



# acts

of the superior council

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year LXIII - january-march 1983

**N. 307**

**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

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**No. 307**

**Year LXIII**

**January - March 1983**

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## 1. LETTER OF THE RECTOR MAJOR

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Father Egidio VIGANO

### THE SALESIAN MISSION AND THE WORKERS' WORLD

**SUMMARY:** Thinking over the journey - A call from the southern hemisphere - The importance of the workers' world - Back to our salesian origins - An innate partiality - The **Gospel of Work** - An earnest challenge that must be faced - The practicalities of our 'lay aspect' - A few practical suggestions - In Mary we put our trust.

Dear Confreres,

I have just returned from a very strenuous journey (my longest) that literally meant circling the globe. My various voyages have given me a first-hand knowledge, though necessarily incomplete of course, of our salesian presence in the various nations of the world. In a special way I have been impressed by the appeal that comes to us in ever-growing strength from the southern hemisphere: for besides *Project Africa* we have our young foundations in Polynesia, Melanesia, Indonesia and Sri Lanka. Truly there are still vast missionary horizons that extend even beyond the already immense areas covered by our present endeavours: they surely issue a challenge to our generosity — a generosity that will eschew all semblance of the easy life, of relaxing our efforts — a generosity that will forge ahead with renewed efforts to increase the efficacy of our works; that will seek a deeper spirituality, more vocations, greater relevance in our apostolate, and a more bounteous largeheartedness.

## Thinking over the journey

When I returned to Rome I took up the *Memorie Biografiche* to refresh my reading regarding Don Bosco's concern for some of the lands that I had visited for the first time. I was greatly impressed as I re-read his dream of the missions in 1885.<sup>1</sup> Our Founder says he journeyed through a "circular zone around the southern part of the globe" (obviously the southern hemisphere). He continues, "My journey began at Santiago, Chile, and ended by returning to that same city".

As I see it, Don Bosco is speaking of Australia and "the innumerable island groups" of Oceania, where great numbers of children raised their arms and cried out, 'Come and help us. Why are you not completing the work your fathers began?' " And our Founder adds, "It seemed to me that this indicates that Divine Providence is offering the salesians this part of the world to be evangelised — but at a future date".

Don Bosco's biographer says that our Father often pondered over this dream, spoke of it with pleasure, and saw in it a confirmation of his preceding dreams on the missions.

I too have thought much about those parts of the dream that mention explicitly Don Bosco's concern for Australia<sup>2</sup> and Ceylon (now Sri Lanka).<sup>3</sup> These prophetic pages of the *Memorie Biografiche* are well worth re-reading — especially regarding Don Bosco's last years.

Again to quote our Founder: "I can see the progress that our Congregation will make... What marvellous development there will be in a hundred years... Our Congregation was founded to meet the needs of the present times and will spread throughout

1. *Memorie Biografiche*  
XVII 643-647

2. MB X 1268; XVIII 378  
3. MB XII 314-315; XIII  
161; XVII 30-31



4. MB XVII 31

the world with incredible speed".<sup>4</sup> We today see the truth of these words.

5. MB XVII 645

"If I could preserve and keep alive fifty of our present salesians for five hundred years", he says, "they would see what a stupendous destiny Providence has in store for us if we remain faithful."<sup>5</sup> Don Bosco was indeed a great prophet and a man of boundless hope.

6. MB XVII 645

My recent journey means that I have now visited all five continents. I have been more than ever impressed by the fact that our Father was truly a man of God and that through him the Spirit of the Lord raised up from the ordinary people an apostolic family committed in a special way to the service of the young. In Don Bosco's words, "We shall always be well accepted, even by wicked people, because our special field of action is such that appeals to both good and bad".<sup>6</sup>

We are a Congregation of the people for the people, and our lives are attuned to the poor and the humble; we bring them the Gospel in a way that is in keeping with their situation; we have a profound respect for the dignity of each person, and his particular culture; we are convinced of the urgency of proper human development (especially for the humble and needy) according to the practical tenets that flow from the mystery of Christ.

Cardinals and bishops have expressed to me their admiration and gratitude for our vocation and its efficacious understanding of the ordinary people; they have pressed for further salesian foundations in their local Churches.

### **A call from the southern hemisphere**

I was frequently struck by the compelling need for our particular educational concern for the work-

ing-class world. The southern hemisphere has so much poverty and underdevelopment, and our services are needed there to teach the people progressive work techniques so that they can tackle the gross problems of economic injustice and better their conditions of life. Seeing so much backwardness certainly set me thinking how necessary it is for us to respect the various ways of rationalising work by the use of modern technology — without of course going in for the latest and most sophisticated inventions.

After all technology is a child of human intelligence — it spells progress and development, the chance to live with dignity and to achieve. It would be a mistake to identify it with capitalist or marxist tyranny — although unfortunately this great gift of man's intelligence is more often in the selfish hands of governments or cartels than at the service of common brotherhood. Still, such need not necessarily be the case, and only comes about through the unjust appropriation of technology by those with wealth and power. Thus it is that since the last century there has developed a widespread attitude to work that is motivated more by self-interest and power than by moral principles and social justice.

And so I would say that one of the most urgent tasks in evangelisation is to make use of all possible ethical means to retrieve technology and work-organisation from the clutches of selfish people and put them at the genuine service of humanity; we must strive hard to imbue this important human activity with ethics and charity; work must be placed in a setting of love. How fitting is the liturgical prayer, "Lord God, who entrusted the earth to men to till it and care for it, and made the sun to serve their needs, give us grace this day to work



7. Liturgy of the Hours:  
Monday Lauds, Week 4

faithfully for your glory and for our neighbour's good".<sup>7</sup>

I have come to the conclusion that our salesian vocation, in its humble and practical way, is truly involved in this urgent and extensive task. Salesians are to be found working among people in the most impoverished circumstances, and training their children in the responsibilities and skills of the work force; they work in industrialised areas and imbue the education of the young with a critical judgement and a dynamism that courageously endues their work with the penetrating Gospel message of Christ.

Our work within the Church demands that we train the consciences of our charges and thus help to restore work to its proper moral ambience so that it will be guided and enlivened by love and sustained by the power of the Holy Spirit.

Again and again requests have been made to me for trade schools; and therefore how urgent is the need for numerous and competent brothers; and it is imperative too that we involve our Salesian Family and the Catholic laity in this desperately pressing task.

And now this leads me to invite you to give your combined attention to a practical aspect of our youth apostolate that we could call *the evangelisation of work*. Although this aspect involves many confreres more directly than others, it is nevertheless of vital interest to all.

I have already been asked to treat of this subject by several salesians who took part in a number of discussions dealing with our apostolic efforts in educating for the work force. Furthermore, the important encyclical *Laborem exercens* calls for our close examination because of our present and projected educational efforts in this area.

The topic is of such importance and relevance that we are necessarily deeply involved. At first sight we could well be intimidated by the enormity, complexity and continuous evolution of the task. However, this letter does not purport to delve into the uttermost depths of the matter, but simply to stir up the interest of the salesian "oratorian heart" — and that is already something well worthwhile. I am convinced that we are faced with a cry "to battle stations" in response to the signs of the times, a pressing call of the Spirit of the Lord that demands our deep and earnest attention.

### **The importance of the workers' world**

We are well aware that work in all its forms is basic to the life of man. It has contributed to the moulding of both the individual person and society, not only externally but in the deep recesses of each person's being wherein he fashions himself and civilisation. We speak of the "world" of work, the "culture" of work, to show that its influence extends well beyond the mere production of material goods. Indeed the phenomenon of work is surrounded by an aggregate of various forces: positive and negative values develop, principles and relationships are formed, and a vision of man and his destiny takes shape. It is understandable then, that the phenomenon of work has attracted the attention not only of those who seek to better society but also those who announce the divine message of salvation.

With documents full of wisdom and foresight the Church's magisterium has intervened many times during the present century, addressing itself to the workers themselves, to the protagonists of social evolution, and to those who labour in the apostolate.



8. *Laborem exercens*, 14  
September 1981

Recently for instance we have had Pope John Paul II's important encyclical letter<sup>8</sup> that is a masterpiece of the magisterium's perception. It is a document that concerns itself with the profound human meaning of work, seeks to apply a renewed ethical system in lieu of the fusty materialistic ideologies, and points out to Christians the urgency of developing a *spirituality of work* as they collaborate in their various ways to attain the just aims proposed by the workers' movement.

Thus it is that the phenomenon of work, together with the themes of the family, life, and civil freedom all combine and become an integral part of the present Pope's pastoral concern with Man which he inaugurated with his *Redemptor Hominis*.

Our Congregation has always been sensitive to such important matters; and today it is making every effort to respond to these appeals. In recent months (from 1980) various zones have become more and more concerned with the salesians' apostolate among the workers, and have gathered statistics, held meetings and drawn up specific educational projects. The Spanish seminar in September 1981 and the Italian in February 1982 were followed by a European convention on the salesian mission among the young workers of Europe (May 1982); there was also a similar convention in August 1982 at Buenos Aires for the La Plata area.

Indeed the theme of work is linked in a special way with our particular type of evangelising activity, with the lay aspect of our apostolic community, with the preference we give to helping the young, and above all with the desperate call for our presence among those most in need.

### **Back to our salesian origins**

It is well worthwhile to look to the past as we plan for the future.

