournai, Belgium	25- 6-81
* Buenos Aires, Argentina	30- 4-11
Bernal, Argentina	5- 5-27
Bernal, Argentina	29-11-36
† Mar del Plata, Argentina	9- 8-81
* Mélian, France	5- 5-85
Lombriasco, Italy	2-10-03
Montpellier, France	28- 6-13
† Nice, France	27- 8-81
* Petrizzi, Italy	5-10-10
Portici, Italy	16- 9-28
Rome, Italy	27- 3-37
† Petrizzi, Italy	15- 8-81
(18 years provincial)	
* Milan, Italy	3- 3-10
Este, Italy	4- 2-26
Modena	11- 3-34
† Treviglio, Italy	28- 6-81
* Crespano del Grappa, Italy	14- 3-03
Este, Italy	1- 9-29
Sao Paulo, Brazil	8-12-39
† Humaitá, Brazil	18- 7-81
* Bricherasio, Italy	19- 6-11
Villa Moglia, Italy	8- 9-38
† Rome, Italy	6- 6-81
* Bergamo, Italy	27- 2-13
Newton, USA	8- 9-36
Newton, USA	29- 6-46
† Rome, Italy	13- 6-81

L BIERWIRTH Max (GEM)
aged 70

P BORRA Guido (ILT)
aged 85

P BOTTAZZI Luigi (ILT)
aged 68

P COLLINI Cesare (ILT)
aged 68

P CORRAL Esteban (SCO)
aged 84

L CRAVINO Pietro (ISU)
aged 81

P DE AMICIS Antonio (ISU)
aged 81

L DEMARCO José (ACO)
aged 66

P ERBISTI Virginio (IVO)
aged 52

P FANTIN Tarcisio (ABA)
aged 46

L FANTINI Giuseppe (RMU)
aged 82

L FERRARA Prudente (INE)
aged 88

L FERRO Francesco (IVO)
aged 76

* München, Germany	5- 3-11
Ensdorf, Germany	29- 7-34
† Benediktbeuern, Germany	23- 6-81
* Capriata d'Orba, Italy	3- 5-96
Fogizzo, Italy	15- 9-12
Turin, Italy	23- 9-22
† Novi Ligure, Italy	6- 9-81
(9 years member of Superior Council)	
* La Spezia, Italy	11- 2-13
Varazze, Italy	14- 9-33
Bagnolo, Italy	29- 6-43
† Genoa, Italy	21- 6-81
* Stra (Italy)	26- 5-13
Strada Casentino, Italy	17- 9-29
Turin, Italy	3- 7-38
† Alassio, Italy	6- 6-81
* Sobradillo, Spain	13- 9-97
S. José del Valle, Spain	12- 9-18
Campello, Spain	17- 6-28
† La Ororava, Spain	5- 8-81
* Sessant, Italy	28- 4-00
Villa Moglia, Italy	18- 9-27
† Turin, Italy	29- 6-81
* Fossa, Italy	17- 5-98
Genzano, Italy	12- 9-23
Shiu Chow, China	6- 4-30
† Bra, Italy	3- 7-81
* Vignaud, Argentina	24- 4-15
Vignaud, Argentina	31- 1-33
† Cabana, Argentina	7- 8-81
* Mizzole, Italy	10- 8-28
Albarè, Italy	16- 8-49
Abano Terme, Italy	29- 6-58
† Verona, Italy	16- 5-81
* Casarsa, Italy	13- 4-34
Villa Moglia, Italy	16- 8-53
Turin, Italy	25- 3-63
† Puerto Deseado, Argentina	4-12-80
* Gaggio Montano, Italy	11- 5-99
San Benigno Canavese, Italy	20-10-18
† Rome, Italy	8- 9-81
* Veruno, Italy	5-11-93
Fogizzo, Italy	15- 9-11
† Torino, Italy	1- 7-81
* Ospitaletto Euganeo, Italy	7- 2-05
Schio, Italy	9-10-21
† Verona, Italy	10- 4-81

