



# acts

of superior council

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year LXIII - october-december 1982

**N. 306**

**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

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OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

**No. 306**

**Year LXIII**  
**October-December 1982**

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## 1. LETTER OF THE RECTOR MAJOR

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### THE SALESIAN RECTOR AND ANIMATION

Father Egidio VIGANO'

Rome, 16 July 1982

*Dear Confreres,*

My greetings to you as you prepare yourselves for the forthcoming General Chapter. I urge all to ponder deeply on the contents of the special issue (no. 305) of the *Acts of the Superior Council*. Let us all rise to the occasion in a spirit of profound prayerfulness.

At the time of writing, the *Rector's Manual* requested by GC21 has just been printed; and we hope it will soon be followed by a *Manual for Provincials*.<sup>1</sup> The *Rector's Manual* will prove a most important aid in the proper renewal of the Rector's function in the community, and it would be well for all confreres to become acquainted with it — for the proper animation of a community does not rest solely on the shoulders of the one in charge: it demands the sincere and fraternal collaboration of all.

Among the points calling for renewal in the role of the Rector, the *Manual* reminds us of the basic salesian aspect of his *ministerial priesthood*. The Congregation has issued forth from the current crisis with its wings slightly singed: we need to *replan our holiness* together,<sup>2</sup> we need to *strengthen our brethren*,<sup>3</sup> we have to build up the spiritual resources of the whole *Salesian Family*.<sup>4</sup>

All this demands a genuine renewal of the

1. v. GC21, 61d.

2. v. ASC, no. 295, 303.

3. v. ASC, no. 295.

4. v. ASC, no. 304.

priestly ministry, its specific service of humility and power. This has nothing to do with "clericalisation": it is a matter of genuine spiritual and pastoral service. All members in the Church have this urgent need; and especially every member and community in the Salesian Family.

It is essential that we have clear ideas and strong convictions regarding the absolute primacy of pastoral action; it is urgent that we have a profound regard and care for the mystique of the ministerial priesthood. This is a need for all: confreres in general, our brothers, the Daughters of Mary Help of Christians, Cooperators, Don Bosco Volunteers, Past Pupils, and indeed all who participate in the great spiritual and apostolic movement of Don Bosco.

I should like to comment on this aspect presented by the new *Rector's Manual*; and I offer to all confreres a number of thoughts that were proposed at various gatherings of rectors in several provinces. Whilst these considerations refer to rectors, they are of interest to all confreres.

May our good father Don Bosco help us to build up the same sentiments in the Congregation that he himself nourished daily in his own heart. Any diminution of his *Da mihi animas caetera tolle* could well mean a loss of salesian authenticity. It is especially at this spiritual and pastoral level that we must guard against superficiality.

\* \* \*

My dear rectors, I have been much exercised over this matter. We belong to the same family; you are my colleagues in the service of salesian authority; and so I offer you a few thoughts that

I believe to be of the utmost importance. We are dealing with a basic aspect in the salesian superior, a dimension that belongs to our tradition: *the animation of the rector in a salesian community must be an exercise of the priestly ministry.*<sup>5</sup>

5. Const. 35.

The very priesthood of the rector demands that he undertake this specific function of animation; this is the task assigned to him so that the vocation of his community and the local Salesian Family may be clarified and developed.

### **Rich charismatic tradition**

#### *Three premises*

1. The first question to be settled is why salesian tradition has always required the rector to be a priest. Such a principle must have certain practical implications. Rectors have always been priests — in accordance with the mind of Don Bosco and throughout the history of the Congregation. This fact does not derive from ecclesial or social requirements but from the practicalities of our charism. On this point I am not concerned to make a point but rather to shed some light on a task that is part of our very lives.

The basic observations I put to you should be your habitual way of thinking, a frame of reference for reviewal, a clear conviction that is part of your daily living. There is no call for flagwaving and more or less reopening discussions. It is merely a case of proposing certain considerations for all who are at the moment engaged in the ministry of salesian animation.

2. My second premise is that a person never achieves utter perfection in any particular undertak-

ing; there are always defects and shortcomings. However, this does not mean that we should not present an important function as an attractive ideal in its completeness, with all its characteristics and requirements, and with the fullest description of its nature. As we prepare for action we need to lift up our eyes to the ideal; otherwise we lack the necessary urge for our activities and may go off at a tangent.

We are aware of the many and ever increasing difficulties, the mode of life in our houses, and the opinions of the confreres. Each one must do all in his power to meet the challenge.

However, let us be convinced that we are not alone in our service of animation: the Lord is with us. This is not just moralising for the sake of encouraging or otherwise: it is an objective judgement solidly based on theology, and the rector should have an ever present awareness of it; it constitutes a vision of truth and objectivity that approaches the ideal and renders it possible. This certainty of the comforting presence of God spurs us on continually towards our goal and gives us renewed energy, for "I can do all things in him who strengthens me".

The last two General Chapters spoke of this matter explicitly and treated it as an element of our distinctive charism; and Pope Paul VI (in a letter from his Secretary of State at the beginning of GC21)<sup>6</sup> called on us to preserve this characteristic constitutional disposition of our charism, namely that "the rector, enhanced by the charisms of his priestly ordination, should guide with ecclesial wisdom the various and ever growing ranks of those who wish to lead committed lives under the

6. v. GC21, 448-450

guidance of Don Bosco and in accordance with his spirit”.

These are not doctrinal statements for religious institutes all and sundry: they are for our own salesian charism that was born and developed in this particular way.

3. Regarding the third premise, I must confess to having been deeply worried about this over a number of years; and unfortunately my worldwide travels have confirmed my fears. There is in the Congregation a dangerous “priesthood crisis” that could well lead to the ruination of our charismatic heritage, our pastoral principles and our salesian community way of life.

Although we have many priests in the Congregation we cannot say that the priesthood always functions as it should. Probably the root cause of this problem is the defective exercise of the priestly ministry in the salesian superior. It is with the charisms of priestly ordination that rectors and provincials must help other confreres to be genuinely salesian — priests to be specialists in the apostolate of the young; brothers to be more genuine religious (according to their own specific brand of laicism);<sup>7</sup> other groups of the Salesian Family to be more faithful to Don Bosco in their apostolic endeavours; the Daughters of Mary Help of Christians, the Cooperators, the Past Pupils, the Don Bosco Volunteers — all to unite in being bearers and promoters of the great spiritual and apostolic heritage received from our Father and Founder.

These thoughts really need to be further systemised, pondered and carefully written up with salesian objectivity. In these pages we shall discuss

7. v. ASC, no. 298.  
8. v. *Presbyterorum  
Ordinis* 8.

them in a simple away — but still in the hope of catching something of their depth and importance.

### **Full-time consecration**

Don Bosco was a priest at the altar, in the pulpit and in the confessional; in the playground and the street; in the political turmoils of his times, in his dealings with government ministers, in his use of the media and in his cultural involvements — in fact everywhere and always.

The rector must learn to imitate him even though there have since been many ecclesial changes in the exercise of the priestly ministry.

These days after Vatican II we have faced enormous variations: not because priestly consecration has changed, but because the problems facing us are different, as are our pastoral priorities and mode of commitment. In fact I have often asked myself when do I as Rector Major exercise my priesthood.

I remember some years back visiting my home town and saying Mass in the *Collegiata*; I got into conversation with a number of diocesan priests who were engaged in parish work, attending funerals, visiting the sick, preaching and catechising — and I felt I was another kind of priest altogether. But I came to see that the Council documents list many types of priestly work.

In the final analysis however the answer is to be found in the permeating and pastoral grace of priestly consecration which enables a priest to do everything *as a priest*. This was exactly the case with Don Bosco: he was not a parish priest, yet he did everything under the pastoral urge of his

*Da mihi animas*; indeed one could never say when he was *not* a priest!

In the light of all this we should ask the question, "When is a rector *not* a priest?"

This paradoxical question demands a deep knowledge of the sacrament of Holy Orders and the significance of priestly consecration.

The first point to note is that a salesian rector must have an explicit awareness and powerful conviction of this priority: the service he is called to render to the confreres and the members of the local Salesian Family is that kind of priestly ministry born and nourished in the grace and pastoral charisms of the sacrament of Holy Orders.

This is not a mere abstract statement of doctrine or a simple juridical disposition: it is a charismatic fact that derives from the salesian nature of the service of animation we owe to the community.

### **Witnessing to Christ, transcendent mediator**

The priest's consecrated ordination binds him personally and sacramentally to Christ; he is qualified to act *in persona Christi*, especially when he celebrates the Eucharist and administers the sacraments. God has consecrated him in the Church to live and labour directly linked with the mission and ministry of Christ himself. And we should remember that Christ gave us a priesthood totally distinctive and original, a priesthood exclusive to the new and everlasting covenant. In this New Covenant he is called "master in the Church of charity", "elder" and "shepherd".

Christ instituted a ministry that did not exist before his time. The priests of the Old Covenant

belonged more to the culture of the people and were members of a special tribe. This priesthood was abolished. The incarnate Christ is the one and only true priest of the New Covenant. There is no longer any valid priesthood except that of Christ. Priesthood in others, in bishops and in us priests is the sacramental expression of his one and only priesthood. A priest is a priest not because he belongs to a particular tribe or clan, but purely and simply insofar as he is the sacramental expression of the mission and ministry that Christ came on earth to accomplish as the risen saviour. It is through the mediation of our sacramental ordination that Christ, eternal and ever-living high priest achieves his holy mission today, yesterday and forever.

Ours is a distinctive and mysterious priesthood that rests on the fact of the resurrection.

In practical terms then, what is distinctive about our priesthood?

One of today's "in" words describes its nature well: *pastoral*. Pastoral concern must be the enlightening and guiding force of every priest of Christ. Naturally this does not exclude or underrate other matters such as human, professional, cultural, economic or political values — far from it! However, pastoral concern is not of its nature cultural, economic, political or scientific; it has a very distinctive aspect. To understand it one must look solely to Christ, to what he achieved on earth and what he is doing today as the ever-mediating risen Lord of history.

At this point one realises how anxious a priest should be to live to the full the pastoral and meaningful *Da mihi animas caetera tolle* as illustrated by the whole of Don Bosco's life. The priest

and rector must witness to the historical transcendence of Christ; he must be a tireless worker in his mission, caring for and promoting it in others; the pastoral aspect must rank first in his community, taking precedence over and imbuing all other human activities. He should be first and foremost a sacramental reflection of Christ the mediator and good shepherd dedicated to his brothers and especially the young.

Again I stress that the pastoral aspect excludes nothing; indeed we are acting pastorally when we labour for human and cultural development. It is necessary then to see clearly, to ponder, to examine and assess one's work and never fail to give rightful place to the community's views and to imbue everything with this essential pastoral aspect; opportunities for this will be found in personal contacts, community action, meetings, monthly and tri-monthly retreats.

### **Total ecclesial awareness**

Vatican II reminds us that the priest is a minister of the Church, a man of communion, a builder and leader of the community of believers; his heart beats in unison with Christ's Body, the Church, as it continues on with the Lord's mission among men. Thus it is that the soul of the priest is always vibrantly aware of the Church both universal and local.

Don Bosco's salesian tradition has always characteristically cherished a strong awareness of the universal Church, and this *sensus ecclesiae* takes on a pastoral vision of world-wide dimension, and a bold missionary concern.

There is also a lively awareness of the local Church that burgeons forth in a convinced and practical collaboration. Salesian rectors (with one exception!) do not live in the Vatican in close touch with the nerve-centres of the universal Church and with personal and direct relationship with the Pope. The salesian rector lives within the confines of a nation, a diocese, a parish, and his relationships are with the episcopal conferences, the bishop of the diocese and the local parish priests.

As a priest he cannot cut himself off from the ensemble of the local Church at its various levels.

Thus a rector's consecrated ordination urges him on to foster within himself and others this pastoral sensitivity and to concern himself in a practical way with the life and activities of the local Church.

This ecclesial awareness implies a whole series of close ties with the Pope, the bishops and other priests. Vatican II rightly speaks of the priest as the bishop's *understanding and creative collaborator*. This special aspect of *pastoral collaboration* belongs to the very nature of Christian priesthood. It is not a mere optional extra that depends on the priest's personal generosity: it is an indispensable aspect of the priest's vocation insofar as he has been called and consecrated to carry out the true sacerdotal ministry of Christ.

To be a *bishop's collaborator* implies a great number of practical requirements in pastoral planning and activity. I understand of course that difficulties may arise and sometimes fairly serious ones. As a matter of fact in a plenary session of the *Sacred Congregation for Religious and Secular Institutes* I attended (regarding mutual relations between bishops and religious) the bishops

themselves aired quite a number of problems. But Don Bosco too had his share of such headaches, as we all know.

However, these particular difficulties are outside the scope of these pages. What we are seeking here is to look closely into the priestly soul, feel the beating of his heart, get to know his ideals, intuit his plans and aspirations, and take account of his special responsibilities that must be attended to even when problems and circumstances may cause him suffering.

Because the rector is a priest it means he must see that the significance and scope of his own and his community's pastoral labours are within the context of the Church; it means loving and helping others to live in total accord and collaboration with the Pope, the bishops and the clergy; it means fostering good relations with them, building up understanding, friendship, esteem and collaboration; and this is not done for the sake of diplomacy or simple convenience, but because it all constitutes an important part of his service to the salesian community.

Thus there must be attention, understanding and sensitivity for a great number of initiatives that will find their outlet in a well organised pastoral action under the guidance of the bishop and with the clear collaboration of the priests. Unfortunately there are still times when we religious and our undertakings show signs of the old days when we used to work separately in watertight compartments. Still, things are changing for the better — in some countries speedily, in others at a more leisurely pace.

The pastoral way from now on is to be totally ecclesial. The salesian rector must see collaboration

as part of his priestly character; he must seek out the true ecclesial highway and obey the renewed traffic signs; in short he must look to the development of his community, its outlook, its activity — all based on a deep *ecclesial awareness (sensus ecclesiae)*.

### **Characteristic ministerial tasks**

The priestly ministry, as the unique sacramental representation of Christ our Lord, has a three-fold function: the *ministry of the Word*, the *ministry of sanctification* and the *ministry of community leadership*. These functions are indicated in all the relevant documents of the Council and are always mentioned in the same order, as though to intimate a certain priority in them.

— In the priest's *service of the Word* he lives the values of God's revelation and makes known their saving truth.

— In his *service of sanctification* he concerns himself with the liturgy, the sources of grace, victory over sin, and growth in charity.

— In his *service of community leadership* he coordinates pastoral activities, fosters communion and carries out the spiritual government of the community.