Don Bosco has mapped out our path for us. Our Founder had a close affinity with the workers' world, both in the rural context and the first beginnings of modern city life before and during the industrial revolution.

The problem of finding work for mere survival was a normal experience in the Bosco family at the time of John's birth. The latest historical studies have reconstructed the movements of Don Bosco's forebears as they went looking for employment or sought to rent a little land for tilling. The young John Bosco was born and bred to rural life and all the disadvantages it then entailed; the hardships of such a life were accepted as quite normal.

As in his autobiography we read of his father's death and his early studies, we realise how Don Bosco's childhood was dominated by this bleak way of life that was so strongly bound up with labour — as indeed was the case with all the peasantry of the time. In his ten years as a student at Chieri he had to earn his livelihood by taking on various jobs. His seminary years were of course almost exclusively devoted to study; but during the summer vacation he never wavered in his interest in work; he appreciated its dignity and exhibited his practical creativity.

As a young priest who chose the young as his apostolate, he was in constant contact with droves of young seasonal workers who came to Turin in search of employment. In those days Turin was rapidly expanding and already experiencing the problems of the eve of the industrial revolution: migration, child labour, exploitation and ignorance.

Don Bosco set about tackling the problems of the many young people of the area and devised ways and means to deal with their more pressing needs; meantime he was busy working out more substantial initiatives for their human, cultural and spiritual improvement — thus contributing his humble but practical mite to the transformation of society.

The first Oratory, though open to all, was primarily for young workers. The young lad who constituted the first step in the building up of the moral and religious work of the Oratory could fill in his identity card as follows: Bartholomew Garelli, orphan, illiterate, migrant labourer. As Don Bosco wrote, "Generally speaking, the Oratory was made up of young lads employed in cutting stone, plastering, bricklaying and making pavements. Some came from far away places".<sup>9</sup>

Indeed such was the character of the Oratory that in 1842 there was a solemn celebration in honour of the stone masons.<sup>10</sup> With the help of some priest friends, Don Bosco actually began a night school for his young labourers. He also undertook social education, concerned himself with work contracts for the boys, and visited them where they were employed.

This attention given to the young labourers led to the next stage of offering them board and lodging. The future craftsmen lived with Don Bosco and would go into the city to learn their trade; similarly the young students used go for classes. Don Bosco's next step was to set up tiny workshops in the house: they constituted a courageous small-scaled epic. In 1853 he established a diminutive workshop for boot repairs (it measured a few square metres) with the simplest of tools bought at low cost; the workshop

9. v. *Memorie dell'Oratorio di Francesco di Sales*, Editrice SDB, Rome, p. 129

10. v. *ibid.* p. 130



consisted of a number of pupils and their instructor was Don Bosco himself. We read in the *Memorie Biografiche*, "With the help of some benefactors he bought a few benches and the necessary tools and set up the cobbler's shop in a small passageway in the Pinardi house near the church bell. When the students were out at school in the city, Don Bosco would sit at the bench and teach his young artisans how to use the awl and the waxed thread for mending shoes".<sup>11</sup>

11. MB IV 659-660

Our Founder courageously felt his way along these lines till 1862, when the first "model" of the early salesian schools assumed its distinctive appearance. The whole project is spiced with anecdotes, adventures and ups and downs that the brevity of this letter must forgo. One smiles to read that the first tailor shop was located in the space left by the removal of the old kitchen, and that Mamma Margaret was its first teacher! Likewise one marvels at the dubious efficiency of the printing set-up on which Don Bosco based his editorial and publishing dreams.

These were budding workshops for which Don Bosco was primarily and totally responsible. Their beginnings were dictated by the steadily mounting requirements of a community of young people, and the running costs of the house that was already nurturing the seeds of a Congregation destined to engage in a worldwide apostolate. Don Bosco had to train young people to take their proper place in the work force; he had to cope with the expenses of his many young guests; he also had to further his apostolic plans and concern himself with the widening structures of an expanding Congregation. The addition of each workshop was a milestone not only in the progress of his educational development

but also a step forward in technical ability that would better society.

Initially Don Bosco's helpers were layfolk, and he drew up various contracts with them; he eventually arrived at the conclusion that only with religious personnel would his educational activities and development be adequately efficacious. Thus it transpired that he encouraged priestly vocations among his students and similarly pioneered the vocation of the salesian brother for his artisans in the work force.

The final stage saw the school of arts and trades, with its own salesian staff, character and educative project — and duly accredited by the 4th General Chapter. The vocation of the salesian brother had by now developed its special distinctive character; meanwhile the Congregation, with some thirty years of experience, drew up its directives and programmes in a document entitled *Directions for the artisan sections in salesian houses, and ways to develop the vocations of young artisans*. Therein we see the development of the initial 1853 regulations for workshops.<sup>12</sup>

At the time of Don Bosco's death the Congregation had also a highly developed mission thrust, and was engaged in various kinds of educational activities; however, there were two characteristic works that were always part of its image and remained so in the hearts of those who implanted Don Bosco's apostolate in other countries: these were the *Oratory* and the *Trade School*.

Don Bosco had given his complete response to the urgent call of his times, and left us solid guidelines for an efficacious apostolate among young workers: he left us Valdocco as a model school; an educational plan (the document of GC4); certain

12. 1853: *Regulations for craftsmasters* (MB IV 661)

At the same time, but undated because developed piecemeal: *The first draft of the Regulations for the house annexed to the Oratory of St Francis of Sales*. This draft contained directives for workshop assistants (ch. 5, art. 9), workshop overseers (ch. 7, art. 1) and workshop directors (ch. 9). Between 1853 and 1861 the Regulations were gradually perfected (MB IV 735-755).

organisational principles (*Regulations for the Workshops*); general directives for heads of arts and crafts; a special kind of member in the salesian community distinctively "designed" for these (and other) activities (the salesian brother); and a charisma that has a particular understanding of work, trades, spirit of sacrifice, and awareness of social problems.

It would be interesting to trace out the Congregation's evolutionary development after Don Bosco's death and in the first half of our 20th century — which is largely a history of pioneering and technical and pedagogical progress.

One is struck by the coincidence that in most of the new nations asking for the salesians the number one request is for trade schools.

It would not be difficult to group together the factors that have determined our growth and development, our stagnation, and in some cases our retrogression.

Don Bosco's feeling for the workers included also a deep interest in certain problems germane to their condition: emigration to other continents, growing social problems, and the manifold activities related to popular culture and evangelisation.

### **An innate partiality**

The spiritual and apostolic action of our Founder and the direction taken by the Congregation after his death are a guide to us as we consider the practical commitments of our mission. Today's situation (especially as regards the children of the more indigent families) brings to light, among other values, a charismatic affinity, an innate leaning towards the phenomenon of work and the needs of the young who are preparing to enter the work force.

Far from being heedless of other characteristics of our mission, we can perceive, deep within our basic predilection for the young and the needy, an inclination one could call innate to our salesian vocation: a leaning towards that complex world of the worker, a world clamouring for the light of the Gospel, a world of primary and vital importance in our modern times.

We see this salesian partiality as we examine our *specific mission*: the bias is present in our *animating spirit*, in the *form of the Congregation*, in the present urgent *options regarding our apostolate*. A few thoughts to illustrate this:

— This innate salesian preference is first of all obvious as we look closely at our *distinctive mission*. Ever since the 1859 manuscript of the Constitutions, when listing our favoured charges and the main works of the Congregation, *second place after the oratory* is always given to youngsters “destined for arts and trades” and those activities undertaken to help them. This privileged place has been regularly preserved in all subsequent reformulations. The present Constitutions refer to the young in general as the special subjects of our mission; then the young person preparing for the work force is mentioned: “Working-class boys who are starting to earn their living often have difficulty in finding their place in society and in the Church, even though they may not live in conditions of extreme poverty. Just as Don Bosco had a special solicitude for young workers, we too must guide them to find their rightful place in their own social, cultural and religious environment”.<sup>13</sup>

This concern extends also to the adults of the working classes. As the SGC says, “The direction of our mission is not vaguely towards all adults, but

13. Const. 11



specifically to the lower classes". Today this category includes "specific environments differing one from the other, such as rural, migrant, etc." <sup>14</sup>

14. SGC 54

The typical elements of our mission involve evangelisation and human development, and the Constitutions expressly state, "As circumstances permit, we must offer our charges food for the body, training in a trade and food also for their minds". <sup>15</sup>

15. Const. 18

Among the varied and creative activities of the Congregation throughout the world there are distinctive services for the young specially linked with the world of work; these services have transcended time and frontiers and constitute a *true salesian characteristic*.

— We also find this special partiality for the workers in our distinctive salesian ethos — which is so closely bonded to work that it becomes a kind of second nature in the apostolate.

It is true that our ethos embraces all kinds of work, for Don Bosco's idea of work included every sort of apostolic form and service — preaching, writing, studying, administering the sacraments (especially hearing confessions), and so on. But it is also true that our Founder has canonised the principles and way of living proper to the fine working class people of his day: good Christians in the world, possessed of a culture that was already in slow decline but genuinely imbued with the Gospel and thus full of willing vivacity, sacrifice, service, practicality, competence, solidarity, devotion, etc. Don Bosco wanted us to become inspired witnesses of these virtues, adapting them and making them a permanent part of the restless new world of the worker that was steadily developing. He had imbued his apostolate among his impoverished young workers with this unique ethos. Thus, according to

the spirit of our Father, our insistence on human and Christian values will have the strong practical overtones of manual and technical work. This will engender in the Congregation a generous enthusiasm in spreading the Gospel in today's world where human work is assuming an ever-growing and ever-widening importance.