P FIORENTINO Francesco (IME) aged 71	* Santeramo in Colle, Italy 10- 7-10 Shillong, India 9- 1-30 Turin, Italy 3- 7-38
P FOGLIASSO Emilio (RMU) aged 73	† Bari, Italy 31- 5-81 * Busca, Italy 26- 3-08 Fortín Mercedes, Argentina 3- 1-25 Turin, Italy 3- 7-33
P FOLEY Patrick (IRL) aged 61	† Rome, Italy 8- 8-81 * Tralee, Ireland 10- 3-20 Ballinakill, Ireland 24-11-42 Sherfield English, England 17- 7-55
P FORALOSSO Antonio (IVE) aged 71	† Portlaoise, Ireland 8- 3-81 * Grumolo, Italy 14- 6-10 Este, Italy 18- 9-26 Rome, Italy 28- 7-35
P FUGGER Alois (AUS) aged 77	† Brescia, Italy 23- 8-81 * Vienna, Austria 7- 4-04 Ensdorf, Germany 15- 8-26 Benediktbeuern, Germany 7- 7-35
L GARCIA Mateo (CIL) aged 73	† Vienna, Austria 29- 4-81 * Villanueva de Duque, Spain 21- 9-08 S. José del Valle, Spain 8- 9-27 † Santiago, Chile 16- 4-81
P GIACCARDI Giorgio (ICE) aged 89	* Mondovì, Italy 4- 1-92 Fortín Mercedes, Argentina 26- 1-24 La Plata, Argentina 25- 7-30 † Turin, Italy 21- 5-81
P GRATZ Anton (GEM) aged 58	* Strassöd, Germany 14- 1-23 Ensdorf, Germany 4- 1-40 Benediktbeuern, Germany 28- 6-52 † Benediktbeuern, Germany 10- 4-81
P HERZBERG Bruno (BMA) aged 80	* Weissenborn, Germany 25- 5-99 Ensdorf, Germany 15- 8-30 Benediktbeuern, Germany 4- 7-37 † Manaus, Brazil 2- 8-79
P KASPERLIK Leopold (PLS) aged 75	* Budapest, Hungary 12-11-05 Klecza Dolna, Poland 9- 8-23 Poznan, Poland 17- 6-34 † Cracow, Poland 24- 7-81
P LORENZOLI Livio (IVO) aged 76	* S. Pietro di Morubio, Italy 25- 9-04 Este, Italy 18- 9-23 Mogliano Veneto, Italy 26- 6-32 † Verona, Italy 1- 3-81
P LUKACS Bela (UNG) aged 65	* Mocsa, Hungary 18-10-16 Szentkereszt, Hungary 12- 7-35 Esztergom, Hungary 10- 6-46 † Pannohalma, Hungary 2- 8-81