These priestly services call for closer examination. It is to be noted that they constitute three aspects of the one ministry; they are functions intrinsically linked together, even though circumstances and responsibilities may put one or other to the fore.

By the sacrament of Holy Orders the consecrated priest is strengthened in a specific way: by the grace

of pastoral charity he is helped in gathering together many ministerial activities into an harmonius unity; he is given a greater ecclesial sensitivity; he is able to witness to Christ's historical transcendency; he is sustained and comforted in his many pastoral activities and difficulties.

My dear rectors, take courage! Pastoral charity is a gift of the Spirit, and by virtue of priestly consecration we can rest assured that our sacramental character will receive it in abundant quantities.

### **Harbinger of the truth that saves**

The Council informs us that a priest's first service is to meditate, contemplate, pray and understand (through his natural priestly knowledge) the nature of the saving truth he must communicate. I do not say the rector must be a scriptural or theological don; but the wider his knowledge in these areas the better. He should certainly be an assiduous student of the saving Word of Christ. He is not expected to read the Gospel with the scientific method of an exegete; but his reading should be able to sort out its saving truth and discover the liberating message it has for the people about him. He must translate the Word of God into a *message relevant for today's youths and adults*, for today's social and political events, today's ideological vagaries.

This serious meditation is no easy task; it is a reading not limited to the texts. Naturally the texts are needed; but they have to be accompanied by solid thinking about life and its happenings, about people (both good and bothersome, with their

virtues and vices), about confreres, about youth. It is an exacting exercise to read, ponder, reflect, contemplate and pray. The rector who works much does an excellent job. Still, his first task is not to have a finger in every pie; nor to be a thinking recluse, but a contemplative, a man of prayer, always with salesian pastoral action in view. This is his prime priestly concern.

The rector, the salesian superior, cannot simply be a man of action; nor a man who spends the day on his knees. This is just not the salesian way. From time to time he must sit at his desk with his books — not to become erudite but to understand the Gospel message and seek out authoritative directions to be communicated with pedagogical realism. My dear rectors, the message we must communicate is not to be found all ready-made; it will not burgeon forth from a vacuum.

Our serious contemplation tunes us in naturally to Christ and his Gospel, where we find all the salvific values; but then we must needs apply their message to today's situations.

— We have two authoritative channels of mediation to guide us in our study of the salvation-truth message we have to pass on to the salesian community and those about us — in other words through the salesian community to our young people, for the salesian community does not exist for itself but for the young and the local district.

The two channels are the *magisterium of the Church* and the *spiritual heritage of Don Bosco's charism*. The magisterium and our distinctive ethos will be our helps in translating the Gospel into a relevant message.

— *The magisterium of the Pope and the bishops.*

Vatican II's doctrinal and pastoral directives are the great guides of our century as it approaches the third millennium and passes into future centuries.

Then we have the pastoral exhortations of the Holy Father — his encyclicals, allocutions and other documents. The recent encyclical *Laborem exercens* is a fine example of how present day problems are tackled with an unprecedented depth of thought; it is a document that is perhaps somewhat difficult, but of extraordinary importance.

We have also the episcopal synods with their various relevant topics; the enlightening and helpful bishop's conferences in each nation; and the statements, suggestions and directions of the local bishops.

The rector as a priest will be especially aware of his duty to collaborate and will set about developing his specific duty to inspire. For this he must be acquainted with the pronouncements of the magisterium, have the documents available, read and meditate on them for others. Thus he needs both time and place for meditation in order to exercise his priesthood. This is a very different task from that of simply presiding at funerals.

It is here that we make a mark on history: the humble history of the local community and the local Church. This is priestly guidance in the name of Christ; this is the inspired proclamation of the truth that saves.

Don Bosco was an extraordinary example of this priestly role. He was a shepherd among the young and the working classes, a genuine contemplative, a practical genius, an heroic and tireless worker, an indefatigable communicator. He was an incredible man of action as well as a great reader — an alert and well-informed operator, steeped in the

Gospel, a contemplative of Christ, docile to the Pope and the magisterium; he was a man of deep study but not straining after heights of erudition; his deep concern was to improve the exercise of his priestly ministry. It would be a wonderful thing indeed if our rectors imitated Don Bosco in pursuing and communicating the truth that saves.

— The second channel is *our Congregation with its authentic salesian charism*; and in today's cultural changes it offers quite a number of practical directives.

The last two General Chapters have put our Congregation in step with the great and demanding principles of Vatican II and updated it to suit modern times. Furthermore there is the guidance from the Rector Major and his Council that deals with the needs and requirements of our vocation today: this is found in such texts as the *Acts of the General Chapters*, the *Ratio*, *Rector's Manual*, *Letters of the Rector Major*, and other special communications. These are aids that, together with the heritage of Don Bosco's writings and salesian spiritual tradition, constitute a wealth of enlightenment and guidance for our communities.

The provincial too, with his council, provides useful guidelines on even more practical matters.

All these things must be well considered by the rector, not in the way of passive observance (though this too is important), but in an active way — so that he will not be simply concerned that a number of prescriptions be carried out, but rather see them as truly a part of his priestly nature and activity and an effective exercise of his ministerial role of prophet. It is up to the rector to see that the house benefits from this channel of mediation so

that the confreres and the Salesian Family groups may enjoy a more relevant and genuine awareness of their own proper pastoral contributions.

Already in this first aspect of the sacerdotal ministry the priest-rector helps to put in focus all that the community should do in the pastoral dimension. To be an animator, a prophet of the truth that saves, calls for a number of requirements in the way of special preparation and dedication. Of course the recommendations regarding this service can be superficially and materially summarised as a list of duties, but this in the final analysis would achieve nothing. However, when they are considered within the profound framework of the priesthood, they really make an impact.

We must cultivate the conviction that this way of living out our proper priestly ministry can and will change things. It stirs up interest and is more satisfying, for the priest perceives the sacramental consecration of his ordination really coming to life, and enjoys a deep sense of participation in the mystery of Christ. Furthermore he is conscious of causing his own confreres to live and participate in this same mystery as they pursue their activities, and thus he encourages and strengthens the characteristic vocation of each.

You may be interested in one of the impressions I receive as I travel round the salesian world. One sees how cultural concerns and organisational worries overwhelm rectors and superiors; without noticing, they become passive in their priesthood, outmoded and outdated in spiritual and pastoral matters, despite the fact that they are men of culture in the field of the humanities or technology. It is indeed a great shame for a priest not to be up-to-date in his spiritual and pastoral ministry.

Furthermore the Congregation has an urgent need for spiritual directors, competent pastors, good confessors, untiring evangelisers. When I say that the Congregation has a certain "crisis in the priesthood" I refer primarily to these deficiencies. It must never be forgotten that within the priestly ministry the service of the Word that saves enjoys an important priority in modern times and is constantly emphasised by the Council.

The materialistic ideologies in so many societies today constitute a difficult challenge to us. Cardinal Garrone once remarked to me, "Television, radio and in fact all the media leave no room for the priest. The choice is to become involved in some area of human development or appear as a relic of the past, a museum piece".

Yet the priest has inherited a pastoral mission that is of the utmost relevance today — even though its transcendence is perceived only by those who believe in the mystery of Christ and his Church.

The "trade" of a priest is to be a saviour; and in these days who does not see the need of this?

However, modern thinking, convictions and public opinion trends continually reject the validity of this function. It behoves us to swim against the current. We must not allow ourselves to be dispossessed of our priestly rights by the superficial selectiveness of secularism; otherwise we are simply allowing our priesthood to be destroyed.

Swimming against the current does not mean that we become soapbox controversialists: but it does mean having very clear convictions and energetically doing something practical about them. If ever history needed to restore appreciation of the priesthood it is today; for we see so many

cultures in which the true Christian heritage is in danger of being entirely destroyed.

What has happened in these last few years? It seems to me that the sad situation in many Christian countries begins with the simple country folk being dazzled by the bright lights of the city, the shop windows, the streets, the technology all about them. They think their life in the country is antiquated; they suffer an inferiority complex; they begin to have doubts about the great values that have hitherto enlightened and sustained their lives, and little by little they lose sight of them. The neon lights have hidden the stars. The only hope is that people will quickly realise their error.

So many nations have moved from a countrified culture to the present citified way of living, with its pluralism, technology and consumerism. Public opinion is also dazzled by the bright city lights. In this secularist tradition there is scant room accorded to the great values of the Gospel.

All this should convince us clearly of the urgent need for a new evangelisation; we are called as priests to engage in a youth apostolate on a grand scale and so build up a new society.

We must stand up like prophets and insist on our convictions; we must develop in our young people a solid critical faculty to help them cope with what they see and hear, and above all to achieve a sound knowledge of the history and mystery of Christ.

In this context it is patent how much our present day needs the priest and his ministry.

Let us look hard at our works, and rather than spend time analysing possible crises in the priesthood let us make all speed to repair the damage. In his first address in St Peter's Square

after his election the Pope proclaimed the need to open the doors to Christ. He appealed to economists, politicians and culturists "to have no fear: Christ is no one's alternative — but without him all human undertakings go awry".

In our own small world the rector must be the first and most attentive prophet to proclaim the salvation message of Jesus Christ.

### **Master and guide in holiness**

The second aspect of the priestly ministry is to administer the vital energy of grace and to be the master and guide in holiness.

Before all others the rector is responsible for the daily outpourings of Christ's grace in his community and his young people; his too is the first responsibility for ongoing formation as an uninterrupted growth in each person's vocation to holiness. In particular he must be able to pierce through the hard layer of daily ups and downs and reach the deep deposits of the refined gold of Christ's grace.

The energising and enriching springs of man's new life are basically two: the *Eucharist* and *Penance*.

My dear rectors, these two springs of grace must function well in our houses. It must again be stressed that it is not a question of carrying out an external norm of conduct: it is a matter of developing a profound conviction of the spiritual life. None of us can develop his spiritual life and salesian vocation without the grace of Christ. When we speak of grace we mean the flow of life that does not issue from us or from any human source

no matter how noble it may be, but solely from Christ himself. It flows from him particularly through the sacramental mediation of *Eucharist* and *Penance*. In daily life, after the outflowing of grace in baptism, confirmation and (for priests) ordination, it is the sacraments of *Eucharist* and *Penance* that constitute the principal object of priestly care.

Here too we have the basis of our Preventive System: Eucharist and Penance celebrated according to Vatican II's ecclesiology must be reinstated as the prime movers in the community and pastoral life of our houses.

This is our practical way, our principal way, for the priestly guidance of our confreres along the path of holiness.

— In the first place the rector must give prime place to the *sacrament of the Eucharist*.

One may ask what is the significance of the Eucharistic celebration.

The Eucharist gathers together all the love and grace there is within each of us as a personal participation of life and activity in the Pasch of Christ. It is the exercise of the baptismal priesthood of all the members of the community; it is the offering of a person's own concrete existence (my body and my blood) as a "pure and pleasing sacrifice" in solidarity with Christ the victim.

The religious life is nothing other than an education for this; it helps us become living victims.

Thus the Eucharist is not to be reduced and limited to the moment of its sacramental celebration. Our whole lives must be centred in the Eucharist, in the conviction that it gathers together and

offers to God what we are and what we do: our sentiments, our pains, our work and fatigue, our successes and failures.

It is obvious that a rector has to carry out a lot of planning and activity if he would achieve to the full the daily fruits of the liturgical ministry of his priesthood. Unfortunately I have seen at times that the Eucharist is no longer at the heart of a salesian house, and so pedagogically speaking it no longer represents the source and apex of the daily life of the community.

Speaking to the *Sacred Congregation for Religious and Secular Institutes* the Holy Father maintained that he could not conceive of a religious community that did not have the tabernacle at the centre of its organised life.

Be sure of this: a rector who is genuinely concerned to cultivate this centrality of the Eucharist, who takes the requisite steps, who is understandingly insistent, will not have long to wait before he notices a higher level of spirituality in his community and a more adequate commitment in its apostolic activities.

Try to have an attractive chapel in the house for community use; it should become the very heart of our residence; all things should converge on the tabernacle; its should transform the community into a small but genuine "domestic Church".

Update your liturgical knowledge and do not allow your celebrations to lose the *sense of the sacred*. We are educators and so we ought to have a true appreciation and respect for liturgical symbols — vestments and gestures, proclamation of the Word, controlled, well-composed and creative intercessory prayers; and the liturgical seasons should be exploited to the full.

In the same SCRIS plenary meeting mentioned above, four Mother-Generals were invited to address the members. One of them complained of the great harm caused in certain of her communities by priests who manipulated the liturgy according to their personal and extravagant whims. She made a heartfelt plea that something be done to put an end to these harmful abuses.

Once it becomes fashionable to secularise the liturgy in this most uneducational way, all sense of the sacred is lost, the feeling for mystery is destroyed, and there is no end to the absurdities that may arise. There is no need to cite instances.

Let us then put our every effort into making the Eucharist the expression of our lives lived in daily self-oblation to God; this is a true priestly service of holiness to which we need to apply ourselves unceasingly.

— The rector must also give great importance to the *sacrament of Penance*. Psychologists and sociologists today have given us a more enlightened critical understanding of the person and the structures of living together. It is interesting to realise how much critical ability has developed; it is a measure of human maturity and objectivity, despite its occasional failures and lack of impartiality. The sacrament of Penance is an indispensable exercise in self-criticism in the most fundamental area of all, the subtle depths of the human personality. It is beyond the psychological and sociological that the inner sanctum of one's personal freedom lies, the primal source of good and evil. This is not to imply that in the world there are no unjust structures to be changed — assuredly there are plenty. But it is our Christian conviction

that it is in the heart of man that the ultimate root of all evil lies — the evil of sin.

How necessary it is then to make sure that every community practise this self-criticism so that it may lay bare its failings and the causes of its errors. In this ministry of holiness the priest must lead both confreres and the young to a true understanding that sin exists, that sin caused the death of Christ, that sin destroys true life. We need to know how to do battle with sin.

In the early days of our Family there was a saintly boy whose motto was *Death rather than sin!*

The rector must be concerned with furthering everything that leads to a Gospel-based self-criticism. Occasions for this are the personal colloquy, community meetings, occasions of revision of life carried out in a family spirit and in the light of the Gospel; very special occasions too are the monthly and tri-monthly days of recollection and the annual retreat. Every month, every term, every year, we should sincerely and humbly review our external failings (as individuals and as a community) in the consecrated salesian life and our duties regarding the evangelisation of the young; such conversations would constitute a veritable grace for us all.