16. v. MB XII 466-467;  
XIII 326

The motto of the Congregation is *Work and Temperance*,<sup>16</sup> and the Constitutions remind us that "untiring and self-sacrificing work is a characteristic left us by Don Bosco and is a concrete expression of our poverty. In our daily toil we aim to be one with the poor, who live by the sweat of their brow, and we bear witness to the world of today that work has a human and Christian value".<sup>17</sup>

17. Const. 87

This distinctive spirit, which admires and assimilates the overall values of work, inspires and supports in us a special apostolic sensitivity for the needs of the young who are part of the work force. It led Don Bosco to provide us with a practical pedagogy that encouraged work. "Dear boys", he used say, "remember that man is born to toil"; and he presented work not as a punishment but as an intrinsic value in the integrated development of the personality, its moral rectitude and its capacity to love.

The Congregation has grown up in this atmosphere. When GC21 spoke of the specific aspects of the salesian school apostolate it enumerated the following among the permanent traits: "The salesian school will be linked with the workers' world, for the school teaches pupils the distinctive spirituality of work and maintains a cordial bond with the working classes. In many places it teaches the illiterate, holds evening classes for working people, provides training in trades and prepares

young workers to enter the labour market with qualified skills.”<sup>18</sup>

18. GC21 131 (2, 3, 6)

— We can gain even further insight into our natural bias for the workers when we examine the very *structure of the Congregation*. It is made up of “ecclesiastics and laity”, with a great number of craftsmasters, technicians and tradesmen who render its life and activities utterly distinctive. Indeed I have already spoken to you at length on *The lay element in the salesian community*.<sup>19</sup>

19. ASC no. 298

It should be emphasised that the distinctiveness we speak of belongs to the very structure of our *Congregation* and not simply to a group of confreres, “Our vocation is essentially a community vocation: hence there must be an effective communion that goes deeper than mere friendship between persons. More profoundly significant is the mutual relationship of the two basic elements, priestly and lay. Every confrere (priest, cleric or brother) lives his vocation in a close and integrated relationship with the other — non separately as though the vocation of each were independent of or indifferent to the other. These two basic choices call for a mutual and vital rapport between the different persons who live them. The two aspects grow and develop together in a life of communion; each is an advantage to the other; the one seeks to imbue the other harmoniously as both strive towards that “splendid modernity” and common mission that constitute the distinctive character of our *Congregation*.”<sup>20</sup> Indeed the communion of life that belongs to the *Congregation* is such that the salesian brother can also carry out duties that are of a pastoral nature, and the salesian priest can also engage in spontaneous manual work — which sometimes, especially on the missions, can be worthily compared

20. ASC no. 298, p. 6

with what the Benedictines have achieved in other periods of history.

Thus it is that the lay element imbues the very nature of the Congregation, and consequently gives a practical touch to the life and mission of all of us. It is not a case of "lateral" collaboration by one group: it is an *intrinsic orientation* in our kind of apostolic community; our pastoral method has a conscious slant towards secular conditions which leads us by our very vocation to take a personal and community interest in the grave problems of the work force.

21. ASC no. 298, pp. 32 et seq.

The appeal is an urgent one. "Our civilisation is rich in technology but poor in wisdom, open to consumerism but closed to sacrifice; it smothers the worker with a subtle and penetrating materialism."<sup>22</sup>

22. ASC no. 298, p. 37

— Finally our natural preference for the workers manifests itself in our special sensitivity regarding certain pastoral activities that are urgent here and now among the workers. GC20 and GC21 have laid out practical lines for our renewal in these matters.

GC20 insists on "an interest in the social and historical problems of the labour force, an effort to seek out its educational, human and Christian values, and a concern to collaborate with movements dedicated to the evangelisation of the workers' world".<sup>23</sup>

23. SGC 74

Let us remember too that "pastoral action and witness amongst the workers is one of the tasks that characterise our vocation to be of service to those most in need. Priests and brothers called to this mission must first deepen their knowledge and understanding of the working classes and their problems, worries and hopes, and the causes of their attitude towards the Church and the faith".<sup>24</sup>

24. SGC 413

GC21 exhorts us to be specialists regarding the



conditions of the young, and to give our practical support within the local Church, bearing particularly in mind "their specific needs and their problems as students or factory hands, farm labourers or white collar workers. Special care should be given to those young people who live in conditions of economic underdevelopment and abandoned deprivation".<sup>25</sup>

25. GC21 no. 29

GC21 further develops this theme and points out the direction of the salesian community's apostolic thrust, having regard for certain practical tendencies in the lay element of the community; indeed the work force constitutes the most significant area of interest for the salesian brother. "Considering the importance and the influence of the work force in many nations, it is clear that activities connected with this area will certainly be the most notable field of action for the brother in these regions, even if not exclusively so. Don Bosco had already stressed that one of the distinctive tasks of the brother was to imbue the world of labour with Christian values."<sup>26</sup>

26. GC21 183; 184

Dear confreres, you see clearly that our vocation has this innate propensity for the world of the worker and thus we are urged to give our special attention to the young worker who most needs our help. We must ask ourselves if the Lord is not calling the Congregation today to apply its particularly relevant activities to this special apostolate.

A glance at our present pastoral works reveals an interesting and varied number of practical efforts in this particular sector: trade and agricultural schools, hostels for young workers, youth centres, parishes, animation of specialised groups, development centres, and a host of other activities entrusted to particular persons who operate with the backing of their respective communities. The projects vary but the aim is exactly the same: to carry the message

of Christ to the worker and thus bring him freedom and better his conditions.

— *The Gospel of Work*

Unfortunately it would appear that for years the Gospel has generally halted at the borders of the world's vast working environments, even though it has reached a fair number of workers in the seclusion of their families and in other private and individual circumstances. Rightly does *Laborem exercens* propose that today's faithful have the important task of proclaiming the *Gospel of Work*<sup>27</sup> as a means to change their way of thinking, evaluating and acting, and to give to work the value it has in the eyes of God.

27. v. *Laborem exercens*  
7, 26

Yes, the Holy Father insists that we proclaim the Gospel of Work. What does this imply?

— In the first place we are called on to *recognise the distinctive and objective solidity of the workers' world*: it can have a humanising effect on individuals and society and make for progress; it can cause uncertainties, conflicts and dangers; and it can be blemished and disfigured by dictatorial ideologies. Labour is history's manifestation of man's vocation in the universe. It is not something vague, ordinary and facile, that never raises complications in other areas; to confine labour within the bounds of ethics and charity is no easy task.

It is not enough to take refuge in a vague moral system to suit "one's state of life". Labour has its own laws, relationships, advantages and intrinsic way of reasoning, the result of which is that "by no means secondary phenomenon" we call technology. "If the biblical words, 'Subdue the earth' addressed to man from the very beginning are to be understood

in the context of the whole modern age, industrial and post-industrial, then they undoubtedly also include technology, which is the fruit of the work of the human intellect and an historical confirmation of man's dominion over nature."<sup>28</sup>

28. *Laborem exercens* 5

The Gospel of Work is more than a systemised set of themes and aims: it implies an *apostolate of the industrial society*, and we must sincerely allot it a place in the history of man's growth, recognising that the old rural relationships and customs have been changed, though not necessarily to man's detriment. The Gospel of Work has also a teaching and critical role to play regarding the progress of man and his technologies. Until we can make our way into this vast and dynamic industrial world we shall not be able to bring the Gospel to it — just as it was not possible to evangelise the rural world until the Church penetrated its activities and its way of thinking.

— Deep down at the heart of the complex problems of this workers' world is Man himself, the subject, the origin and the end of it all: "which means that the primary basis for the value of work is man himself... One rightly comes to recognise the preeminence of the subjective meaning of work over the objective one".<sup>29</sup>

29. *Laborem exercens* 6

One can arrive at this knowledge through human reasoning, and the word of God can shed further light on it: thus our "intellectual conclusion" becomes a "conviction of faith".<sup>30</sup>

30. *Laborem exercens* 4

Jesus Christ became man among real men and women, and not in some kind of ideal and abstract human society. In Christ is revealed the design of the Father and the historical and eternal project of the true and complete Man. "Whilst being God, Christ became like us in all things; he devoted most

31. *Laborem exercens* 6

of the years of his life on earth to manual work at a carpenter's bench. In itself this circumstance constitutes the most eloquent *Gospel of Work*.<sup>31</sup>

32. *Laborem exercens* 27

Christ's example is not only a moral example: it is the first revelation of the genuine plan of God for Man, and his saving presence in our efforts to rule and transform the world. Thus when work is incorporated into "Christ yesterday and today", it acquires another dimension and quality. The mystery of his death and resurrection<sup>32</sup> endows work with a definitive meaning; when the fruits of work have been inspired by the love for man and obedience to the Father they transcend the trammels of time.

33. *Laborem exercens* 24

— Finally from the *Gospel of Work* there emerges the need for a *spirituality of work*, and it is the Church's duty to give priority to devising one.<sup>33</sup> In creation there is a gap between *matter, spirit and grace*, and *divine life*, and per se it is unbridgeable: it demands the active presence of man to give the world a true sense of organic unity and marvellous sublimity. It is within man himself (as though in an atomic nucleus) that God has implanted the organic and dynamic unity of *matter, spirit and divine transcendence*; only he can unravel God's total plan for creation.