- L MARTINENGO Guglielmo (ISU)**
aged 78
- P MASIERI Valfrido (ILT)**
aged 71
- P McDONNEL Charles (IRL)**
aged 74
- L MONDINO Silverio (ARO)**
aged 39
- P NOGHEREDO Alberto (ILE)**
aged 61
- P PANKOWSKI Joseph (Sue)**
aged 66
- P PARODI Luis (ARO)**
aged 87
- P PLYWACZYK Stephen (SUE)**
aged 88
- P PRIETO Domingo (ALP)**
aged 71
- P RASA' Antonino (ISI)**
aged 83
- P RONZONI Pasquale (ILE)**
aged 66
- P RUBERS Johan (BEN)**
aged 70
- * Turin, Italy 11- 5-03
Ivrea, Italy 17- 9-20
† Arignano, Italy 8- 7-81
* Viano, Italy 10- 5-10
Castel de' Britti, Italy 13-10-26
Turin, Italy 7- 7-35
† Genoa, Italy 4- 9-81
* Kilcolman, Ireland 24-11-06
Cowley-Oxford, England 7-12-22
London, England 28- 8-35
† Navan, Ireland 24- 4-81
* Ramona, Argentina 4- 8-41
Moron, Argentina 31- 1-60
† Manucho, Argentina 11- 4-81
* Montagna, Italy 9- 1-20
Montodine, Italy 13-11-37
Vendrogno, Italy 29- 6-46
† Sesto S. Giovanni, Italy 7- 7-81
* Brooklyn, USA 19- 2-15
Newton, USA 8- 9-35
Newton, USA 2- 7-44
† Ramsey, USA 21- 5-81
* Buenos Aires, Argentina 21- 2-94
Bernal, Argentina 27- 1-12
Bernal, Argentina 12- 2-22
† Rosario, Argentina 1- 7-81
* Jedlec, Poland 8- 1-93
Radna, Yugoslavia 5- 8-11
Madison, USA 23- 2-18
† Ramsey, USA 12- 2-81
* Martinez, Argentina 20-12-09
Bernal, Argentina 27- 1-40
Córdoba, Argentina 23-11-47
† La Plata, Argentina 3- 9-80
* San Gregorio, Italy 5- 3-98
San Gregorio, Italy 25- 8-14
Acireale, Italy 23-12-22
† Pedara, Italy 15- 8-81
* Meda, Italy 28- 2-15
Montodine, Italy 1- 9-35
Chiari, Italy 23- 4-44
† Chiari, Italy 16- 8-81
* Rijswijk, Holland 2- 3-11
Groot Bijgaarden, Belgium 2- 9-33
Oud-Heverlee, Belgium 7-12-41
† Saint-Pieters-Woluwe, Belgium 24- 7-81

P SAVIOLI Luigi (ABB) aged 79	* Montescuto, Italy 5- 4-02 Fortín Mercedes, Argentina 17- 1-20 La Plata, Argentina 11- 6-27
L SERAVALLI Ferdinando (INE) aged 73	† Viedma, Argentina 17- 6-81 * Gemona, Italy 30-10-07 Pinerolo, Italy 17- 9-33
P SKRETKOWICZ Juan (CIL) aged 71	† Novara, Italy 26- 8-81 * Tiutkow, Poland 1- 1-10 Santiago, Chile 3- 2-36 Santiago, Chile 26-11-44
P SÖLL Martin (GEM) aged 69	† Valdivia, Chile 2- 7-81 * Neumarkt, Germany 12-11-11 Ensdorf, Germany 15- 8-30 Benediktbeuern, Germany 29- 6-39
P SRODKA Antoni (PLO) aged 91	† Augsburg, Germany 15- 8-81 * Bogdai, Poland 10- 7-90 Radna, Yugoslavia 29- 8-09 Oswiecim, Poland 3-12-16
P TOMASONI Giuseppe (ILE) aged 84	† Cracow, Poland 3- 7-81 * Romano, Italy 19- 6-97 Ivrea, Italy 6-10-21 Turin, Italy 10- 7-27
P VALDIVIA Enrique (CIL) aged 76	† Chiari, Italy 17- 7-81 * San Fernando, Chile 23- 4-05 Santiago, Chile 14- 2-22 Turin, Italy 6- 7-30
P VAN PEVENAEGE Michel (BES) aged 75	† Santiago, Chile 7- 7-81 * Forest, Belgium 14-10-06 Groot Bijgaarden, Belgium 29- 8-27 Oud Heverlee, Belgium 2- 2-36
P VARHEGYI Ernő (UNG) aged 76	† Verviers, Belgium 21- 6-81 * Budapest, Hungary 5- 8-04 Ensdorf, Germany 24-10-21 Turin, Italy 6- 7-30
P VEGA Antonio (SSE) aged 85	† Budapest, Hungary 17- 7-81 * Arcos de la Frontera, Spain 5- 2-96 S. José del Valle, Spain 21- 9-14 Jaén, Spain 20- 9-30 † Seville, Spain 22- 3-81