In this field perhaps there is a lack of updating and enlightened doctrinal guidance. There is much study required today regarding the sacrament of reconciliation, and provinces and houses should seek the help of competent, up-to-date and well-balanced persons to overcome the delay that leads to superficiality and ignorance.

This matter has been the subject of a number of documents from the magisterium; though it is possible that some confreres are not acquainted

with them. The rector should have them handy, meditate on them and create a spirit open to the indispensable grace of the sacrament of Penance. The next episcopal synod, now in its preparatory stages, will discuss this very element of the Church's life: it should present us with some useful pointers.

We can only live our vocation properly with a constant input of the grace of Christ. In Don Bosco's mind the rector was also the confessor. It is in the administration of the sacrament of reconciliation that the priest becomes aware of and develops his special spiritual fatherliness. The salesian rector in our times is not the community confessor. However, if he never exercises his ministry of confessor he will lose the secret of fatherliness. Perhaps he will not be able to hear confessions every day: but he should aim at a few hours each week; and he should give priority to young people. It will be a source of much grace for him and he will grow in that fatherly kindness that so befits his office as rector.

It is one thing to speak with a confrere and correct him for a failing known through external circumstances, perhaps taking the line of juridical correction; it is a totally different thing to correct him in confession after his self-accusation (if such were still the practice with confreres in our houses). How would the rector react in such a case? He certainly would not want to dismiss him! He would feel a great affection for him, a fatherly concern. He would rather follow the course of friendship and help him with kindness to overcome his problems. This is what fatherliness is all about! However, if we never hear confessions at all, how shall we train ourselves in fatherly understanding?

A rector no longer hears the confreres' confessions; and if he habitually refrains from administering the sacrament of reconciliation he will unconsciously cease being a father and become a superior, an administrator, a manager. This would inflict a most grievous wound on the Congregation. Perhaps here we have touched on one of the more fundamental reasons of the crisis in the priesthood referred to earlier in this letter.

My dear rectors, if there is a church or a parish nearby, spend some hours in the confessional on Saturday evenings and Sundays and whenever possible. It is not time lost; it is not abandoning the community. Those who will thank you will be the very confreres who perhaps have criticised you for not being in your office when they wanted to see you. They will come to see that there is more in their rector than they realised; that he is more priestly, more salesian. They will see the reappearance of fatherliness.

When a rector is deeply concerned to have the Eucharist and frequent Confession as the pivots of his house, he then of necessity becomes a champion of a suitable and invaluable ongoing formation. It will be natural for him to look to the spiritual progress of his confreres, the development of the Salesian Family, and vocation guidance. He will easily see why his house must be transformed into a "formative community"; and he will earnestly go in quest of the indispensable means for achieving this.

All this makes it plain that the rector's role imports a host of delicate tasks that are not always visible to the eye of the inevitable critic; but they are very real and very necessary tasks: they will prevent him too from unduly busying

himself in other people's tasks and will make of him a full-time priest dedicated to the salesian growth of his community.

### **Builder of ecclesial communion**

The third aspect of the priestly ministry of the rector is the care of communion and pastoral coordination. Several sub-divisions of this aspect immediately come to mind, but I shall limit myself to two: *participation in the local Church* and *animation of the Salesian Family*.

— *Participation of the community in the local Church's organised apostolate* will imply also cultivating relations with the bishop, with the clergy, other religious, and the committed laity.

Once we used to say that the best rectors never left their houses. In today's circumstances neither a rector perpetually at home nor a rector who is never home rates top billing. A rector has to leave the house to cultivate relations with the local Church, to coordinate pastoral activities; and given the characteristic nature of our work, he will need to be present at meetings dealing with civil, social and cultural matters.

It is patent that the grave problems of our times are not going to be solved by a single undertaking or even by a whole Congregation. The combined efforts of the whole Church are required, with the harmonious collaboration of all.

At the plenary meeting of the SCRIS I have already spoken of, Cardinal Poletti expressed his regret that in Rome certain Catholic activities had

been closed down and reopened by organisations with non-Christian ideologies. These initiatives had been in difficulties because of certain legislation and regional and municipal activities; but if they had been seen as not the work of some small institute, but backed solidly by the whole local Church ready to react with a united front, the story would have been a different one: the authorities would have thought twice before proceeding against them — not so much for religious reasons but for political expediency. Just imagine how the problem of education could be changed if it were seen as the concern of all Catholics united solidly in every country and tackled on a world scale!

A wide range of contacts and a constant concern for interchange of ideas and coordination of activities are necessary for the following reasons. Firstly this ecclesial solidarity, non-existent a few years ago, has been encouraged by Vatican II and the first faltering steps have been taken in what promises to be a long road. Obviously such ecclesial solidarity must be developed. Secondly we have to meet the challenge of a socialisation that demands the communion and participation of all in civil events and institutions (and we are particularly interested in the cultural area); and lastly there are demands made by the momentous changes in society today.

Hence to govern a salesian community in these days requires a conscious effort to achieve solidarity and a new conception of the Church and society.

— The second objective is to build up brotherly communion and concordant aims in the com-

munity so that it will be a dynamic unit and an *animator of all the local Salesian Family*.

My dear rectors, the local Salesian Family is a most important part of your apostolate. All the groups of the Salesian Family have special need of your priestly ministry. A genuine salesian presence calls for more than the rector, the confreres and their young charges: it needs the participation of the Daughters of Mary Help of Christians, the Cooperators, the Past Pupils, the Don Bosco Volunteers et al., as well as all young people and the masses belonging to the apostolic movement launched by Don Bosco.

This vast horizon must come within the ken of the personal coordination of the rector, though he may charge someone else with certain services and animation. The local Salesian Family constitutes a much more extended field of Gospel activity, and the rector will be keenly aware of being its "salesian pastor": he must willingly take on the responsibility of helping this wider salesian presence to function in true harmony.

Don Bosco always sought to increase the field of collaboration; he did not limit himself to his salesians; he always worked for communion and mustered as many helpers as possible; he founded as an heir to the *Oratory Apostolate* an entire Family.

Furthermore the first concern of the all-important matter of *animation* is not organisation; nor is animation to be limited to a kind of "three-year plan"; its prime aim is to render the salesian charism effective in its totality, to understand it better, promote it, and to give it new life in the local Church.

These aims call for the great-heartedness and

broadness of vision our priestly Founder had; and these qualities must take on concrete form in the local Church — not at the hands of us salesians alone but of all the sons daughters of Don Bosco.

My dear rectors, you see that the whole Salesian Family is keenly desirous of your priestly services and all that pertains thereto, and all this is in accordance with the wishes of our Father and Founder.

### **Conclusion**

Many other aspects could be considered. Here I have sought to gather together just a few thoughts on a topic that touches every rector's personal conscience as a consecrated priest. You will find these matters more amply expounded in *The salesian rector, a ministry for the animation and governing of the local community*, now printed and perhaps already in your hands. The charisms of priestly ordination invest the service of salesian authority with a role that enriches the whole community and all the various members of the Salesian Family.

Salvation history makes it plain that the sacerdotal ministry demands the total resources of the priest. The priestly mission is not a task performed by a mere employee who clocks in and out of work; it is a consecration that is full time all the time; it takes and transforms the whole psychology and energy of a priest's life. It is more than a mere job: it is a *way of life*. We are not priests for twenty hours a week; our consecration reaches down to the hidden forces of the whole person.

Don Bosco asks that his salesian rectors lavish

their consecrated ecclesial service on all unstintingly. It is my opinion that if in our Congregation we see an increase in this sensitivity and this deeper appreciation of the priestly ministry, everybody will stand to gain — communities, confreres, the Salesian Family, and especially the innumerable protégés of our mission.

May these considerations help us to imitate Don Bosco and grow in the love of Christ the eternal high-priest ever alive to the needs of the young. In a special way our salesian brothers will be greatly appreciative, for they will see clearly that the priestly ministry is a *service of a pastoral nature* and indispensable for the plenitude of the salesian lay consecration which is the expression of their baptismal priesthood.

Grateful too will be the confreres in initial formation who aspire to a salesian vocation that is closer to the Gospel and more apostolically effective.

And grateful also our spiritual Family who are seeking a greater level of interior holiness.

May Mary Help of Christians help us to work more humbly and untiringly in the ministry of the priesthood; may this be her very special gift to our Congregation and the Salesian Family as we strive to renew our holiness.

Cordially in the Lord,

Father EGIDIO VIGANÒ,  
*Rector Major.*

## 4. ACTIVITIES OF THE SUPERIOR COUNCIL

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### 4.1 The Rector Major

#### Father Egidio Viganò

Fr Viganò left Rome on 17 March on his visit of animation to the provinces of Paraguay, Argentina and Uruguay. He returned on 9 April. The main theme of his visit was the spirit of Don Bosco and the revised Constitutions. This journey entailed more than ten addresses each day. Fr Viganò also, according to his wont, made contact with local bishops and nuncios, and with the salesian sisters, the cooperators, and other members of the salesian family. Moments of great consolation were to see the fulfilment of Don Bosco's dreams, especially in Patagonia; and to witness the increase in vocations. The visit also included two days with confreres in Chile.

Back in Rome, the normal duties of the Rector Major were interrupted by visits to Ljubljana, Yugoslavia (23-26 April); to Faenza for its salesian centenary celebrations; to the postnovitiate at Nave (15-18 May); to Turin for the Feast of Mary Help of Christians (22-25 May); and to Frascati (Villa Cavalletti — 26-29 May) for the customary meeting of the Superiors General — during which he was elected vice-president.

June and July (to 22nd) were devoted to plenary sessions of the

Superior Chapter, followed by a number of conferences to various religious institutes — between which it is (fondly?) hoped he was able to manage a little well-earned rest.

For September are planned further journeys to Zagabria (Yugoslavia), the USA, Oceania, Australia, the Philippines and Sri Lanka.

#### The Vicar of the Rector Major

##### Father Gaetano Scrivo

Fr Scrivo presided at three retreats for rectors: 7-16 February — Mexico's two provinces; 18-26 February — rectors of Venezuela; and 28 February - 6 March (at Lima) — rectors from Peru, Ecuador, Bolivia and Colombia. A number of rectors from Central America also joined the retreats in Mexico and Caracas. After each retreat Fr Scrivo met the vice-provincials of the areas concerned.

From 19 March to 15 April he carried out the extraordinary canonical visitation of the Generalate.

#### The Councillor for Formation

##### Father Paolo Natali

From March to May Fr Natali and his team completed the new *Rector's Manual*. The Councillor also visited Mexico City and Gua-

dalajara to speak on the *Ratio* to the formation confreres of both Mexican provinces as well as the provincial councillors. He also visited the formation communities.

He then carried out the same task in Tokyo, Seoul and Hong Kong, and discussed matters arising from the great variety of cultures and national education programmes. There too he was able to visit and speak to many communities.

During this time the Formation Department conducted the 16th course of ongoing formation at the Rome *Salesianum*.

#### **The Councillor for Youth Apostolate Father Juan Edmundo Vecchi**

During April Fr Vecchi, with a member of his Department team Fr Rivera, attended the Youth Apostolate Council of Brazil (Belo Horizonte) to discuss education and evangelisation in the Youth Centre and the principles that should guide the type of work suitable for the particular social environment.

Then at Cachoeira do Campo he attended a week of meetings at which some eighty representatives of the schools of the six provinces of Brazil examined the actual pastoral project of salesian schools. The informative and practical conclusions were published in the various provincial Bulletins.

The same kind of meeting was conducted in the La Plata area for

the provinces of Argentina, Uruguay and Paraguay.

Fr Vecchi then travelled to Chile and met the provincial council, the youth apostolate team, the rectors, past pupils, youth groups and those in charge of the centres frequented by the SDB and FMA pupils.

On his way back to Rome he spent some days with the Iberian Conference to discuss a number of points regarding the provincial educational and pastoral project.

During May the European Convention on *Salesians in the Workers' World* was held at the Rome *Salesianum*. Participants came from 9 nations and included 42 priests, 21 brothers, 17 sisters and 3 salesian co-workers. A ten-page report including summaries of the addresses and the main conclusions was sent to all provinces.

Meanwhile through the good offices of the Councillor for the English-speaking Region *Aid 4* (a booklet on the vocation apostolate) was translated and forwarded to the English-speaking provinces — as had already been done for the Italian and Spanish-speaking provinces. The booklet has also been done into Portuguese, and copies in these four languages are available on request.

In June Fr Vecchi met the animators of the Italian provinces and discussed the topic *Salesian animation according to GC20 and GC21*.

On 5 July he spoke to the

headmasters of Italy on the *Salesian apostolate in the school*; he also addressed the animators of the social and cultural Youth Film Clubs on the topic of *Our educational and cultural project*.

**The Councillor  
for the Salesian Family & the media  
Father Giovanni Raineri**

The Department's main activities and interests from February to June were as follows.

1. A *Symposium on the Salesian Family* was held at the Rome *Salesianum* from 19 to 23 February under the aegis of the Department and the UPS Theological Faculty. In due course the study will be published by LAS.

2. On 12 March Fr Umberto Bastasi died. He had been for 38 years the World Delegate of the Confederation of Salesian Past Pupils and Delegate emeritus for two years. One could say that the World Confederation owes its existence to him. He was put in charge of the Past Pupils in 1942, the year of his ordination. He is deeply mourned by all the Salesian Family; he was a fine example of what a good priest, religious and animator should be.

3. On 4 April another great Salesian died: Fr Carlo Della Torre. He was the Founder of the *Daughters of the Queenship of Mary*

*Immaculate* of Bangkok. Always a salesian at heart, Fr Della Torre had worked for the diocese and his infant Congregation for many years and was finally able to re-enter the Salesian Congregation towards the end of his life. In its recent Special General Chapter his Sisters' Institute has officially expressed its desire to belong to the Salesian Family.

4. *Guidelines for the animation of the Salesian Family* is the title of the third booklet edited as one of the "Department documents". The central salesian animators of the various groups of the Salesian Family have set down invaluable directives that will be of great help to local and provincial communities in their efforts to gather together the forces of the Salesian Family according to the directives of GC21, 79.

5. From 15 to 22 April at La Macarena (Venezuela) representatives from all the provinces of the region (except Medellin and La Paz) met for a *Week for provincial animators of the Salesian Family in the Pacific-Caribbean region*. The seminar was organised by the province of Caracas, presided over by Fr Raineri, and attended by priests, brothers, Daughters of Mary Help of Christians and Daughters of the Sacred Hearts (with their Mother General Inés Baldion), Daughters of the Divine Saviour, Don Bosco Volunteers, Cooperators, Past Pupils FMA & SDB, and the

“Damas Salesianas”. The conclusions of the study week will be very useful and suitable for the local conditions of the Region; they have been sent to all the interested provinces, with a joint preface by Fr Cuevas and Fr Raineri.