Obviously a spirituality is not just a kind of thin layer of acts or prayers to be applied to some extraneous reality, as though one were gilding a bronze statue. It is a genuine leavening of the reality by *spirit and grace* deep within its concrete characteristics and needs; it will not impair its just and distinctive autonomy, but enleaven it with the charity of the Holy Spirit.

The basics of such a spirituality are described in *Laborem exercens* in nos. 24-27: the ability to grasp and participate in God's design for man; a competent



commitment to it; a decisive stance in its regard; an effort to transfigure the world and offer it thus to the Father; and union with the redemptive love of Christ.

"Especially in this modern age the *spirituality of work* should show the *maturity* required to cope with the tensions and restlessness of mind and heart. Far from thinking that the conquests won by man's own talent and energy are in opposition to God's power, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of his wonderful design."<sup>34</sup>

34. *Laborem exercens* 25

This was exactly the line of thought that was running through my mind during my recent journey, as I saw the flagrant inequalities among the peoples I visited. How necessary it is for us to be efficient apostles as we imbue human work and technical progress with the principles of the Gospel in order to solve these massive problems of injustice in the workers' world.

It is urgent that people absorb and develop the *Gospel of Work* and the *Spirituality of Work*. Technical progress is the fruit of man's intelligence and is not of its nature the enemy of the poor; but it needs the Gospel message if it is to become their friend.

One who carries this Gospel message has to work in concrete situations and according to the exigencies of the moment, but his leaven is from above and transcends history and ephemeral problems (nevertheless he will need to keep his feet firmly on the ground). As we examine the action of the Church and the saints (and particularly Don Bosco with his specific contribution to the working world), certain things become obvious: education and evangelisation in the latter half of the 19th century

were aimed at workers on the land or in small domestic industries — at the most “pre-industrial” or “neo-industrial”. However, there was no prejudice that limited the field of activity to these areas only. Indeed Don Bosco (and even more so the Gospel he preached) reached out totally into the workers’ world; his horizons were to extend progressively into the future. Thus his project must be attuned too to our post-industrial era with its computers, its telematics and its most advanced and sophisticated technologies that seem to take over the muscles of man and make him use his creative intelligence for the improved functioning of these same technologies.

It is not suggested that education and evangelisation in the work force should be bound to either an elementary trade or the latest technological development; it is instead a matter of proposing the freedom of Christ and the progress of man in all conditions, at all levels and all stages of the work situation.

Thus the salesian is available for the elementary labour of primitive farming and crafts in the Third World or elsewhere; and he is also available for the most advanced developments where young people are to be found.

The salesian will give particular attention to announcing the Gospel above all to the poor, bringing ever greater freedom to the nobodies of society and helping them too to enjoy economic betterment and the fruits of technology (which are by no means the heritage of only the more industrialised societies of the world). Indeed the salesian who is committed to the workers’ world will understand that “announcing the good news” means helping man to progress, qualifying him for his trade, awakening

his awareness that he too has a right to technology, striving to obtain for him a just brotherly share of economic benefits, preaching the equality of the sons of God — together with all that is most essential for the Gospel: in a word, the total salvation of the individual person and all mankind.

### **An earnest challenge that must be faced**

There are so many young people in the workers' world both in underdeveloped and progressive countries, and their situation is a challenge to us. Youngsters preparing for the work force need an integrated education to help them cope without anguish and dismay with their new difficulties and problems, and understand and live Christ's message in a context that at first sight may seem to them quite incompatible. In more highly developed countries especially, there are innumerable factors and situations (such as continually progressing work systems and machinery, new inventions and variations in the different trades) that demand increasingly higher levels of training and also the capacity and flexibility to learn and use the new techniques. Then there is the sad decay of the traditional ethics of work: the individual, the cartel, the State, all see work as a mere utility, a means for various degrees of comfortable living, and a cause of bitter conflicts. The resulting unjust disparities, abuses, ruptures, hatreds, and violence have led to heartless and never-ending dissension that is distressingly lacking in justice, truth and brotherliness.

The heavy burden of these problems has roused the work force to demand that human work be treated not only as a material production of goods but also as an active, conscious and genuine parti-

cipation in both production and its consequent cultural and social progress. This means that the worker has some say in determining the ends and the just destination of the products, as well as the satisfaction that his contribution is accepted as part of the social and fraternal framework. Therefore educating for the work force today also calls for an adequate social training in political awareness, civil participation and communion.

Today more than ever before, the worker must have a sense of social justice and be able to play an active part in his city's progress; he must understand the human significance and usefulness of his personal contribution.

This is an aspect of education that is extensive, new, subtle and difficult, and if it is neglected, the training we give our young people will not correspond to their continually evolving social conditions.

In short, when young people enter the work force they find themselves in situations that severely test their human, civil and Christian principles, and that aggravate the very real difficulty of harmonising their personal, social and Gospel requirements; and this problem is to be found (in different ways) in progressive as well as underdeveloped countries.

All the above is a simple and very incomplete sketch of the general situation. It constitutes an earnest challenge to us who are committed to education and catechetics; it presupposes of course that the salesian formation we impart is not a mere parking area where our young pupils remain for a while more or less passively before driving out into the highway of life.

It is our inevitable duty to accept this challenge in the solidarity of our communities no matter how difficult and demanding it may appear. We have

to deepen and further our educational and pastoral concepts as directed by GC21 so as to arrive at an educational plan that is well devised, mature and continually updated. We must see ourselves as called to labour assiduously with humility and hope in the building up of a new and genuine *culture of labour*. This demands a continued effort to be well-informed, discerning and wisely critical of all that originates in and expresses the workers' world. It means too that we overcome the temptation to be comfortably ignorant and smugly satisfied with our hoary old superficial judgements.

Devising a *culture of work* demands much more than a few fine words: it means translating plans into a *pedagogical method* based on a rethinking of the organisation of our educational institutions (this is the task of an appropriate educational community), and a down to earth search for a formation that combines technical training with human progress and Christian living.

Let us be constant in our efforts to apply the Preventive System: it is our pedagogical method of working out an harmonious blending of a life of faith and work, of Gospel and technology; and it thus produces young workers with solid Christian principles.

For some years now there have been just complaints that our past and present catechisms for the young cater more, in language and content, for the youthful *student* and are out of touch with the experiences and needs of the young *worker*.

We are truly grateful to all confreres throughout the world for their past and present efforts to announce the Gospel of Work to our young workers.



### The practicalities of our lay aspect

The challenge is enormous and urgent. All of us, insofar as we are the the People of God, are conscious of our involvement in this immense task. The whole Church seeks to tackle it despite its endless difficulties. Our own salesian contribution is tiny — we seem to be armed merely with the five pebbles of David. Let us never cease to pray and beg the Lord for greater hope, enthusiasm, initiative and love so that we may achieve something of Don Bosco's large-heartedness, practicality, enterprise and brilliant apostolic talent. We are confident that "through Jesus Christ our Lord, by the working of the Holy Spirit, God the Father will vivify and sanctify the universe."<sup>35</sup>

35. Eucharistic Prayer  
III

Let us shoulder this responsibility with courage and tackle it earnestly and realistically; and we can make a start with being more concerned about the *lay aspect* of our salesian vocation. With this in mind, I wish to single out three practical results that derive from this particular dimension.

1. *The salesian brother.* Reference has already been made regarding the importance of the lay element in the essential make-up of the Congregation — it confirms our innate bias towards an apostolic commitment to the working classes. In Don Bosco's words, "The Congregation of St Francis of Sales is a gathering of priests, clerics and layfolk, *especially craftsmen*, who wish to unite to do good among themselves and for the benefit of others".<sup>36</sup>

36. MB XII 151

Some years ago one of our research authorities gathered together the documentation on the salesian brother available up to that particular point of time. His purpose was to sum up succinctly the origin and development of the concept and the "reality"

of this unique type of confrere, and to attempt a "brief description of this special vocation in the light of its essential religious and educational commitments". The title of this work is indeed suggestive, and would seem to be a fine descriptive summation of the salesian brother: *A new kind of religious for the workers' world*.<sup>37</sup>

Don Bosco said to his brothers, "There are things that priests and clerics cannot do, and you are the ones to do them";<sup>38</sup> and I really believe that these words apply most frequently to this special *workers' world*, for the lay confrere shares the workers' mentality and qualifications.

Don Rua, speaking of the salesian brother, said, "One of the greatest needs of modern society is the Christian education of the worker";<sup>39</sup> and Don Albera adds that this special vocation is "of the utmost urgency for the Society, for without the lay confreres it will not be able to achieve its lofty social aims required by the times".<sup>40</sup>

Thus as we meditate on the special salesian role in the workers' world, one of our first practical resolutions should be that the whole Congregation seriously and profoundly *review and renew its mental attitude regarding the lay element in the salesian community* — and to increasingly publicise, promote and consolidate the vocation of the salesian brother.