6. From 19 May to 2 June Fr Raineri and the World President of the Past Pupils, Joseph Castelli, visited the salesian works in the Central African province (Zaire, Lubumbashi and Rwanda). They had meetings with confreres at both Lubumbashi and Kigali; and attended a gathering of novices and post-novices SDB & FMA, the vice-provincial (Fr Mario Valente) and the Mother Provincial of the Daughters of Mary Help of Christians at Kansebula. The meetings at Imara College included local cooperators and teachers and the Kenya cooperators, and concluded with the first 18 Zairese cooperators making their promises. Other meetings included the past pupils' committees and the large convention of over 1000 past pupils at the Cité des Jeunes. The World President was able to address past pupils, directors, confreres and cooperators.

At Kigali Fr Raineri met confreres and rectors; he also attended meetings at Kicukiro and the Rwanda past pupil's convention. The Salesian Family in Central Africa promises much for the future.

7. *Retirement of World Delegate of Past Pupils in July.* Fr Giovanni Favaro has asked to be relieved of office as World Delegate. We take this opportunity to thank him in the name of the Department and the Past Pupils for his two years of good cooperation.

8. During these months the Executive Secretariate of the Cooperators and the World Governing Council of the Past Pupils have had their regular meetings.

9. In April the World Council of the Secretariate for the Media met at the Rome *Salesianum*. Reports were made by the various members of the Secretariate, the delegates, and the coordinators of the Salesian Publishers Commission. Fr Segneri tabled his report on the activities of the Secretariate in Rome. The Council then examined how to put the media to the best possible technical and linguistic use in education and the apostolate; it made a number of suggestions that will be presented to the next General Chapter. Plans were also drawn up for salesian publishers, radio, television and the Salesian Bulletin.

On the final day the Rector Major addressed the Council and spoke of our duties regarding the media as developed in his letter *The challenge of the media*.

An international formation seminar for salesian publishers will be

held at Barcelona Spain on 1-5 October 1982.

Encouraged by the conclusions of the canonical visitation of the Generalate carried out by the Vicar of the Rector Major, Fr Scrivo, the Secretariate held a series of meetings (7-11 June) to examine and plan its activities. The work of the Propaganda Office was clarified; the diffusion of the Salesian Bulletin was looked into; plans for salesian information in general and audio-cine-visuals in particular were drawn up; the new edition of *Don Bosco in the World* was discussed; and the possibility of ANS in French examined.

### **The Councillor for the Missions Father Bernard Tohill**

Last March Fr Tohill made a quick round of the missions in the Far East and South East Asia.

Accompanied by Bishop Peter Carretto he was able to visit all the thirteen missionary residences of the vast diocese of Surat Thani which numbers 6000 Catholics among its 6 million souls. Of the mission's 20 priests, 9 have an average age of 73 or more; yet they still travel through virgin forests to visit new Christian communities that are growing and flourishing. These veteran missionaries are also able to help various groups of lepers who have been rejected by society.

Fr Tohill then visited Singapore where a trades school is planned for 1983. His next stop (1 April) was the Philippines, where he received the first vows of 30 novices and met the 24 new novices. He was greatly impressed by the dedication of the 150 parish catechists, who generously give many hours a week to their religious and cultural formation so as to be able to carry out more effectively their Sunday catechetical activities in the rural communities.

During Holy Week he journeyed to Japan and visited missions and parishes, participating in the ceremonies of the Sacred Triduum. At Kawasaki he witnessed the marvellous development of a young parish that already numbers 700 faithful — and on Holy Saturday was increased by 28 newly baptised members.

He spent Easter Sunday at Seoul and assisted at the packed religious functions of the parish that were carried out with touching fervour. On the preceding day 170 adults and 40 young persons had been baptised. The few confreres there are accomplishing marvels: a secondary school with 1700 students, a retreat house that caters for 5000 young people each year, a technical school for children of working-class families, and a boarding school for problem youngsters.

Fr Tohill's next stop was Taiwan, where he visited the parish in Taipeh,

the large high-school at Tainan, and the new Boystown of Chao Chow where some 50 waifs and strays find a friendly refuge.

At Hong Kong and Macau he was able to speak with various groups of confreres, cooperators and past pupils; and on the Sunday to the faithful in the parish of St Augustine.

The most touching visit was the week spent in Vietnam, where he relayed to the salesians the greetings of Don Bosco's successor and the affection and solidarity of the whole Congregation. The 88 confreres in Vietnam appreciate our interest and thank us with their prayers, whilst they express their deep attachment to Don Bosco in words and in their fidelity to their vocation. They beg us to continue with our spiritual support.

**The Councillor  
for the English-speaking Region  
Father George Williams**

Fr Williams spent from 14 January to 21 May in the USA where he carried out the extraordinary visitation of the province of New Rochelle — which also includes the Bahamas and the eastern part of Canada.

During his stay he was able to participate in the *Salesian Education Congress* at Ramsay on 20 March, presiding at the Eucharistic celebration; he also attended the annual Cooperators Congress at West Hav-

erstraw (3 April), where he received the promises of 24 new members.

On 18 April Fr Williams presented the insignia of their religious vocation to the novices of both provinces. The ceremony (Clothing Day or Vestition) was held at Newton. On 4 May he was present at the Provincial Community Day celebrations.

In Ireland Fr Williams spent some days discussing various matters with the provincial; and was able to celebrate the feast of Mary Help of Christians with the students of philosophy and theology at Maynooth and later with the novices in Dublin.

Finally he journeyed to England to visit the provincial and his council in Oxford.

**The Councillor for the Asian Region  
Father Thomas Panakezham**

From 16 to 23 January Fr Panakezham attended a meeting of provincial economers of India, the Far East and Australia; it was called by Fr Pilla, Ecomer General, and held in Madras, India. The Councillor then accompanied Fr Pilla on visits to some of the works of the provinces of Bangalore, Bombay and Madras (v. ASC no. 304, p. 58). Whilst Fr Panakezham was at Madras he assisted at the consultation for the new provincial.

From 4 February to 30 April he carried out the extraordinary visitation of the province of Calcutta,

during which he journeyed to Bombay to attend the meeting of those in charge of the Youth Apostolate in the Asian provinces. Fr Vecchi presided, and the theme was *The preventive system in non-Christian environments*. Fr Panakezham then visited Burma, which is part of the Calcutta province.

At the conclusion of the extraordinary visitation he presided at a meeting of the provincials of India together with the coordinator of the Indian "salesian presence" in Africa, Fr Tony D'Souza. The future involvement of the Indian Provincial Conference in *Project Africa* was discussed.

He spent 1 to 8 May in the province of Gauhati and helped the two provincials of Gauhati and Dimapur complete the final phases of the division of the Gauhati province.

The Councillor next visited the Philippines; then Singapore, where the Government and the Archbishop have asked the Salesians to consider founding a *Boystown Vocational Institute*. Finally he journeyed to Japan; then Korea, where he presided at a meeting of all the provincials of the Far East.

**The Councillor  
for the Atlantic Region  
Father Walter Bini**

Fr Bini's main activity was the extraordinary visitation of the São Paulo province in Brazil (15 Feb-

ruary to 24 May). He also preached the novices' retreat at Jabotão (25-31 January); and attended the reopening of the novitiate in the province of Recife.

On the 1-2 February he was present at a meeting for rectors and then a meeting of the provincial council of Campo Grande. From 26-28 April he took part in the annual gathering of the Conference of Religious Superiors in Argentina. From 29 April to 1 May he presided at the meeting of the salesian formation personnel of Argentina, Uruguay and Paraguay. The venue was Ramos Mejía and the topic the postnovitiate. Finally on 2 May he met all the provincials of the same three nations.

**The Councillor for Central  
and North Europe and Central Africa  
Father Roger Vanseveren**

During January, February and March Fr Vanseveren carried out the extraordinary visitation of the province of South Germany. Towards the end of February he went to Luxembourg to attend the meeting of the provincial councils of the three French-speaking provinces.

Next he presided at the German-speaking Provincial Conference at Munich; then he journeyed to Jugoslavia to conduct the consultations for new provincials for Zagreb and Ljubljana.

From 3 April to 28 May he carried out the extraordinary visit-

ation of the Central African province, visiting the salesian communities in Rwanda, Burundi and Zaire. Then a visit to the provincial houses in Holland, Belgium North and Belgium South.

### **The Councillor for the Iberian Region Father José Rico**

During January and May Fr Rico conducted the extraordinary visitation of the provinces of Córdoba and León. At Córdoba and Málaga he accompanied the Rector Major to the various salesian communities. (The Rector Major then went on to Senegal in Africa).

At Málaga (20-21 March) the rectors of all the provincial Marian shrines of Spain and Portugal met to discuss and coordinate their Marian apostolate.

In all salesian houses local and provincial the Councillor was able to make contact with the various groups of the Salesian Family, which is developing on a grand scale in the Peninsula.

On 1 May Fr Rico began the extraordinary visitation in León; this was interrupted by the death of the provincial of Seville on 6 March, and Fr Rico presided at the funeral and preached the panegyric, thus having the opportunity of witnessing the affection that the city and all the salesians of Spain had for the late Fr Santiago Sanchez.

The province of León has two houses in Senegal — Tambacounda and Saint Louis, and Fr Rico was able to spend a week with the ten confreres of these houses, seeing the progress of the new venture, the more urgent needs of the local Church and the fine salesian spirit of the missionaries.

The Councillor visited all the houses of the provinces of Seville and Barcelona to help in the consultation for the two new provincials.

The León visitation concluded with a meeting of rectors and a Salesian Family function at Astudillo on 30 May.

Next followed the Iberian Provincial Conference at Coruña (23-25 April), where the main discussion (led by Fr Vecchi) centred on the youth apostolate. The participants then journeyed to Santiago di Compostela for the Jubilee Year of the Shrine and celebrated Mass at the altar of St James the Apostle.

### **The Councillor for Italy and the Middle East Father Luigi Bosoni**

Fr Bosoni spent most of this period carrying out the extraordinary visitation of the Southern province (Calabria, Campania, Basilicata and Puglia). Two of these areas are still battling with the results of the earthquake; and all of them have their various social problems such as organised violence, underdevelop-

ment, slums, unemployment — which all involve young people.

There are 360 salesians working in 35 houses. The Daughters of Mary Help of Christians have two provinces in the same area.

The visitation was interrupted (1-7 February) by the Councillor's attendance at a study group of formation personnel (to discuss the new *Ratio*) and the national convention on *Salesians and the World of the Worker*. There was a further interruption (24 April to 1 May) when the Councillor visited the confreres in Venice for the consultation for the new provincial. At Venice too the periodical meeting of the provincials of Italy took place. Fr Bosoni took advantage of the occasion to take part in the Provincial Day celebrations at Udine (25 April) for St Mark's province, and at Verona for the Veneto Ovest province. He was also able to visit the new postnovitiate community at Nave, Brescia.

From 25-29 May the Councillor called a meeting of the Italian Provincial Conference (CISI) at Nocera Umbra to discuss groups, movements and associations. The venue was chosen to allow of an opportunity to visit and pray at Assisi on the occasion of the centenary of St Francis.

Fr Bosoni then visited the confreres at Gualdo Tadino and the past pupil's hostel established there.

From 29-31 May he met the con-

freres working for Italian migrants in Germany (two confreres from the Naples province and five from the Verona province).

On 1 June the plenary sessions of the Superior Council began. However, the Councillor returned to Naples for the 6 and 7 June to conclude the extraordinary visitation. On 12 June he journeyed to Turin and presided at the Mass for Sr Vera Occhiena, assassinated in Mozambique. On 13 June he met the confreres of the houses of Bologna and Castel de' Britti.

On 19 and 20 June Fr Bosoni visited the Salesian Pontifical University Opera PAS for the joint visit of the Superior Council.

### **The Councillor for the Pacific and Caribbean Region** Father Sergio Cuevas

Fr Cuevas attended the *curatorium* meeting for students at the UPS, Gerini, and Testaccio. He also participated in a meeting of regional councillors with the Rector Magnificus and the Deans of the UPS regarding the development of the teaching and technical personnel of the university.

From 16 January to 16 May Fr Cuevas conducted the extraordinary visitation of the province of Madrid, Spain. This included a visit to Africa, where the province has two houses at Bata and Malabo.

He then went to Paris to visit the confreres who work among emigrant families.

Back in Madrid he took part in the concluding celebrations of the salesian centenary.

In mid-March the Councillor began the canonical visitation of Central America (San Salvador), which includes Panama, Costa Rica, Nicaragua, El Salvador, Honduras and Guatemala. He was able to meet the confreres in the houses in Panama, the rectors of Nicaragua, and then the provincial council at Managua.

From 14-23 May he was present at Cumbayá, Ecuador, for the seminar organised by the Regional Centre for Ongoing Formation; the main discussions centred on spiritual direction. Some 50 salesians attended (rectors and formation personnel) from all the provinces of the Region.

#### **The Delegate for Poland Father Augustyn Dziedziel**

Fr Dziedziel was able to meet the four Polish provincials and also the Mother Provincial FMA to discuss how they and their apostolate were surviving during the serious economic crisis.

The Delegate visited all five of

the formation communities in Poland. He helped conduct the consultation for the new provincial for the Cracow province. He then made the extraordinary visitation of the province of St Adalbert (Pila). Finally he called a meeting of provincials and vice-provincials of the four Polish provinces to discuss local problems and to prepare for the second Polish Provincial Conference.

#### **4.2 Plenary session of the Superior Council (June-July 1982)**

- Appointments of provincials (v. 5.7 this issue of ASC, p. 60).
- Reports on extraordinary canonical visitations made in the provinces of Naples, Munich, Central Africa, Madrid, Córdoba, León, New Rochelle, São Paulo, North Poland and Calcutta.
- Examination of Dossiers I & II for GC22 (v. ASC no. 305, 3-6).
- Approval of the Regulations of the *Salesian Historical Institute*.
- Examination of the first draft of the *Provincial's Manual*.
- Matters of ordinary administration.

## 5. DOCUMENTS & NEW ITEMS

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### 5.1 Salesian Historical Institute

#### Regulations

For the implementing of the *Statutes* of the Salesian Historical Institute (v. ASC no. 304, p. 79) the following *Regulations for the Salesian Historical Institute* (SHI) have been approved by the Rector Major.

#### General articles

1. Because of its specific aims the SHI is essentially a scientific institute and not really an organ for publicising, although it will furnish information, facts and guidelines for the latter. Hence the studies, commentaries and diffusion of the Salesian heritage (of which art. 1 of the *Statutes* speaks) will be understood and carried out according to the proper scientific and historical methods.

2. The SHI is a scientific service officially organised by the Salesian Society for well defined purposes; and thus its existence and activities are immediately dependent on the Rector Major; also it must strive for strict objectivity in its study and research, which are to be conducted according to proper principles and methods: it will thus have a genuine freedom that will not be compro-

mised but rather guaranteed and strengthened, for there will be no question of subjectiveness or isolated individualism.

3. The direct responsibility of the Rector Major and his Council for the SHI also derives from its functional requirements; for the SHI's subsistence and development depend on the constant concern of the whole Congregation which is called on to support it with capable personnel, adequate financial means and the various indispensable structures.

4. The SHI must be considered as the one and only official salesian centre in relation to the ends for which it is constituted.

This does not imply a monopoly in regard to study and research into salesian history (for instance, at the academic level) or diffusion of such knowledge — indeed the latter activity is beyond its pale.

5. The SHI as such stands surety only for the historical and scientific reliability and the doctrinal and salesian validity as expressed in its own three publications, *Fonti*, *Studi* and *Ricerche storiche salesiane*.

6. The SHI shall foster relations and interchanges with the entire Salesian Family, and especially with the SDB Congregation; amongst other

things it shall maintain a lively interest in historical studies on Don Bosco and the salesian life; it shall ask for helpful information and books and seek all kinds of support — including financial help.

7. Without prejudice to art. 2 the SHI shall also promote positive ways of integrating its activities, especially in the following ways:

a) instituting sectors or centres that are separate, dependent or closely linked, and that share the same scientific discipline, aim at the same plans of study and research, and publish their findings in *Fonti*, *Studi* and *Ricerche storiche salesiane* (RSS);

b) intensifying cultural exchanges with salesian centres of study, research and spirituality, especially with the UPS and its reviews *Salesianum* and *Orientamenti pedagogici*; this will be done by exchanging information, bibliographies, and other scientific experiences and ways of fruitful reciprocal collaboration;

c) being available for institutionalised links with identical historical institutes promoted by the groups of the Salesian Family; at their request and through suitable conventions, other kinds of collaboration with different structures could be set up.

8. To foster helpful links with individual communities of the Salesian Society (provinces, houses, etc.)

and their individual members, the SHI shall work in the closest union with the Secretary General of the Congregation, and in certain cases may ask permission from the Rector Major to publish in the *Acts of the Superior Council* items of information that are of particular interest to the whole Congregation.

### Section I (Statutes 1-4)

#### Chapter I - *Structure of the SHI*

9. The sectors of the SHI shall not be understood as watertight compartments, nor shall they function in this way; they shall be sectors with specific purposes and their researches shall always aim to reconstruct the unity in the historical experience of Don Bosco and the salesians.

10. The continuity and internal coherence of the various studies shall be ensured by an overall plan drawn up by the working team according to short, medium and long term expectations.

This plan, approved by the Rector Major, shall be the frame of reference for the tasks and scientific collaboration that will gradually be defined.

#### Chapter 2

#### *Activities and publications*

11. The SHI's task of promoting the scientific study of the history of

Don Bosco and his institutions shall naturally give priority to critical editions of the original sources, supporting them with studies of strictest reliability.

12. The review *Ricerche storiche salesiane* shall be the scientific and practical expression of the SHI, and it shall welcome informative contributions on the Salesian Central Archives.

13. The RSS review shall be published biannually by LAS under the direct and exclusive responsibility of the SHI.

14. Each issue of the review RSS shall normally have seven sections:

*Studies and research.*

*Rare hitherto unpublished texts of particular interest and in fairly brief form.*

*Notes and short studies.*

*Bibliographical information or documentations and comments of significant historical salesian events.*

*Reviews and notification of historical writings regarding Don Bosco and the salesian life.*

*Bibliographies regarding Don Bosco and things salesian.*

*Items relating to the SHI and the Salesian Central Archives or facts connected with their activities.*

15. The compiling of the review shall be confided to a committee formed by the director of the SHI, a representative of the three sector-heads and an editor-in-chief.

16. Before writings are published in *Fonti, Studi* and *RSS* they shall be approved by two censors chosen by the director from a list of scholars drawn up annually by the working team; they shall also have the *nihil obstat* of the competent religious authority according to Law.

17. The SHI's three publications (*Fonti, Studi* and *RSS*) shall be issued from the *Libreria Ateneo Salesiano* (LAS).

Relations between the SHI and LAS shall be regulated by suitable agreement.

## Section II

### Management and personnel

#### Chapter I - Persons

18. The SHI working cadre will consist of the following categories: permanent staff, associates or correspondents, and members belonging to the technical secretariate.

a) The permanent staff is made up of salesians appointed by the Superiors to work in the SHI full-time and continuously; these constitute the working team contemplated in art. 7 of the *Statutes*.

b) Associates or correspondents are those who work in strict agreement with the director regarding study themes, research matter, reasonable deadlines; they shall formally accept the scientific and doctrinal discipline

followed by the SHI, and forward their findings to the three SHI publications.

c) Members appointed to the technical secretariate shall apply themselves to the various activities and service that guarantee the smooth running of the SHI, including its library and its complement of aids.

19. The permanent members of SHI shall be appointed by the Rector Major after hearing the directive council of SHI.

20. The associate members or correspondents shall be engaged on the basis of precise work agreements with the SHI director regarding study themes, carefully defined research, acceptance of the judgement of the working team; they shall have the consent of the Rector Major, and also if necessary the consent of their respective ecclesiastical or religious superiors.

21. The favourable judgement regarding the admission of a permanent associate member shall be dependent (among other things) on a positive assessment of his competence in historical method and salesian studies, and his suitability for research and scientific collaboration.

22. The freedom that belongs to research shall be recognised. However, regarding the time and form of the various findings, such balance and wise principles shall

obtain that take account, amongst other things, of the indispensable integration of the various contributions (sources and studies) and the opportuneness of time and method — without prejudice to ecclesiastical and salesian prescriptions.

23. Nothing shall be published in any place by the permanent members of SHI, or others, in the SHI publications without the consent of SHI and the *nihil obstat* of the Rector Major.

24. The members of SHI, in proportion to their membership in the various sectors described in 18 a-b, shall apply themselves assiduously to their research and shall not assume other tasks or offices that would take them away from their scientific obligations.

25. The acceptance by permanent members of part time or temporary responsibilities outside the scope of SHI (such as teaching posts, publishing collaboration, fairly substantial pastoral activities) shall be subject to an understanding with the SHI director and the assent of the working team.

## Chapter II - *Training of personnel*

As a partial contribution to the training of possible future permanent or associate members SHI may invite to do occasional work at its head-

quarters those salesians particularly interested in its studies and disposed to share its scientific discipline and contribute to the SHI publications.

27. Such arrangements shall be made directly by the SHI director in agreement with the one in charge of the sector in question and with the authorisation of the Rector Major and the respective salesian provincial.

The invitation shall strictly define the work to be carried out, the aims and the length of stay and shall exclude other commitments.

28. The specific studies of those thus invited may be augmented by participation in seminars of historical method, 19th and 20th century history, or specific areas of salesian history.

29. Those salesians may be invited who have the usual basic culture, at least an elementary initiation into historical method, and possess such qualities (age, physical energy, intellectual and moral suitability) as to give hope of a fruitful future commitment in specific studies either with the SHI or in salesian study centres or in their own provinces.

### Chapter III - *The director*

30. The director shall be responsible to the Rector Major for the regular activity of the SHI in its various aspects: coherence between aims and practical activities, com-

mitment of personnel, scientific validity, doctrinal security, responsibility before the Church, the Congregation and the Salesian Family.

31. The director shall be appointed by the Rector Major after consulting his Council from a list of three nominations presented by the SHI working team; his appointment shall be *ad nutum superioris*.

32. This short list shall aim at a confrere with the necessary qualities, and salesians not belonging to the SHI may be chosen.

33. The duties of the director shall be:

a) to see to the exact observance of the SHI *Statutes and Regulations*;

b) to promote and coordinate the activities of the SHI and foster positive relations with the sector-heads and the coordinating secretary;

c) to call and preside at meetings of the directive council and the working team;

d) to guarantee the maximum efficiency of the secretariate;

e) to represent the SHI before other scientific bodies and institutes;

f) to keep the Superiors informed of what is being done and apprise them of any problems that develop;

g) to draw up an annual report on the SHI for the Rector Major. Amongst other things this report should include the work achieved and plans for the following years;

b) to be immediately responsible for the RSS with the help of an editor-in-chief;

i) to keep the Rector Major and *Economato Generale* constantly informed regarding the financial and administrative management of the SHI, presenting a yearly account of expenses and a proposed budget for the coming year.

#### Chapter IV

##### *The heads of the different sectors*

34. The heads of the different sectors shall promote, assist and coordinate on the executive plane, together with the members of each sector, the studies and research relating to their respective sectors, ensuring that they fit in systematically in the overall plan of the SHI.

35. The heads of the different sectors may propose to the working team variations in the proposed plans; names of confreres to be trained as associates or as members of the SHI working team; and indeed anything that is conducive to the betterment of their particular sectors and the ensemble of the SHI.

#### Chapter V

##### *The coordinating secretary*

36. The coordinating secretary shall collaborate closely with the director in all activities of the SHI.

In particular:

a) he shall substitute the director when absent;

b) he shall supervise the functioning of the library;

c) he shall write up the minutes of the meetings of the SHI council and the working team;

d) he shall look after the chronicles of the SHI for the RSS;

e) he shall collaborate with the director in drawing up the annual report spoken of in 33 g.

37. The coordinating secretary shall be elected by the working team from two nominations proposed by the director. The election shall be confirmed by the Rector Major.

#### Chapter VI - *The directive council*

38. The duties of the directive council, working in close union with the director, shall be:

a) to solve the problems inherent in the realisation of the programmes or projects approved by the working team;

b) to study the most opportune ways for bettering the SHI publications with new contributions;

c) to choose the editor-in-chief of the review RSS;

d) to see to the development of the library;

e) to supervise and as far as possible improve the finances of the SHI;

f) to give requisite consent to agreements and understandings and to see they are carried out.

39. The presence in the directive council of the head of the historical sector of the Salesian Central Archives shall not imply any institutional relationship between the two bodies: they shall each be autonomous in their generous availability.

#### Chapter VII - *The working team*

40. The working team shall be made up of salesians appointed stably and permanently to study and research with the SHI as referred to in art. 7a of the *Statutes*.

41. The working team shall be convened by the director whenever necessary or opportune for the good functioning of the SHI; at any rate not less than four times a year.

42. The main duties of the working team shall be:

a) to carry out the activities planned by the institutional duties of the SHI;

b) to approve each year the overall work plans of the SHI and its different sectors;

c) to make a periodical assessment of the execution of the programmes;

d) to furnish pointers and guidelines to the directive council, and (through the latter) to the Superiors, about persons most suitable for carrying out the promotional activities of

the SHI: director, sector-heads, coordinating secretary, et al.;

e) to deal with coopting other permanent members, associate members and correspondents, and the affiliation of salesians invited on a temporary basis;

f) to establish which sectors members should join;

g) to present the directive council with pointers for preparing the budget.

## Section II

### Work aids and matériel

#### Chapter I - *Library*

43. The library shall be sufficiently roomy and adequately appointed so that manuscripts, books, reviews, microfilms and micro index cards can be carefully conserved and be easily accessible to the SHI personnel, and also available for qualified and authorised scholars.

44. Special regulations shall be drawn up for the use of the books and matériel in the library.

45. Each year a programme shall be devised for acquiring books so as to render the library ever better specialised. Particular care shall be given to the following sectors:

a) historical methodology and bibliography, with special attention to

the most recent historiographical developments.

b) Basic works of civil history and universal, continental, national and regional religious history.

c) Significant works on 19th and 20 century from the social, political, educational and religious point of view, and especially works on the Italian *Risorgimento*.

d) Sources and studies relating to religious institutes consecrated to education and teaching.

e) Publications on Don Bosco, the history of the Salesian Society, the missions, the FMA Institute, the cooperators, the past pupils, the salesian movement.

## Chapter II - *Technical secretariate*

46. It shall be the duty of the technical secretariate, in dependence on the SHI director, to see to correspondence, registrations, records, maintenance of the technical matériel indispensable for research, and all other executive activities required by the three official publications, *Fonti*, *Studi* and the review *Ricerche storiche salesiane*.

### *Final dispositions*

47. The Rector Major shall exercise his authority over the SHI personally or through a delegate.

48. These *Regulations* have been approved *ad experimentum* and shall

not be revised or modified within the next two years.

Rome, 22 March 1982

## 5.2 22nd General Chapter

During July and August ASC no. 305 and extracts from the same were sent to all confreres in English, French, German, Portuguese and Spanish, according to the different language areas. The Moderator has also forwarded to the provinces the forms to be used for minutes (with instructions for use), for proposals and for survey-questionnaire results. The Regional Superiors have planned meetings with provincials and local moderators in order to clarify any doubts regarding the specific aims of the provincial chapters, the materials received and the direction of the study of the Constitutions.

The General Chapter Moderator, at the invitation of the Regional Superior for Italy and the Middle East (Fr Luigi Bosoni) has spoken on GC22 to the Conference of Italian Salesian provinces (CISI). Also, taking advantage of his journey to Latin America, Father Vecchi has been in contact with the Pacific Region at Cumbayá; he also met the moderators for Central European provinces, who came to Rome.

Towards the end of July two volumes were forwarded to all provinces; they contain certain studies

made of the Holy Rule by authorities of the "Constitutions Group" who have been working on this study from 1979 to 1981. In the preface the Moderator explains the scope of the studies and the kind of aid they purport to offer regarding the understanding of the text from various angles — theological, spiritual, pastoral, ascetical and biblical.

Now that all the material for the provincial chapters has been sent out, the Generalate is attending to other matters directly regarding the initiation and smooth running of GC22.

In the recent courses of ongoing formation at Rome the participants have received a number of lectures on the theme of GC22 and all the renewal efforts of GC19, GC20 and GC22.

### 5.3 The new Rector's Manual Father Paolo Natali

*The Salesian Rector — a ministry for the animation and governing of the local community.*

This book has been printed in Italian and already sent to the provinces in accordance with the Regionals' directions. The English translation is in the printer's hands at the time of writing.