Truly there is a basic need for this *change of mental attitude*; and I sought to explain this in my circular letter of October 1980.<sup>41</sup> It would be well worth re-reading the letter and absorbing its important concepts and their consequent demands. The lay aspect of our distinctive salesian ethos is an essential element and affects every salesian (not only the brother), for it is a vital element in our style of community and apostolic activity. The vocation

37. P. Braido - Rome PAS 1961

38. MB XVI 313

39. Circular letters of Don Rua to the Salesians — Turin 1965, p. 207 (24 June 1898)

40. Circular letters of Don Albera to the Salesians — Turin 1965, p. 505 (15 May 1921)

41. ASC no. 298

of the lay confrere is a vivid reminder to us of our clear and distinctive apostolate in the Church, and a spur to use every effort to overcome a vocation crisis that could harmfully mutilate the Society by clipping its wings and curtailing its activities.

2. A second factor is the important role played by the *many layfolk* in the Salesian Family and among our co-workers and sympathisers. For years the Congregation has consistently insisted on their ecclesial role and the many ways they can help us; plans and directives have been given us regarding their very real influence, the basis of their participation, their need for ongoing formation, and their relationships with our communities.

Recently the Holy See issued a document called *Lay Catholics in schools: witnesses to the faith*<sup>42</sup> and it should be a help to us in harmonising the various recommendations we have received. It authoritatively confirms what has been broached from time to time in recent years, namely that lay help was originally accepted by religious because of the need of qualified personnel as educational institutions grew in numbers and deepened their scope; but that today this is no longer the case, and their collaboration has a theological basis: the Church is now seen more clearly as a "working communion of different vocations"; there is a new understanding of pastoral action; and we now have a new grasp of the laity's cooperation in both. "The most basic reason for the important positive and enriching role of the Catholic laity in educational institutions is theological",<sup>43</sup> the document tells us; their presence in the schools is needed;<sup>44</sup> the signs of the times demand this new attitude towards the laity;<sup>45</sup> when priests, brothers, nuns and layfolk are all present together in a school they present students with a

42. Sacred Congregation  
for Catholic Education,  
Rome, 15 October 1982

43. Ibid. 2

44. Ibid. 3

45. Ibid. 4

living image of the richness of the ecclesial community and this leads to a better understanding of the reality of the Church".<sup>46</sup> The vocation to educate involves the laity in the formation of men and women who will make the 'civilisation of love' a reality"<sup>47</sup> by presenting culture in the light of faith.<sup>48</sup>

46. Ibid. 43

47. Ibid. 19

48. Ibid. 20

Already it is plain what the contribution of the laity will be in our educational communities: life experiences, professionalism, Christian witness. It is also obvious that the following points need special attention: careful choice of persons for the particular educational project, ongoing formation, and active involvement.

I recommend that every community ponder this document of the Sacred Congregation so that it may be put into practice. Let us remember that we are not merely "engaging outside personnel": we are involving the laity in the apostolate — convinced Catholic layfolk educating according to Don Bosco's system of pedagogy.

3. The presence of the laity brings us to the third factor: the *animating role of the salesian community*.

In our present educational structure many factors demand our guidance, personal encouragement and wise coordination: complex responsibilities, manifold pressures, dynamic pluralism, inevitable new undertakings and the facile circulation of new ideas. Education is forever being menaced by high-pressure ideologies in public opinion or social organisations, by dangerous fragmentation, excessive eclecticism or functionalism, and unfortunately sometimes by plain incompetence.

Education demands a clear and constant revision of values put forward, a unity in method, and

especially a reinforcement in the quality of the personnel; and these are not just "extras": they are top priority responsibilities.

Confreres, especially those specifically responsible, must be kind and constant in carrying out this *ministry of animation*. It is a task that calls for competence and knowledge, demanding more than simple enthusiasm or organisational ability. It is a task that requires high professional qualification, a deep understanding of the distinctive nature of our mission, a profound awareness of our apostolic aims, and particularly a basic community experience that makes participation second nature.

*Rectors* especially, according to salesian tradition, must know how to transform their confreres into a genuine *community of animators*.

#### — *A few practical suggestions*

The above thoughts give rise to a number of suggestions for the provinces and especially for those engaged in specific activities among youths in the work force. Here and now I am interested in recommending only a *few broad lines* to follow that are basic to many other lines of action.

1. The first essential is the *specific training* of more salesian personnel for the workers' world. Our Congregation's history shows that throughout the years it was normal for notable numbers of confreres to be prepared for this particular apostolate. Recently, because of the vocation crisis and the urgency to give special attention to certain new religious and pastoral problems within the Church and the Congregation, our horizons have shifted to other sectors of the apostolate; meantime the workers' apostolate (which we thought was being attended

to) was relegated more or less to second place. Thus greater numbers of confreres were trained for other works and the number of "trainees" for the workers' world tended to remain status quo. Perhaps too there was the added difficulty of the taxing preparation entailed. It may help and stimulate us to face the fact that maybe we can rise to the occasion of a simple challenge, but tend to hang back a little at the heavy challenge that demands so much in the way of competence.

In these times of ours the special training of confreres for this type of work needs to deal with the following aspects: pastoral interest and concern, sensitivity to the signs of the times and the values found in the world of the worker, professional qualification, the knack of getting the laity involved, animation skills, especially regarding the educative community, dialogue with the local people, communion with the local Church, and so on.

For years these new requirements have been discussed and there is no doubt that progress has been made. Certainly there do exist communities with qualified confreres who are working well with their lay helpers and who are good animators; they obviously know where they are heading for, they practise co-responsibility, they dialogue with the local people and they work in common with the local Church.

It is also true, however, that quite often the situation has to be tackled by amateurs. God bless them for their willingness — but our foresight in planning our initial and ongoing formation should provide for preparatory training that will ensure greater competence in all these aspects.

2. It is equally important that we take a good hard look at our present works; they should fit



in with the salesian ethos and be developed systematically, with proper balance and according to an overall provincial plan. I refer here to the number of apostolic enterprises for the workers each province provides for, and how many it plans for the future — especially those of an educational nature. In some provinces certain works have been developed more because of casual offers and choices than according to salesian criteria: and this has led to a progressive lessening of our commitment to the workers' world.

We really must consider the matter seriously. Our recent Chapters have insisted on giving preference to the working class areas and "deepening our awareness and understanding of the working people, their problems, anxieties and hopes, the causes of their attitudes to the Church and the faith".<sup>49</sup>

The provincial and his council have the responsibility of suiting our mission to the local needs and striking an harmonious balance in the incorporation of our apostolic endeavours into the local situation; this task has devolved on each province as the result of decentralisation.

3. Lastly, it is vital that we renew our vocation apostolate regarding the salesian brother. As already stressed, the future of our educative presence among the working classes is closely bound up with the *vocation of the salesian brother*. Although the brother is not limited to this particular ambience, it is where his natural bent and expression lie. The golden days of flourishing trade and agricultural schools were also the days of innumerable fine brothers and thriving training centres where they learned their trades, met and mixed with the workers, and consolidated their services to them, etc.

This is not a repetition of what I was saying earlier in this letter: then I was speaking of a

*change in mental attitude*; now I am referring to the *vocation apostolate* as part of provincial strategy.

It is urgent that we act with courage and initiative and devise practical ways of reviving and implementing this vocation drive. The vocation of our brothers should be presented to the young lads in all its richness as a modern and remarkable way of being a salesian, and patterns and experiences should be used to bear this out, yet without pressuring the young people. Every province must see that youngsters called by the Lord to this kind of vocation are given the opportunity for dialogue, guidance, animation and personal assistance so that they may view this option as free, attractive, clear and full of joy.

Provinces that have set up practical and suitable structures for vocations (aspirantates, vocation communities, special groups and organisations) have very soon seen the excellent results thereof. Again I quote Don Rinaldi: "Let us publicise the beauty and grandeur of the vocation of the salesian brother, and let us train brothers in great numbers for all kinds of arts, crafts and professions".<sup>50</sup>

50. ASC 24 July 1927,  
p. 577

### **In Mary we place our trust**

This letter began with a most significant journey of the Rector Major, then Don Bosco's prophetic and missionary dream of 1885 wherein he circled the southern hemisphere. From this hemisphere we heard the cry of the Third World, whose peoples look to one of the ways of freeing themselves from the tormenting trammels of underdevelopment and unjust inequality: training and technology enlightened and guided by implanting the principles of morality and the Gospel in the industries of the whole world. Technical progress is in itself a good thing; but it

is enmeshed in structures and ideologies which are not even ethical, let alone Christian, and which thus merely serve the ends of cartels and governments.

The Holy Father has pointed out that "*human work is a key*, probably the essential key, to the whole social question, if we really try to see that question from the point of view of man's good. The social question keeps reappearing in ever greater complexity; and if its gradual solution must be sought in 'making life more human', then the key (human work) acquires fundamental and decisive importance".<sup>51</sup>

51. *Laborem exercens* 3

Thus the Church's mission calls urgently for an evangelisation of the *culture of work* in keeping with modern needs. We must adapt matters to the actual situation (particularly in the Third World countries and in the missions); we must give the poor, especially the young, the keys that will open up the way to a just progress which is the right of every person and nation and which will bring them social and spiritual freedom.

We have seen clearly that we salesians have a humble but demanding share in this work of the Church. It is a mission that is arduous, complex and difficult; but despite this we must not be found wanting.

Let us muster our forces, make a fresh start, reorganise our team work, and be big-hearted and courageous as was our Father and Founder.

Let us not rely only on our own puny efforts, but put our confidence and enlightenment into the hands of him who has called us and gives us the strength to live up to his call in ever-growing generosity.