Both the Rector Major's *Preface* and the *Introduction* offer a number of helpful concepts that make for a better understanding of the book.

I should like to complement these thoughts with some information on the book's origins, its history, its aims and its special character.

#### 1. Its origin: an act of obedience

Compiling the *Manual* was a labour neither brief nor facile; I was assisted however throughout by the principles of composition suggested to me, as well as the observations regarding the contents and style received from a number of authoritative consultants, especially the members of the Superior Council.

I considered the task as an act of obedience to GC21 (and the present compilation of the *Provincial's Manual* is a second such act of obedience); GC21, 61d enjoined that the Rector Major and his Council prepare the document as soon as possible. Indeed the confreres had requested before the Chapter that the "function and character of the rector should be clarified" (GC21 48).

More so was the task an act of obedience to the salesian spirit which ceaselessly urges us to renew and update the quality and efficacy of the service of the rector.

Don Albera, in the *Introduction* to his *Manual*, noted the "recommendations that the needs of the times and the changed conditions of our institutes" seemed to demand (*Manual* p. 7); and Vatican II directed that authority "adapt itself suitably to modern situations, the needs

of the apostolate, the demands of culture and social and economic circumstances" (PC 3).

My constant inspiration in compiling this *Aid* and the influence on its scope and style derived from this two-fold dimension: fidelity to the wisdom of our origins and the need to face up to the just demands of new situations evidenced in the life of the Church and the progress of customs and institutions.

## 2. Scope

The *Manual's* immediate aim is summed up in GC21 61d, "to clarify and give guidance on the ministry of authority". Thus we could say that the document seeks:

- to reconstruct from tradition the distinctive character of the salesian rector and place it in relation to the special character of the salesian community in its pastoral mission, "bearing in mind the diversity of practical situations" (GC21 d);

- to motivate the rector in his far from easy service by indicating the arguments and the graces that must nourish his confidence and trust;

- to help the rector understand and live the spirit of his service, to acquire the virtues and aptitudes that correspond with it and to activate the means most suited its practice;

- finally, to encourage in the confreres a sincere collaboration,

esteem and support (v. GC21, 57) so that their request may be actuated and become part of their lives — namely, the development of the "expression of co-responsibility and the upgrading of the various roles" (GC21, 48).

## 3. Its distinctiveness

Salesian authority has been re-discovered in its pristine inspiration; today it has been firmly placed at the service of individual confreres and communities, and it reveals all its value and distinctiveness; thus this book takes on a specific character too in its effort to mirror the very special image Don Bosco had of the rector and his place in our difficult modern situations.

We should note two main points regarding this salesian distinctiveness:

- *content*: authority for Don Bosco is *fatherliness* (GC21, 537);

- *exercise and style*: one governs through animating and animates through governing.

### 3.1 Authority and fatherliness

For Don Bosco, the rector's priestly fatherliness and its constituent values provide authority with its very source and its human and supernatural environment suitable for its exercise and its manifestations.

Rectors are called on to understand and relive the fatherliness of Don

Bosco, who, according to Don Rinaldi, "never ceased being a father". Indeed Don Rinaldi considered this fatherliness an indispensable charism of the Congregation: "Don Bosco's life was all fatherliness, and his apostolate and his sons cannot subsist without this characteristic" (ASC 56, p. 940).

Plainly it is not a question of gathering together all the contents and forms of Don Bosco's day and lumping them holus-bolus into today's cultural contexts that are so distant and diverse from those of our Founder's day. It is rather a matter of emphasising those "fatherly values" that Don Bosco manifested in his life — the essential values — re-examining them with discernment and, in harmony with their proper modes and expressions, assuming them into ourselves and our modern situations.

The *Manual* will guide and aid rectors in this research and "re-incarnation".

### 3.2 *Style: animating by governing and governing by animating*

According to our Constitutions the rector possesses a true religious authority in respect of all his confreres (v. Const. 125; GC21, 54). And GC21 46 adds that our communities today have "an impelling

need for a basic and growing animation as they seek to live according to the Gospel and carry on the work of evangelisation".

Animation and decision are the two functions of authority, distinct but united in every directive in such a way that each aims at the achievement of the other.

In moulding an Institute the Holy Spirit makes use of the distinctive experience of its Founder, structuring the community and endowing it not only with adequate power but also with a characteristic style of expression.

The relationship between authority and animation, the amounts of each to be applied to individual cases, and the forms in which they are expressed — these actually constitute "the salesian style". This style is precious and often determines how fruitful the service of authority will be: for the best authority is that which in its animation and government increasingly generates, devises, moves and develops (v. E. Viganò: *Non secondo la carne ma nello spirito*, pp. 229-230).

We could say that this style is diffused throughout the *Manual*; it is seen as a particular grace that always operates when salesians are faithful. Don Albera refers to this when he says, "There is in every Congregation an ensemble of ideas and tendencies, a way of thinking

and acting that constitute its characteristic spirit" (*Manual* 21).

In his obedience and will to be the docile instrument of this spirit the rector will strive for this special style that gives a salesian measure and quality to the exercise of his ministry.

Furthermore, with this personal responsibility he makes and actuates his decisions with the co-responsibility of all. The participation, the complementarity of persons and services, and especially dialogue, will all become more desirable, real and committed through the rector's salesian style. Thus will be born a distinctive communion of brothers generated by the fatherliness of Don Bosco (a fatherliness relived by the rector) in view of the mission to which we have all been called.

To the sincere reader the *Manual* offers much; spiritual meditation on its historical contents will make for deeper convictions, a sincere conversion, a strong fidelity and a greater appreciation of the best ways and means to put into practice; thus the personal assimilation of these values will make the rector, as he exercises his authority, a sacramental presence. In Don Albera's words, "he is the candle set up to spread about him the living light of virtue and knowledge" (*Manual* 13).

If the new *Manual* helps just a little to augment or revivify this light

it will have fulfilled its aim to encourage the renewal of the fatherliness of Don Bosco in our day.

#### 5.4 Appointments

##### *Mgr Luis Carlos Riveros*

On 4 April 1982 the *Osservatore Romano* announced the appointment of Father Luis Carlos Riveros as Prefect Apostolic of Ariari, Colombia.

Mgr Riveros was born at Bogotá on 6 January 1935. He made his novitiate at La Ceja, Colombia, and his first profession on 29 January 1957. He studied theology at Bogotá and was ordained priest on 27 August 1966. After obtaining a degree in moral theology he was appointed rector of the provincial house, and later rector of the Bogotá theologate. At the time of his appointment he was Administrator Apostolic of the Prefecture of Ariari following the appointment of Bishop Jaramillo as Bishop of Sincelejo, Colombia.

##### *Bishop Antonio Sarto*

Bishop Antonio Sarto, hitherto titular bishop of Are di Mauritania and coadjutor to Bishop Costa of Porto Velho, as been promoted to the see of Barra do Garças, a newly erected diocese in the territory of Mato Grosso, Brazil. Bishop Sarto is fifty-six years of age, has been a

priest for thirty-one years and a bishop for eleven years.

### 5.5 Salesian Causes

#### Beatification of the Servants of God Mgr Versiglia and Fr Caravario

##### *The pontifical decree*

Regarding the Servants of God Luigi Versiglia, titular bishop of Caristo and vicar apostolic of Shiu-Chow, and Callisto Caravario, priest of the Society of St Francis of Sales, who were killed because of their faith: at the request of the promoters of the Causes of these Servants of God, and bearing in mind the report of the *Sacred Congregation for the Causes of Saints* drawn up by the undersigned Cardinal Prefect, the Holy Father Pope John Paul II has kindly granted a dispensation from the prescription of can. 2116 (2); the Cause may now duly proceed without the need for miracles to the next stage of Beatification.

This disposition takes effect all things to the contrary notwithstanding.

Rome, 11 May 1982

Pietro Cardinal Palazzini,  
*Prefect.*

N.B.: It is hoped the beatification will take place in 1983 on a date to be chosen by the Holy See.

#### Sacred Congregation for the Causes of Saints:

*Decree for the introduction of the Cause of the Servant of God Laura Vicuña.*

“Greater love has no man than this, that a man lay down his life for his friends” (Jn XV 13). These words of Christ at the Last Supper were spoken before he sacrificed himself for the redemption of mankind; they also indicate how the Apostles and other generous souls have been ready to immolate themselves for the spiritual salvation of others; and there is a particular value and significance for us when it happens to be a child who offers her young life for the conversion of her mother. Surely this is a wonderful fulfilment of the biblical commandment, “Honour thy father and thy mother” (Mt XIX 19).

Such was the rare case of the thirteen-year-old Servant of God, Laura Vicuña, who has been recently described by her authoritative biographer as the “heroic Child of Mary of the Patagonian Andes” in the south of Latin America.

Laura Vicuña was the legitimate daughter of Joseph Dominic Vicuña, soldier, and Mercedes Pino; she was born at Santiago Chile on 5 April 1891 and was baptised on 24 May in the Church of St Anne.

Chile had obtained its independence only a few decades before and

was torn apart by political problems and internal factions. Consequently the family, of high standing in the nation, was obliged to migrate to the south and take up residence in Temuco. It was here that Laura's sister Julia was born. However in a short time their father's death left them orphans.

In 1899, in an effort to better the family's conditions, Mercedes took her two daughters across the Andes and settled in the neighbouring territory of Neuquén in Argentina. This was an extensive and uncultivated area of Patagonia where colonists were boldly making the first efforts to grow crops and raise cattle.

Unfortunately Mercedes, alone and helpless, became a prey to one of these pioneers, a certain Manuel Mora, and went to live with him on his holding at Quilquiuhé. The two children were sent to be educated by the Daughters of Mary Help of Christians, who in 1899 had opened up a mission in Junín de los Andes, not far from the Chilean border.

The Servant of God was welcomed into their humble house on 21 January 1900. The Process shows that she was naturally a devout child, and with the help of her religious instruction "she perfected herself in a short time and fulfilled long years" (v. Wisd. IV 13).

As she attentively followed the classes on the sacraments she soon

became aware of the irregular life of her mother and she suffered bitterly — particularly when she noticed that her mother did not accompany her to the communion rails on 2 June 1901, Laura's First Communion day; and the same disappointment occurred again in March 1902 when the child received the sacrament of Confirmation at the hands of the Vicar Apostolic John Cagliero (later Cardinal) during his first great mission to the people in Junín de los Andes.

Even Laura herself, holidaying at Quilquiuhé, was constrained to defend herself forcibly from the advances of her mother's seducer.

At the Sisters' school the Servant of God grew in "wisdom and in years and in favour with God" (*Lk* II 52); she was noted among her companions for her study, devotion, and eagerness for the consecrated life. After prayer and reflection she decided that the only way to bring her mother to repentance was to offer her young life as a sacrifice of love.

She often spoke of this to her confessor and received his approbation for her "ardent wish". Seven years after her death the priest wrote her first basic biography and attested to her sacrificial offering.

It was plain that God accepted Laura's oblation, for her health began to deteriorate steadily. She

died at Junín de los Andes on 22 January 1904, after having formally revealed her secret to her mother and begged her to return to God. At her daughter's funeral Mercedes began a new life. At the Process a witness affirmed, "I was present when the Servant of God asked to speak with her mother: and at that moment we knew she had offered her life that her mother should return to God".

In no time the name and life of the Servant of God became linked with sanctity, though on account of the poverty of Junín de los Andes and its distance from the rest of the civilised world, knowledge of Laura was slow to spread abroad. However, in 1955 the Bishop of Viedma, a competent canonist, initiated the Process with the help of a number of witnesses (amongst whom was Laura's sister). Documents and information were produced and Laura's brief life was reconstructed in all its details. It produced ample justification for the many letters requesting that the Holy See allow her cause to be introduced on the grounds of her stand (so relevant for today) for filial love and the holiness and integrity of the Christian family.

On the completion of the canonical formalities the then Sacred Congregation of Rites examined the writings of the Servant of God and on 27 April 1960, with the approval of

Pope John XXIII, decreed that the Cause could proceed further.

Bearing all this in mind — and in conformity with the special concession of Pope Paul VI (7 July 1977) hastening all Causes introduced prior to the Apostolic letter *Sanctitas Clarior* of 19 March 1969 — this Sacred Congregation for the Causes of Saints, at the request of Father Luigi Fiora, Postulator General of the Society of St Francis of Sales, met on 18 January 1982. The Cardinal Prefect put the question *whether the Cause of the lay Servant of God, Laura Vicuña, young Child of Mary, and pupil of the Daughters of Mary Help of Christians, should be introduced*. The meeting, after careful examination, replied in the affirmative, subject to the assent of the Sovereign Pontiff.

The undersigned presented a full report to Pope John Paul II on 25 February 1982, and His Holiness ratified and confirmed the decision of the Sacred Congregation for the Causes of Saints, namely, that the Cause of the Servant of God should be introduced.

Rome, 25 February 1982

Peter Cardinal Palazzini,  
*Prefect.*

Traiano Crisan,  
tit. Archbp. of Drivasto,  
*Secretary.*

*Sister Teresa-Valsé Pantellini*  
declared Venerable

On 12 July 1982, in the presence of the Holy Father, the decree was promulgated regarding the heroicity of the virtues of the Servant of God Sister Teresa Valsé-Pantellini Daughter of Mary Help of Christians. Sr Teresa was born at Milan on 10 October 1878 and died at Turin on 3 September 1907.

With the decree comes the title of *Venerable*.

*Introduction of the Cause of the Servant of God Rodolfo Komorek*

On 18 May 1982 Mgr Antonio Petti, announced from the office of the Promoter General of the Faith that the voting was favourable for the introduction of the Cause for the beatification and canonisation of the Servant of God Rodolfo Komorek; the Cause now awaits the "go ahead" from the Holy Father.

A volume has been compiled to help in the study of the Cause (*Positio super causae introductionem*).

**5.6 Brotherly Solidarity**  
**(40th report)**

a) PROVINCES THAT HAVE CONTRIBUTED

	<i>Italian lire</i>
SOUTH AMERICA	
Argentina: Bahía Blanca	3,915.000
Argentina: Bahía Blanca	640.000

Brazil: Belo Horizonte	2,000.000
Brazil: Campo Grande	3,000.000

NORTH AMERICA

USA: New Rochelle	6,400.000
USA: San Francisco	8,156.250

ASIA

India: Bangalore	1,362.790
Thailand: Bangkok	1,000.000

EUROPE

Austria: Vienna	155.500
Italy: Central Province (Vatican)	500.000
Italy: Rome Province	1,000.000
Italy: Rome Province (Slovak community)	300.000
Middle East: Bethlehem	2,500.000

b) DISTRIBUTION OF MONIES RECEIVED

SOUTH AMERICA

Argentina - Buenos Aires: for Bishop Sapelak SDB	384.000
Argentina - Buenos Aires: for Ongoing Formation Course	2,000.000
Argentina - Bahía Blanca: for Ongoing Formation Course	2,000.000
Argentina - Córdoba: for Ongoing Formation Course	1,000.000
Argentina - La Plata: for Ongoing Formation Course	1,000.000
Argentina - Rosario: for Ongoing Formation Course	1,000.000
Brazil - Campo Grande:	

for Ongoing Formation Course	2,000.000
Brazil - Porto Alegre: for Ongoing Formation Course	1,000.000
Brazil - Sao Paulo: for Ongoing Formation Course	1,000.000
Central America - San Salvador: for Ongoing Formation Course	2,000.000
Chile - Santiago: for Ongoing Formation Course	1,000.000
Chile - Santiago: for machinery	3,500.000
Colombia - Bogotá: for Ongoing Formation Course	1,000.000
Ecuador - Quito: for Ongoing Formation Course	2,000.000
Ecuador - Quito: for Ongoing Formation Course	3,000.000
Peru - Lima: for Ongoing Formation Course	3,000.000
ASIA	
Philippines - Parañaque: for Ongoing Formation Course	2,000.000
India - Bangalore: for Ongoing Formation Course	2,000.000
India - Gauhati: for Ongoing Formation Course	1,000.000
India - Madras: for Ongoing Formation Course	1,000.000

Vietnam: for a bishop's needs 500.000

#### EUROPE

Italy (Rome Province): for the needs of formation community (S. Tarcisio) 1,500.000  
 Portugal - Lisbon: for the Bishop of Cape Verde 1,325.000

#### 5.7 New provincials

*Veneto Est.* Fr LUIGI ZIPPINI has been appointed as provincial of St Mark's province. He is 39 years of age and was born at San Michele di Verona. He made his first profession at Albarè (Verona) on 16 August 1960, did his theological studies at the UPS Rome, and was ordained at Verona on 18 April 1971. After receiving his degree in theology he was appointed animator and coordinator of the parochial and oratory activities of the province. In 1978 he was appointed rector of the university hostel and parish of Castello. In 1981 he was made a member of the provincial council.

*Ljubljana, Jugoslavia.* Fr ACTON KOSIR has been appointed the new provincial. He is 42 years of age and was born in the Slovene province of Kocevje. He pronounced his first vows on 15 August 1956 and was ordained on 29 June 1967 at Ljubljana. Having obtained a degree in theology and history he

was appointed to teach at the formation centre of Zelimlje and became rector there in 1976. He was also a member of the provincial council.

*Zagreb, Jugoslavia.* The new provincial is Fr AMBROZIJE MATUSIC. Fr Matusic was born at Janievo, Jugoslavia, on 7 December 1943, made his first profession in 1962 and was ordained at Zagreb on 27 June 1971. Having obtained his licentiate in moral theology he was appointed teacher and animator in the studentate of Zagreb-Knezija, and also helped in the parish. Later he was put in charge of the parish centre and the Dalmatian region and also directed the parish at Spalato. At the time of his appointment he was vice provincial.

*Barcelona, Spain.* Fr CARLOS ZAMORA has been appointed the new provincial. He was born at Olbán on 27 September 1932; made his novitiate at Sant Vincenc dels Horts, Barcelona, pronounced his first vows on 28 September 1948, was ordained at Barcelona on 29 June 1960 and obtained a degree in dogmatic and moral theology. He was then appointed teacher and animator for houses in Sarriá, Rocafort and Sentmenat. In 1969 he became rector at Rocafort and in 1976 rector of the provincial house in Barcelona. In 1973 he was appointed a member of the provincial council and ani-

mator for the Salesian Family; and in 1981 inspector of schools.

*León, Spain.* Fr ALFONSO MÍLAN is the new provincial. He was born at Valoria del Alcor, Valladolid on 2 August 1927. He completed his aspirantate at Astudillo and Carabanchel Alto, and his novitiate at Mohernando; he made his first profession on 16 August 1943. He studied theology at Carabanchel Alto, and was ordained on 31 May 1952 at Barcelona during the international eucharistic congress. He obtained a degree in chemistry, taught in the houses at Santander, Orense and at the Zamora Universidad Laboral, where he was rector for six years. He was appointed rector of the house at León-Don Bosco in 1968, and vice provincial in 1972. At the time of his appointment as provincial he was rector of Orense, the largest house in the province. He is the fifth provincial of a young province (founded in 1954) with 325 confreres in 25 houses, two of which are in Senegal, Africa.

*Seville, Spain.* Fr CELESTINO RIVERA has succeeded the recently deceased Fr Santiago Sanchez. Fr Rivera was born in Madrid on 19 September 1930, made his first vows in 1948, obtained a licentiate in philosophy and theology at Turin and was ordained there on 11 February 1960. He was then sent as teacher and animator to the philosophate of San José del Valle, then to the

theologate of Sanlucar La Mayor. He then attended a catechetics course at Paris and back in Spain had the care of the Past Pupils whilst collaborating in the founding of the Salesian catechetical centre at Seville. In 1972 he was appointed vice-provincial, then director of Catholic education in the archdiocese of Seville. From 1978 he has been at the Rome Generalate as a member of the Youth Apostolate Department.

*Cracow, Poland.* Fr JOZEF KUROWSKI, the new provincial, was born at Jawornik, Cracow, on 14 January 1937. He made his first profession at Kopiec on 15 August 1953 and was ordained at Oswiecim on 20 June 1959 by Archbishop Karol Wojtyla, now Pope John Paul II, and obtained a licentiate in philosophy at the Lublin University in 1964. He then taught at the philosophate at Oswiecim and then in the theologate at Cracow. He sought and obtained permission to go to Peru where he worked for some years in the house of Piura. Back in Poland he was made rector of St Hyacinth's, the main house of the province. At the time of his appointment as provincial he was a member of the provincial council at Cracow.

### 5.8 Missionary items

Already this year a number of confreres have left for the missions.

Furthermore there are some 70 confreres waiting to go and probably 50 of these will be able to arrive at their destination within the year: about 10 for Latin America, one for Asia and a considerable number for Africa.

### *Bhutan*

Unfortunately our confreres have had to retire from Bhutan. They had entered this beautiful mountainous country on 1 May 1965 and in the face of many serious difficulties had organised a fine school of arts and crafts with hundreds of young boarders. Relations with the authorities were very good and the government contributed generously to the cultural and material needs of the pupils; indeed the school and its staff enjoyed the esteem and admiration of all.

Despite the fact that the salesians did not have permission to evangelise the pupils, their good example drew a number of youngsters to catholicism and eventual baptism.

Early last year the totally unexpected and amazing news was received that the government had provided a replacing staff: the good work of the salesians was acknowledged but they were required to hand over the school to the authorities.

The pretext for this unfortunate decision was the fear of indirect proselitism through the living example of the confreres.

Our gratitude to all those confreres who for seventeen years have worked so successfully at Bhutan.

As a recompense for the loss of this advanced salesian frontier we can thank God for the extraordinary development of the province of Gauhati that has led to the inauguration of the new province of Dimapur. The kingdom of God opens up the way to new conquests.

### *India*

Last April a very successful missionary animation course was held at Poona near Bombay: it was called *Karibuni* (Swahili for *welcome*).

A score of the participants had expressed interest in Africa and a desire to work there. Of these, two priests, three brothers and two clerics were granted their requests. Two of them came from Bangalore, two from Bombay, two from Calcutta and one from Madras; they will go to Dar-es-Salaam, Dodoma, Iringa, Mafinga (Tanzania) and Juba (Sudan). This is the third missionary expedition from India.

The send-off for the missionaries was set for 5 August and the new apostles planned to reach their destinations by the end of the same month.

The following brief facts are of interest regarding our *Project Africa*.

### *Angola*

At the beginning of this year a sixth confrere arrived to reinforce

the salesian presence in Angola in the parishes of Dondo and Luena. On the 29 June two confreres took possession of a parish in the city of Luanda.

Towards the close of this year the Regional Superior Fr Walter Biri will travel to Angola with four confreres from his region: these will bring the number of salesians to ten who are working in the mission territories or in other diocesan works.

### *Benin*

The Bilbao province already has seven confreres at Comé and Porto Novo, and has decided to set up another foundation in the summer of next year: three or four confreres will go to the north of this country.

### *Cameroon*

The three confreres of the Genca province who will go to Cameroon have spent the summer season in Paris studying French. The province, and particularly the three missionaries, are gathering useful information and experience that will stand the salesian work in good stead in the diocese of Sangmelima. They hope to leave in November; before their direct apostolate they will of course have to spend some time studying the local language and pastoral needs.

*Ivory Coast*

The province of Barcelona is about to take on the direction of a secondary school at Korhogo in the south of the nation. Three confreres (including the quondam vice-provincial) are on the point of departing and soon a fourth confrere will join them. The province has already three missionaries at Duekoué.

*Ethiopia*

The 31 January 1982 saw the inauguration at Makalé of an aspirantate with twentyfive young Ethiopians. The new building is capable of housing forty people. In July the community was augmented by another priest — making a complement of five. Another priest from the Philippines has already applied to enter Ethiopia for Makalé. There is already talk of needing a novitiate!

The Milan province is preparing the send-off for its group of confreres due for the new foundation at Dilla in Sidamo.

*Kenya*

Thanks to the good Lord things are moving too in Kenya. Besides foundations at Siakago in the Meru diocese, and at Korr in the Marsarbit diocese, the following developments are to be noted.

On 24 May the new procura residence at Nairobi was opened, with a congregation of 500 faithful

assisting at a solemn eucharistic concelebration with Cardinal Otunga, Bishop Silas of Meru and 25 priests. On 29 May a weekly function in honour of Mary was initiated; 130 people attended and there is good hope that this devotional gathering will flourish and become a tradition.

Soon there will be a second foundation in the diocese of Marsabit in which some of our Indian confreres will undertake the direction of a technical school.

In the Meru diocese a second foundation is being planned, probably in the same area where Kikuyu is spoken. The Central province is responsible for the present mission at Siakago, and there are five confreres working there.

*Madagascar*

In August the ten confreres who are still studying the language will finish their period of missionary preparation. They will then make their annual retreat, preached (hopefully) by Fr Luigi Bosoni the Regional Superior. For some time two confreres have been working at Bemaneviky; and the ten new confreres will go to work in the dioceses of Ambanja, Majunga, Miarinarivo and Tulear.

*Nigeria*

A priest confrere from Argentina who has been some months in Nige-

ria is studying the Yoruba language and is awaiting the arrival of confreres from the Novara and Subalpine provinces. The six missionaries will then undertake the direction of missionary centres at Ondo City and Akure in the Ondo diocese.

### *Sudan*

Few countries in the world are so poorly provided with clergy as Sudan. The salesians chose Rumbek for their first foundation in this nation: its clergy numbers were pitifully small.

On 13 February 1981 the parish in Maridi in the south of the diocese was confided to the salesians — three Indians and an Italian confrere from the Australian province.

However, on 23 March this year certain difficulties with the local ecclesiastical authorities unexpectedly arose and without plausible reason; the result was a drastic expulsion of the salesians from the parish and the diocese. In this inexplicable affair our confreres were comforted by a widespread solidarity, and many good opportunities were offered them for pastoral work elsewhere.

At the time of writing, Fr Tony D'Souza is visiting the Sudan. It will be his difficult task to make a choice of two foundations from among the many requests and to set up preparations for a new start within a few months.

In the general and enthusiastic

affection that has greeted our labours in Africa, some unfortunate situations are to be expected: this is the price we have to pay for evangelisation; and it serves to strengthen rather than weaken our missionary concern.

### *Tanzania*

At Dodoma, Iringa and Mafinga ten confreres and a cooperator from India are forging ahead successfully with three youth and missionary foundations.

In June Dar-es-Salaam received its first missionary, and he will shortly be joined by two others. In this important maritime city the three confreres will direct a youth centre and teach religion in the secondary schools.

On 24 May the Bishop of Iringa blessed the community's new residence and the land for the future youth centre.

At Mafinga the foundation stone of the future aspirantate was blessed: it will be built to house forty young Tanzanian pre-novices.

In August Tanzania will welcome four confreres from India and a priest from the New Rochelle province.

### *Togo*

On 6 April, Tuesday of Holy Week, the first three salesians arrived at Lomé, the capital of Togo; they

hailed from the provinces of Cordoba and Seville. There was an unexpected, clamorous and hearty welcome by some two hundred christians at the airport in the early hours of the morning. A few hours later a large number of people joined the salesians in celebrating a Mass of thanksgiving and petition.

As is usual the new missionaries are putting in their time of preparation for their future missionary activity.

### *Zambia*

All being well the numerous group of Polish salesians due for Zambia should arrive at Rome to make final preparations for going to various destinations. They will be present at Turin on 3 October to receive their missionary crosses. It is to be hoped they will be in Zambia before the end of the month.