Let us express this confidence in Christ by our special filial devotion to Mary: let us go to Christ

through Mary. May the Help of Christians guide us and support us in a task that is indeed burdensome but desperately urgent.

In his *Marialis Cultus* Paul VI tells us to look to Mary in the light of modern situations and see how "she mirrors the aspirations of the people of our time". Thus we shall see "with pleasant surprise that Mary of Nazareth, while completely devoted to the will of God, was far from being a timidly submissive woman or one whose piety was repellent to others: on the contrary, she was a woman who did not hesitate to proclaim that God raises up the humble and oppressed and removes the powerful people of this world from their privileged positions; she was a woman of strength who knew poverty and suffering, flight and exile, and whose motherly role was extended and became universal on the day of Calvary".<sup>52</sup>

52. *Marialis cultus* 37

We honour Mary as Help of Christians because we see in her life the arduous conditions of poverty (she was a humble housewife and married to a carpenter); we see her anxiety to help others (e.g., her cousin Elizabeth); and above all we see her tireless motherly zeal for the whole universe: her love extended beyond Calvary's hill, and assumed into heaven she lives with Christ as the Help of all humanity and Mother of the Church.

Mary is forever active and dedicated to all of us wayfarers; she is so concerned with the poor and needy as to merit the title "Our Lady of the Workers", as another facet of her title "Help of Christians".

Considering how urgently necessary it is that we make our valid contribution in the workers' world let us confidently put under the protection of our Mother and Mistress our efforts to renew this apos-

tolate that is so essential to our mission in the Church.

May this act of confidence in Mary be an expression of our sincere resolve to be bearers of the *Gospel of Work* to the young — a Gospel understood and proclaimed in the light of the mystery of Christ, and presented as a response to the signs of the times and especially the appeal of those most in need.

May Don Bosco intercede for us.

My kindest wishes to all for a happy and holy Christmas and every blessing for the New Year.

Sincerely yours in the Lord,

A handwritten signature in dark ink, reading "P. E. Viganò". The signature is written in a cursive, slightly stylized script.

Father EGIDIO VIGANÒ  
*Rector Major*

## 2. GUIDELINES & POLICIES

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Father Juan Edmundo VECCHI

### 2.1 The Councillor for Youth Apostolate

- 1) *Two important documents*    2) *Certain matters to be reviewed*

1) THE DOCUMENTS. *Lay Catholics in schools: witnesses to faith* is the title of a document issued by the Sacred Congregation for Catholic Education on 15 October 1982. Although its theme is the mission of "lay Catholics, men and women, who are engaged in primary and secondary schools" (no. 1) and in the teaching profession (no. 15), the document also aims to instruct and support those who help in the work of education in various other ways. For us salesians it is also a document of great interest because of our co-workers in the field of non-scholastic education such as youth centres, cultural associations, and courses of supplementary education.

We do not intend to summarise the document in these pages; nor is it our intention to influence the reader's assimilation of its contents by supplying a "reader's guide", for the text is clear and straightforward; it is divided into four sections: the identity of the lay Catholic in the school, how to live this identity, formation, and encouraging support. In fact the document complements *The Catholic School* issued in 1977 (v. no. 4).

Within the limits of these few lines I think it opportune to express a few thoughts and emphasise certain facets that regard our own situation and way of thinking, which the document confirms and supports.

The presence of layfolk in our Catholic educational institutions must no longer be regarded as a mere stopgap or remedy for the lack of religious vocations; rather is it to be seen as basically a further specialisation of the lay vocation in a temporal context and in accord with educational professionalism and culture.

It is then both seemly and necessary that the laity should not only work in governmental pluralistic institutions but also in Christian



enterprises. It is plain too that such layfolk may thus develop their Christian character through their social profession, which the document does not hesitate to call a supernatural Christian vocation (no. 37).

A lay educator striving for the ideal should aim at true professionalism (no. 27), Christian witness (no. 28), a true grasp of culture and its fusion with faith (no. 29), and an educational method imbued with Christian charity (and this includes respect for the young person's freedom, personal relationships, direct and friendly contact and service). The ideal educator will also aim at close teamwork with his colleagues in theory and practice (no. 34), and a sensitivity to the social environment (nos. 35, 36). A descriptive definition of the Christian educator will always help to complete this picture (v. no. 24).

Deriving from all these things we have the *relationships between religious, priests and layfolk*, and the *need for ongoing formation*, although these matters are only explicitly developed in a few sections of the document. The *relationships* will be regulated by the union that exists in the Christian vocation and by the complementary experiences, ministries and services (no. 44). They must therefore reach beyond the mere functional and be deeply rooted in the common fact of baptism. Hence the importance that religious and priests should form part of the educative community (no. 43). Regarding *ongoing formation*, the vistas opened up are indeed extensive, and include professional qualifications, Christian convictions and apostolic thrust (v. nos. 67-69).

Another consideration is the wide social and cultural field open to the Christian educator; it certainly transcends his particular service within a particular structure. The document urges participation in Catholic and professional associations and the life of the local environment. It calls on the human and Christian community to show publicly its esteem for educators and educational institutions — including teachers in secular pluralistic structures that respect the various life-options. This makes it evident that cooperators and past pupils interested in education will also find suggestions and encouragement in the document.

These notes are meant only as an invitation to study the document as individuals and in groups, to examine it in detail for our educational

communities, and to use its contents to enrich what has been said above. We shall thus be helped as we examine our manifold experiences to arrive at a suitable summation and work out safe guidelines. Indeed a document of this kind is not meant to hamper creativity and experience, but rather to serve as a frame of reference for further progress. As it explicitly states, it is basically "an invitation to consider Catholic layfolk as witnesses to the faith in an environment that has such a profound impact on the formation of persons" (no. 4), namely the school.

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The Sacred Congregation for Catholic Education has also issued a document on *Developments in the pastoral care of vocations in the local Church*. It is based on past experiences and envisages suitable planning for the future (2 May 1982).

The document is the fruit of *long study*, carried out in *different areas of responsibility* and combining the findings of *extensive research*. The *study* began at least as far back as 1976, when the plenary assembly of cardinals and bishops of the Sacred Congregation for Catholic Education called for an international congress of vocation directors. Step by step the study culminated in the convention that drew up the final document that was presented to the Sovereign Pontiff.

The *extensive research* involved the perusal and discussion of more than 700 diocesan plans of action for the vocation apostolate. The trends and initiatives were summarised in a working paper and used as a starting point for the final document. The reports, communications and proposals proved very useful for clarifying the salient issues, problems and possibilities for the future.

The *studies carried out in the different areas of responsibility* are evidenced by the fact that the document carries the contributions of four Sacred Congregations: for Eastern Churches, for Religious and Secular Institutes, for the Evangelisation of Peoples and for Catholic Education.

The document will confirm confreres and pastoral teams in the three critical areas of an effective vocation apostolate: the mystique that links us with confidence, prayer and hope; the pedagogy that suggests plans that will encourage ideals, cultivate the seeds of voca-

tions, make proposals, and work out wise methods of following up a vocation by personal contact; and finally the organisation that will help us combine our forces and coordinate our action.

The fact that the document focusses on the community responsibility of the local Church is a reminder to us salesians of the guidelines deriving from our own salesian heritage, at least regarding affirmations and principles, namely

- to place our general and specific pedagogical experience at the service of the local Church; to practise, explain and propose our charisma (for the local Church is enriched by incorporating new ministries and contributions);

- to develop our vocation guidance by skilled specialists and include it in all our education and catechesis;

- to train our community centres and vocation communities to meet the new personalised treatment expected by the young and required by the particular situations of priestly and religious life today.

This document should be added to other invaluable salesian treatises that indicate lines of action, namely *The vocational fruitfulness of our pastoral activity* (GC21, 106-119) and *Aid 4: Outlines for a Provincial Vocation Plan* (compiled by the Youth Apostolate Department at the behest of GC21 no. 119).

Taken together these treatises supply us with all the necessary facts for our inspiration, basic doctrine and practical options. It remains now to give the needed fillip to the practical initiatives already begun, in accordance with the directives of GC21: "As soon as possible let the provinces draw up a detailed plan of action in close association with the local Church and in accordance with its own vocation plans (GC21, 119 1).

## 2) CERTAIN MATTERS TO BE REVIEWED

Since provinces are now approaching the time for drawing together the threads of their youth pastoral planning, the Councillor for the Youth Apostolate wishes to draw attention to the results of this lengthy period of examination.

At calculated intervals the following incentives were forwarded to the provinces: The pastoral animation of the province; The Preventive System; Pastoral education plan (general lines); Elements and outlines for a salesian educational and pastoral project for parishes, for oratories and youth centres and for salesian schools; Youth groups and movements; Programme for the vocation apostolate; Salesians and the worker's world; Educational problems; Our catechetical responsibility; and Spirituality in the young.

The fruitful outcome of the provinces' six years of work and the guarantee of further progress call for three definite functional helps in order to ensure continuity:

— a provincial pastoral animation team that is able to ensure systematic and coherent unity and guidance so as to overcome once and for all any sectional divisions between those with specific assignments or in charge of certain activities. Confreres must have sufficient time and the requisite qualifications if their work is to be efficacious. The special *Aids* that have been issued point out the principles and models to be followed;

— a pastoral educational plan after the manner of a provincial directory that will give clear indications for the kind of work to be done and the principles governing our service. GC21 put it thus: "Every province ...will draw up an educational plan suited to local conditions as a basis for programming and evaluating its various works in line with the basic options made by the Congregation — oratories, youth centres, day and boarding schools, residences for students and artisans, parishes, missions, etc." (105 a). As soon as it is drawn up it should be sent to the Department of Youth Apostolate to be studied and added to the general fund of experiences;

— a programme for training personnel for the various pastoral works we undertake: youth centres, schools, parishes, and catechetics, pedagogy and vocation apostolate, etc. It should be remembered that there are courses for training specialised workers for these sectors, and it should not be difficult, when planning for the future, to adequately cover the various areas in a reasonable period of time.

### 3. RULINGS & DIRECTIONS

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#### 3.1 CALENDARIUM LITURGICUM PROPRIUM

##### Societatis Sancti Francisci Salesii

Approbatum:

a S. Congr. pro Cultu Divino Prot. n. 1227/74, die 30 martii 1974 et a  
S. Congr. pro Sacramentis et Cultu Divino Prot. CD 400/81, die 12 martii  
1981.

##### IANUARIUS

- 24 S. FRANCISCI DE SALES Episcopi et Eccl. Doctoris  
Societatis Salesianae Tituli et Patroni *festum*
- 31 S. IOANNIS BOSCO Presbyteri  
Societatis Salesianae Fundatoris *sollemnitas*

##### FEBRUARIUS

- 1 COMMEMORATIO OMNIUM SODALIIUM DEFUNCTORUM

##### MARTIUS

- 12 B. Aloisii Orione Presbyteri *memoria ad libitum*

##### MAIUS

- 6 S. DOMINICI SAVIO Adulescentis *festum*
- 13 S. MARIAE DOMINICAE MAZZARELLO Virginis *festum*
- 24 BMV titulo AUXILIUM CHRISTIANORUM  
Societatis Salesianae Patronae principalis *sollemnitas*

##### IUNIUS

- 23 S. Iosephi Cafasso Presbyteri *memoria*

##### OCTOBER

- 24 B. Aloisii Guanella Presbyteri *memoria ad libitum*
- 29 B. Michaëlis Rua Presbyteri *memoria*

## 4. ACTIVITIES OF THE SUPERIOR COUNCIL

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### 4.1 The Rector Major

Father Egidio VIGANO'

From 4 to 7 September the Rector Major visited the province of Zagreb for the jubilee celebrations of sixty years of Salesian Family apostolic work in Croatia. He was able to meet various groups of confreres and visit the formation community in Rijeka, the aspirantate and the novitiate.

On his return to Rome he was greeted with the distressing events in Nicaragua, conversed with Father Joseph Moratella (expelled by the Nicaraguan totalitarian government) and discussed ways he could help the long-suffering salesians in that stricken country.

On 14 September he began a journey that was to circle the globe, passing through the USA, Samoa, Australia, Papua New Guinea, the Philippines and Sri Lanka. Besides visiting the salesian works he was able to meet individual confreres, sisters and other groups of the Salesian Family and was an inspiration to all.

His first visit in the USA was to the confreres in New York, and he

spent some time with the rector of the new salesian centre in the negro quarter of Harlem. Other touch-downs were Tampa and Marrero (New Orleans), which he had been unable to visit on former occasions; he also visited the salesians in the Bahamas. A few hours at San Francisco allowed of a morning with a number of confreres of that province and the time was devoted largely to discussing preparations for the forthcoming General Chapter.

At Samoa (Polynesia) and Papua New Guinea (Melanesia) he was able to witness the beginnings of our missionary work among peoples where the salesian charisma is in full keeping with their needs, adapting itself easily to their cultures and giving cause for great hopes for the future. These new salesian presences have a special significance when seen in the context of Don Bosco's dream of 1885, in which he saw "innumerable island groups" in his curious voyage round the world in the "southern hemisphere", beginning and ending his travels at Santiago, Chile.

In Australia and the Philippines, in their different ways, he saw flourishing works that seemed nothing



short of miraculous: Tondo, Pasil, Joriz in the Philippines, and the youth centres and Boystowns in Australia, to say nothing of the other enterprises; all bespoke the undeniable efficacy of the salesian spirit. These are two young provinces that have at heart the extending of missionary frontiers: Samoa is part of the Australian province, and Papua New Guinea of the Manila province. The Congregation has been in the Philippines for only thirty years and the salesians already number close on 300, vocations are numerous, and missionaries have been sent to Thailand, Papua New Guinea, Ethiopia and Timor!

In Sri Lanka (now celebrating its salesian silver jubilee) he was able to meet practically all of the eighteen native confreres of that beautiful isle, some coming all the way from Madras to be present. Once again he was confronted with the prediction of our Founder, who often spoke of Ceylon. The provincial Father John P. Sathiaraj welcomed him saying, "Don Bosco wished to send Father Cagliero here; but now he has come himself in your person"; and Father Kingsley Perera reminded the Rector Major of Don Bosco's interest in the island as described in the *Memorie Biografiche*.

The warm expressions of esteem and gratitude on the part of local cardinals, bishops and apostolic nuncios were overwhelming, even

embarrassing; and the requests were numerous and pressing for new foundations.

The Rector Major arrived back in Rome on 20 October. He then travelled to northern Italy briefly (31 October to 2 November) for a number of conferences; he also attended the meeting of Superiors General at Frascati from 24 to 27 November.

## 4.2 The Councillor for Formation

Father Paolo NATALI

From 22 to 27 August Fr Natali was present at Cison di Valmarino for the seminar on *Spiritual direction in the Salesian Family*. The gathering was organised by those responsible for the *Colloquies on Salesian Life* series.

From 29 August to 13 September he presided at the international convention of salesian biblical professors at Cremisan, Palestine. The convention had the following aims:

- the founding of the Salesian Biblical Association, the approval of its statutes and the choosing of its president;

- the sharing of experiences regarding the teaching of scripture in our studentates, and the various fields of research of the individual professors;

— the updating of biblical culture and research;

— the consideration of the possibility of organising a biblical formation course at Cremisan for all the Salesian Family.

Each day of the seminar was programmed with these aims in mind; and the seminar's findings are now being studied by the Rector Major.

From 6 to 30 October Father Natali was in India for meetings with the formation communities (students, formation staffs and community councils), provincial councils, and the formation commissions of the various provinces. These meetings studied formation aims and methods and assessed the efficiency of their formation structures (some of which had been in action only a few years, or were yet to be realised).

In Poland (8-18 November) Fr Natali carried out a similar programme.

From 25 to 29 November he was in Seville giving a series of talks to the FMA rectresses of Spain on the *Animation and government of the local community* according to the new Constitutions and the Acts of their 17th General Chapter.

Meanwhile the Formation Department has been engaged in studying the provincial formation-directories that are still arriving at the Generalate. The members of the Department are also attending to the ongoing

formation course for salesian animators, at present in progress at the Rome Salesianum (24 October-31 January).

### 4.3 The Councillor for Youth Apostolate

Father Juan Edmundo VECCHI

Father Vecchi left in August for Latin America to assist at two study-weeks.

The first was for animators in the schools and took place at Cumbayá for the Pacific Region. Confreres from eleven provinces attended and the topics were the following:

— Salesian Mission, Youth Apostolate and Schools;

— Culture and education: objectives, contents and methods;

— Catechesis and the teaching of religion;

— Overall apostolate of the school;

— The educative community.

Proposals and plans were to be duly published in the various provincial bulletins.

The second study-week dealt with *Salesians and the workers' world*, and took place at Buenos Aires. It was attended by salesians and layfolk from the seven provinces of La Plata

and Chile, and discussed the following matters:

- Salesians and the workers' world: historical data and demands of our charisma;

- Educational project: special principles for the formation of the young worker;

- Apostolate in trade, technical and agricultural schools;

- The educative community.

The findings were duly communicated to confreres in a special circular.

At Bonn in September a seminar was held on *Youth in the Third World*. Father Vecchi's contribution was a paper on Don Bosco's educational system.

In October the Councillor for Youth Apostolate visited Austria, and at Graz assisted at the blessing of the restored parish church of St John Bosco. Then followed two days at Vienna with the parish priests of the province during which the following topics were discussed:

- The nature of the salesian parish — characteristic traits;

- Groups and associations in parish life;

- The parish council and other forms of participation.

From 1 to 4 November Father Vecchi travelled to Malta where the confreres and the Salesian Sisters had organised a day of study on the

Preventive System and the Educative Pastoral Project.

Meantime the Youth Apostolate Department has published a volume on *Salesians in the Workers' World* containing the reports, discussions, conclusions and the external impact of the European Convention. Provinces desiring copies for their "Salesianity Libraries", for houses of formation, and for working localities should apply to the Department.

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

Father Giovanni Raineri

On 19 June Father Raineri was present with the Rector Major, Father Natali, Father Pilla, Father Bosoni and Father Cuevas at a meeting with the representatives of the UPS-Opera PAS, and the matter was raised of providing a boarding section for members of the Salesian Family studying at the UPS.

On 23 June he accompanied the Rector Major and other Councillors to the FMA Generalate to discuss with the Mother General and Councillors (among other things) mutual relations and matters regarding animation.

On 26 June Fr Raineri attended the executive meeting of the World Council of the Cooperators; and on 3 and 4 July the World Governing Council of the Past Pupils.