### 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 <b>AGUDELO Eladio</b> (COB) aged 80	* San Vicente, Colombia	15- 8-02
	Mosquera, Colombia	13- 1-23
	Bogotá, Colombia	9- 8-31
L <b>AICHINGER Matthäus</b> (AUS) aged 73	† Cucuta, Colombia	29- 5-82
	* Schallerbach, Austria	19- 7-09
	Unterwaltersdorf, Austria	16- 8-39
P <b>AROKIASWAMY Joseph</b> (ING) aged 69	† Vienna, Austria	7- 5-82
	* Kumbakonam, India	11- 6-13
	Shillong, India	6- 1-31
	Shillong, India	30- 9-39
P <b>BAETA José</b> (BBH) aged 82	† Shillong, India	14- 4-82
	* Conselheiro Lafaiete, Brazil	21- 9-99
	Lavrinhas, Brazil	28- 1-20
	Turin, Italy	9- 7-28
P <b>BASTASI Umberto</b> (RMG) aged 77	† Itabirito, Brazil	10- 4-82
	* Ciano, Italy	8- 8-04
	Este, Italy	21- 8-34
	Monteortone, Italy	29- 6-42
L <b>BETTINESCHI Felix</b> (CIL) aged 85	† Rome	12- 3-82
	* Schilpario, Italy	16- 1-97
	Santa Filomena, Chile	31- 1-43
	† Santiago, Chile	19- 6-82

P <b>BOCCHI Guido</b> (INE) aged 74	* Cremona, Italy Missaglia, Italy Cremona, Italy † Vercelli, Italy	26-11-07 16- 8-58 21- 5-32 12- 2-82
P <b>BONFIGLIOLI Luigi</b> (COB) aged 72	* Bologna, Italy Mosquera, Colombia Bogotá, Colombia † Bogotá, Colombia	31- 3-10 21- 2-27 4- 3-36 5- 4-82
P <b>BONNET Eugène</b> (BES) aged 62	* Antoing, Belgium Groot-Bijgaarden, Belgium Oud-Heverlee, Belgium † Templeuve, Belgium	5- 3-20 2- 9-39 2- 5-48 22- 3-82
L <b>CAPELLI Antonio</b> (ILE) aged 65	* Capizzone, Italy Cuiabá, Brazil † Chiari, Italy	18-10-16 8- 2-41 3- 4-82
P <b>CHEMELIO José</b> (URU) aged 49	* Colón, Uruguay Montevideo, Uruguay Córdoba, Argentina † Montevideo, Uruguay	1- 8-32 29- 1-50 22-11-59 30- 9-81
P <b>COLZANI Umberto</b> (INC) aged 74	* Monza, Italy Shillong, India Shillong, India † New Delhi, India	4- 1-08 8-12-32 5- 6-41 10- 3-82
L <b>COSTA Leandro</b> (BBH) aged 61	* Barra Longa, Brazil Sao Paulo, Brazil † Sao Paulo, Brazil	4- 9-20 31- 1-43 7- 1-82
P <b>CRACOLICI Roberto</b> (ISI) aged 81	* Palermo, Italy San Gregorio, Italy Palermo, Italy † Catania, Italy	28-11-00 24-12-20 2- 6-28 5- 4-82
P <b>CRESPI Carlo</b> (ECU) aged 91	* Legnano, Italy Fogliizzo, Italy Padua, Italy † Cuenca, Ecuador	29- 5-91 15- 9-07 23- 1-17 30- 4-82
P <b>DE BONIS Antonio</b> (IRO) aged 75	* San Giovanni Rotondo, Italy Genzano, Italy Rome † Rome	2- 3-06 26-10-12 21- 5-21 13- 3-82
P <b>DÍAZ Manuel</b> (SBA) aged 70	* Abeleda, Spain Sarriá, Spain Madrid, Spain † Barcelona, Spain	1- 6-12 6- 8-28 30- 6-40 11- 5-82
P <b>DUMEEZ Gastone</b> (GIA) aged 81	* Iselles, Belgium Groot-Bijgaarden, Belgium Bonne Espérance, Belgium † Miyazaki, Japan	27- 6-01 28- 8-21 25- 3-30 3- 2-82

L <b>EFFENDI Agostino</b> (ILE) aged 70	* Seriate, Italy	22- 3-12
	Villa Moglia, Italy	14- 9-33
P <b>ESCURSELL Pedro</b> (SBA) aged 85	† Milan, Italy	16- 6-82
	* Barcelona, Spain	12- 1-97
	Madrid, Spain	25- 7-21
	Turin, Italy	9- 7-28
P <b>FERRI Giuseppe</b> (IAD) aged 64	† Barcelona, Spain	27- 2-82
	* Capranica, Italy	4- 8-18
	Amelia, Italy	25- 8-35
	Rome, Italy	15- 7-45
	† Loreto, Italy	24- 4-82
P <b>FREDERIKX Jozef</b> (BEN) aged 71	* Kleine Broge, Belgium	11-11-10
	Groot-Bijgaarden, Belgium	28- 8-29
	Oud-Heverlee, Belgium	30- 1-38
	† Sint-Lambrechts-Woluwe, Belgium	20- 4-82
L <b>GERVASONI James</b> (INM) aged 68	* San Gallo, Italy	13-10-13
	Villa Moglia, Italy	21- 9-36
	† Mahabalipuram, India	13- 3-82
P <b>GIACOMINI Pedro</b> (ABB) aged 78	* Prata, Italy	14- 4-04
	Fortín Mercedes, Argentina	27- 4-20
	Turin, Italy	7- 7-29
	† Bahía Blanca, Argentina	24- 6-82
	13 years provincial	
	9 years Administrator Apostolic of Magallanes, Chile	
P <b>GIL Ildefonso</b> (COM) aged 65	* Covarachia, Colombia	20- 1-17
	Mosquera, Colombia	18- 1-35
	Bogotá, Colombia	16- 1-44
	† Rio Negro, Colombia	12- 3-82
	8 years provincial	
P <b>GILLONE Michele</b> (IRO) aged 69	* Vische, Italy	17- 3-13
	Fortín Mercedes, Argentina	29- 1-31
	Turin, Italy	2- 6-40
	† Rome	1- 5-82
P <b>GOBBATO Giuseppe</b> (IVO) aged 75	* Piazzola sul Brenta, Italy	28- 3-07
	Este, Italy	14- 9-24
	Turin, Italy	7- 7-35
	† Bolzano, Italy	12- 6-82
P <b>GÓMEZ Alfredo</b> (COB) aged 39	* San Francisco, Colombia	14-10-42
	Tena, Colombia	29- 1-61
	Bogotá, Colombia	31-10-70
	† Bogotá, Colombia	7- 4-81
P <b>GRIFA Gabriele</b> (IME) aged 72	* San Giovanni Rotondo, Italy	7- 1-10
	Portici, Italy	14- 9-29
	Rome	29- 6-39
	† Naples, Italy	27- 3-82

P <b>GUARINO Francisco</b> (URU) aged 49	* Salto, Uruguay Montevideo, Uruguay Salto, Uruguay	18- 6-32 29- 1-51 17-12-66
P <b>HERLEIN Hipólito</b> (ALP) aged 65	† Montevideo, Uruguay * Puan, Argentina Bernal, Argentina Bernal, Argentina	9- 3-82 19-10-16 26- 1-35 25-11-45
P <b>HERNANDEZ Pablo</b> (SBA) aged 46	† La Plata, Argentina * Bargaota, Spain Arbos, Spain Barcelona, Spain	15- 3-82 25- 1-36 16- 8-53 3- 5-63
L <b>KAMP August</b> (GEK) aged 46	† Barcelona, Spain * Cochem, Germany Helenenberg, Germany	11- 5-82 31- 1-36 25- 3-57
P <b>KASPRZYK Joao</b> (BSP) aged 87	† Rüdeshheim, Germany * Ruzedowice, Poland Radna, Jugoslavia Cracow, Poland	2- 5-82 26- 1-95 15- 8-13 6- 8-22
P <b>LOSKYLL Karl</b> (GEK) aged 72	† Sao Paulo, Brazil * Elversberg, Germany Ensdorf, Germany Pullach, Germany	15- 6-82 1- 4-10 15- 8-38 27- 7-47
L <b>MALCO Eliseo</b> (ABA) aged 91	† Trier, Germany * Buenos Aires, Argentina Bernal, Argentina	12- 4-82 20- 3-91 6- 2-09
P <b>MAMBRETTI Alessandro</b> (ILE) aged 61	† Buenos Aires, Argentina * Delebio, Italy Montodine, Italy Rome	6- 6-82 15- 6-20 16- 8-40 13-07-47
P <b>MANDL Johann</b> (AUS) aged 87	† Chiari, Italy * Neusield, Austria Ensdorf, Germany Turin, Italy	11- 2-82 1- 7-95 15- 8-25 3- 7-32
L <b>MANZONI Emanuele</b> (ISU) aged 64	† Vienna, Austria * Nese, Italy Villa Moglia, Italy	11- 3-82 4- 9-17 5- 9-37
L <b>MAROCCO Luigi</b> (ISU) aged 66	† Turin, Italy * Villafranca, Italy Pinerolo, Italy	10- 3-82 12- 3-16 13- 9-34
L <b>MARTIN Saturnino</b> (SCO) aged 61	† Turin, Italy * Fuenteguinaldo, Spain San José del Valle, Spain	4- 5-82 13- 9-20 27-12-42
P <b>MARTÍNEZ Eduardo</b> (COB) aged 61	† La Laguna-La Cuesta, Spain * Bogotá, Colombia Usaquén, Colombia Mosquera, Colombia † San Tomé, Venezuela	18- 2-82 24-10-20 18- 1-40 24- 9-49 16- 2-82

P <b>MASSARO Mario</b> (INE) aged 65	* Conselve, Italy Borgomanero, Italy Bagnolo Piemonte, Italy	19-12-16 8- 9-35 2- 7-44
L <b>MINOLI Bartolomeo</b> (MOR) aged 69	† Biella, Italy * Masera, Italy Villa Moglia, Italy	17- 6-82 11- 1-13 12- 9-34
L <b>NEUHAUS Klemens</b> (GEK) aged 83	† Bethlehem, Israel * Vosswinkel, Germany Emsdorf, Germany	13- 3-82 27- 9-98 7- 8-32
P <b>OLIVARES Enrico</b> (ABB) aged 73	† Daun, Germany * Milan, Italy Este, Italy Turin, Italy	16- 5-82 4- 9-09 15- 9-25 5- 7-36
L <b>PADLEWSKI Stanislas</b> (FPA) aged 79	† Bahía Blanca, Argentina * Petrograd, Russia Czerwinsk, Polan	10- 3-82 24- 3-03 27- 7-31
P <b>PANIZZA Juan</b> (URU) aged 79	† Paris, France * Montevideo, Uruguay Montevideo, Uruguay Montevideo, Uruguay	7- 3-82 9- 1-02 10- 2-23 27-12-34
L <b>PAPINI Carlo</b> (ICE) aged 71	† Montevideo, Uruguay * Loreto, Italy Lanuvio, Italy	5- 09-81 19- 1-11 28- 8-34
L <b>PERARO Giovanni</b> (ICE) aged 74	† Rome * Caravello Po, Italy Villa Moglia, Italy	20- 6-82 8- 1-08 12- 9-35
P <b>QUETTE Adan</b> (ALP) aged 64	† Bivio di Cumiana, Italy * Guatrache, Argentina Bernal, Argentina Córdoba, Argentina	5- 2-82 14-11-18 29- 1-38 21-11-48
P <b>REPETTO Lino</b> (ILT) aged 76	† General Acha, Argentina * Genoa, Italy Strada Casentino, Italy Hong Kong	18- 4-82 28- 5-06 24- 9-27 15- 6-35
L <b>RIBEIRO Francisco</b> (BMA) aged 86	† La Spezia, Italy * Bon Jardin, Brazil Lavrinhas, Brazil	20- 3-82 12- 3-96 28- 1-22
L <b>RIGON Lorenzo</b> (IVO) aged 73	† Pará Cachoeira, Brazil * Molina, Italy Este, Italy	17- 1-82 25- 6-09 21- 8-34
P <b>ROBERI Enrico</b> (ILT) aged 72	† Trent, Italy * Garesio, Italy Villa Moglia, Italy Turin, Italy	23- 4-82 1-11-09 2-11-25 8- 7-34
L <b>RODRÍGUEZ Pablo</b> (COM) aged 79	† Alassio, Italy * San Luis, Colombia Usaquén, Colombia † San Luis, Colombia	5- 2-82 29-10-02 18- 1-42 29-12-81

P <b>SABA Romano</b> (IRO) aged 59	* Kormanice, Russia Villa Moglia, Italy Castel Gandolfo, Rome † Rome	23- 6-23 16- 8-44 29- 6-57 16- 3-82
P <b>SÁNCHEZ Santiago</b> (SSE) aged 59	* Cerezal, Spain San José del Valle, Spain Madrid, Spain † Seville, Spain 5 years provincial	19- 3-23 8- 9-39 24- 6-51 6- 3-82
P <b>SCHILP Hermano</b> (BMA) aged 69	* Mainz, Germany Ensdorf, Germany Sao Paulo, Brazil † Manaus, Brazil	20-11-12 7- 8-32 8-12-42 16- 3-82
P <b>SCOTTI Pietro</b> (ILT) aged 83	* Podenzano, Italy Fogliizzo, Italy Penango, Italy † Genoa, Italy	18- 3-99 24- 9-25 1- 5-30 23- 5-82
P <b>SHERLOCK Patrick</b> (IRL) aged 88	* Dublin, Ireland Sliema, Malta Malta † Portaoise, Ireland	16- 8-93 1- 7-17 3-11-22 23-12-81
P <b>SIMON Victor</b> (ABA) aged 75	* Rosario, Argentina Bernal, Argentina Bernal, Argentina † Buenos Aires, Argentina	6- 3-07 26- 1-29 29-11-36 21- 4-82
P <b>SMIDERLE Placido</b> (ILE) aged 58	* Rottanova, Italy Montodine, Italy Monteortone, Italy † Treviglio, Italy	5- 9-23 16- 8-40 29- 6-52 19- 2-82
S <b>SOBERANO Jovito</b> (FIL) aged 25	* Manapla, Philippines Canlubang, Philippines † Baguio-City, Philippines	15- 2-57 1- 4-77 13- 4-82
P <b>SOMMA Giulio</b> (VEN) aged 57	* Artigas, Uruguay Montevideo, Uruguay Turin, Italy † Caracas, Venezuela	26-12-24 29- 1-43 2- 7-51 20- 4-82
L <b>SOPP Ludwig</b> (GEM) aged 78	* Hausen, Germany Ensdorf, Germany † Bad Tolz, Germany	21- 1-04 15- 8-33 21- 3-82
P <b>VINCIGUERRA Carlo</b> (IME) aged 61	* Cassano Murge, Italy Castelnuovo d'Asti, Italy Torre Annunziata, Italy † Cassano Murge, Italy	28-11-20 16- 8-41 8- 4-50 30- 3-82
P <b>VUGLEC Nikola</b> (JUJ) aged 56	* Krapinske Toplice, Jugoslavia Marjin Dvor, Jugoslavia Ljubljana, Jugoslavia † Zagreb, Jugoslavia	6-12-26 28-11-43 1-10-50 17- 3-82

L <b>WEISS Franz</b> (GEK)	* Auhof, Germany	2- 3-02
aged 80	Ensdorf, Germany	12- 9-32
	† Helenenberg, Germany	8- 4-82
L <b>YANDA Vicente</b> (ECU)	* Trojanovice u Frenstatu,	
aged 74	Czechoslovakia	15- 3-08
	Radna, Jugoslavia	13- 8-29
	† Guayaquil, Ecuador	8- 4-82
P <b>ZILLIOX Joseph</b> (FLY)	* Weyersheim, France	10- 9-91
aged 91	Hechtel, Belgium	10- 9-13
	Tournai, Belgium	8- 4-23
	† Landser, France	18- 2-82