### *The 2nd Congress of Young Cooperators of Europe*

This congress took place in Spain at the salesian house in Arevalo, Avila, and the topic studied was *Approaching the third millennium with Don Bosco* in the context of *The salesian mission of the Young Cooperator today*. Some 150 YCs attended from Austria, Croatia, England, Germany, Ireland, Italy, Poland, Portugal and Spain. The findings of the congress are written up in *Salesiani Cooperatores*. The YCs paid their homage to St Teresa of Avila on the occasion of the centenary celebrations, by attending the Sunday Mass presided over by Bishop Felipe Fernandez Garcia of Avila.

### *Meeting of Young Past Pupils (GEX) of Europe*

From 26 to 31 July the Como Salesianum welcomed the executive of the Young Past Pupils of Europe, who met to assess the progress made in carrying out the resolutions of the Maroggia convention and the Lugano congress. Also discussed were arrangements for the 1983 convention and other activities. Father Raineri attended the gathering with World President Castelli and brought the good wishes of the Rector Major; he spoke on the specific part played by the past pupils in the Salesian Family as outlined in Father Viganò's circular letter in ASC no. 304.

### *Marian pilgrimage of the Salesian Family of Europe*

The aim of the pilgrimage was to rekindle devotion to Mary throughout Europe. The efficient organisation was carried out by the Salesian Sisters under Sr Maria Rampini (Past Pupils Delegate and World Consultor for the Cooperators) and World Delegate Father Mario Colgiardo with his Cooperators' Executive. The pilgrimage alternated prayer and study and included visits to the salesian shrines at Turin, Mornese and Colle Don Bosco. One of the fruits of the pilgrimage was the founding of the *Marian Animators' Movement* for the various groups of the Salesian Family.

From 9 to 12 September Fr Raineri was at Rimini for the "Salesian Seaside Week" celebrating the centenary of Don Bosco's visit to that city in 1882. He also attended the meeting of the National Council of Past Pupils of Italy. Besides the centenary celebrations there was also a meeting to discuss Don Bosco's pastoral educational project, and the topics of communion and liberation.

### *6th Congress of Latin American Past Pupils*

From 3 to 31 October Fr Raineri visited Barcelona, Lima, Santiago, Punta Arenas, Bogotá, San Salvador and New Rochelle. In Latin America he was able to be present at the 6th Congress of Latin American Past

Pupils organised at Lima by the Peruvian Federation. The Congress began with a concelebrated Mass presided over by Archbishop Cardinal Juan Landazuri Ricketts and in the presence of the Apostolic Nuncio Archbishop Tagliaferri. Also present was Fr Sergio Cuevas and the provincials of Chile, Bolivia, Uruguay, Paraguay and Peru. The theme of the Congress was *The family according to the episcopal synod and "Familiaris Consortio"*; its four sub-themes were allotted to the four National Federations. Delegations attended the Congress from all South America except Cuba; and representatives also came from Spain, Italy and Switzerland. Present too were World President Joseph Castelli and the new World Delegate Fr Charles Borgetti. Fr Raineri's closing address was a comment on the Rector Major's remarks regarding the past pupils in his letter of 23 February. Some idea of the organisation and drive of the past pupils was evident in the session when each delegation outlined its own particular situation. Again it was made clear that delegates and directors need special training and that particular care should be given to our Young Past Pupils. The conclusions of the Congress are most interesting and are written up in the news bulletin of the World Confederation Committee; they constitute a guide for the life and family apostolate of the past pupil.

The next Congress will be held in 1985 and the organisers will be the Past Pupils' Federation of Ecuador.

#### *Visit to the Daughters of the Sacred Hearts*

After the Lima Congress Fr Raineri spent three days at Bogotá to visit the *Hijas de los Sagrados Corazones* founded by the Servant of God Fr Luigi Variara at Agua de Dios — where Fr Michael Unia and he worked so heroically for the lepers. Fr Raineri was able to see at first hand the manifold activities of the various houses and also visited some of their other institutions in the vicinity of the city. Travelling with him were the Mother General Sr Rosa Ines Baldión, her Vice-General, Councilors and Provincials. On 24 October he visited the novitiate at Casjá and met all the personnel in formation. He was able to address them and preach the homily during the solemn eucharistic celebration.

The visit ended with a meeting with the General Council of the Sisters, at which were discussed the main characteristics of the Institute as well as the new vistas opened up by their official entrance into the Salesian Family.

On 23 October the Sisters and their *Luis Variara Secular Movement* were well represented at the meeting of the Salesian Family of Bogotá in the Colegio Leon XIII: it constituted

a general recognition of their participation in the salesian communion.

The Sisters are at present 323 in number and there are 17 novices. They have 53 houses in two provinces and a delegation, and are present in Colombia, Ecuador, Venezuela, Bolivia and the Dominican Republic. Their work with the sick and the lepers is well known; their spirituality is imbued with the principles of the salesian spirit and mission; and its special characteristic is marked by "consecrated suffering" — which they inherited from the Servant of God Fr Andrew Beltrami through their Founder Fr Luigi Variara.

The young Congregation has also founded a *Luis Variara Secular Movement* that is already wide-spread and whose aim is to inspire priests and secular layfolk who are in indifferent health to practise the spirituality of the suffering and distressed and to show a special concern for the sick, particularly the lepers.

### *The Daughters of the Divine Saviour*

Fr Raineri spent a day at San Salvador to visit the Congregation of the *Hijas del Divino Salvador*. This Institute resulted from a project put to the San Salvadoran Episcopal Conference in 1954 by salesian Bishop Pedro Arnoldo Aparicio and was founded on Christmas Eve in 1956. It was recognised as a Congregation of diocesan right in 1971. On the occasion of its silver jubilee it has

opted to belong officially to the Salesian Family. The first mistress of novices and later superior general was a Daughter of Mary Help of Christians, who together with the Founder built up the salesian spirit in the Institute.

The Congregation's scope is catechesis, the formation of catechists and the general apostolate in collaboration with the parish priests. In 1959 in the motherhouse at San Vicente di Santo Domingo (El Salvador) a high school was set up to train Catholic teachers: it is the only such school in El Salvador. The Lord has blessed the young Congregation, and the Sisters and novices now number about a hundred; they have nine houses in El Salvador, Venezuela and Nicaragua.

Fr Raineri met the pupils of the high school, the Sisters, the teaching staff and the novices; and also the Mother General, Sr Berta Morales, with her Council and Bishop Aparicio. The encounter was most cordial and profitable in view of the salesian trends and prospectives of the Institute.

During his journey Fr Raineri was able to meet provincial councils, salesian animators, group leaders and members of the Salesian Family in Chile, Colombia, Peru (where he received the promises of forty young cooperators), El Salvador and New Rochelle; he returned to Rome convinced of a consoling growth in numbers and quality.

#### 4.5 The Councillor for the Missions

Father Bernard TOHILL

Last July Father Tohill carried out the extraordinary canonical visitation for the three mission centres among the Kekchis in Guatemala, while Father Sergio Cuevas made the canonical visitation for the Central America province. These encounters by Father Tohill are part of his six-year mandate as Councillor for the Missions.

Father Tohill found these zealous and overworked missionaries reduced from eleven to seven on account of the critical situation throughout the whole area. They live in constant fear; two of their best catechists were brutally murdered, and many of their Indian flock have fled the country. The missionaries are caring for large numbers of refugees in two of their three centres. They rely very much on our prayers, for they live in grave danger from day to day.

They have done magnificent work in efficiently organising over 1200 catechists and exploiting to the full a most effective radio apostolate; they have also set up a promising congregation of native women; in the last nine years there has indeed been a most impressive development in three missionary centres.

The tragic situation in Central America is well known; and it is a source of profound edification to witness the attitude of our confreres:

with all their worries and grave problems in El Salvador and Nicaragua they are fearlessly and determinedly sharing with the people and the youngsters all the hardships and sufferings resulting from the widespread hatred and violence.

Father Tohill visited the *Boystown* at Santa Ana, El Salvador, a typically salesian work that the government handed over to the salesians only a few months ago. A wonderful transformation has taken place in the three hundred young waifs and strays in this short time and has excited the admiration of those who were acquainted with the former situation of this particular social work. The three confreres, with their kindness and deep spirit of sacrifice, remind one of Don Bosco's early apostolate at Valdocco.

In Peru Father Tohill first visited the missions in the diocese of Huaraz, where the bishop with the help of two of our confreres is setting up a formation centre for catechists. Next he visited the "Valle Sagrado", where the Peru province is organising a chain of missionary centres that demand from the twelve salesians involved truly extraordinary sacrifices. The terrain is extremely rough and the people (of Incan lineage) are scattered far and wide. The work thus taxes to the full the zeal and physical strength of these missionaries in the Andes. The poetic description of this area as the "vale



of a thousand tragedies" unfortunately corresponds only too well to the sad reality.

Father Tohill found the same courage and sacrifice when visiting the missions in Bolivia. Escoma on Lake Titicaca, Kami and El Alto on the high plateau are all missions situated at the height of 3800 to 4100 metres; and the cold, the poverty and the isolation are only some of the difficulties that confront the missionaries daily.

At San Carlos and Sagrado Corazon the only difference is that there is tropical heat instead of the freezing cold of the plateau heights. The area has young people and poverty in abundance. The inhabitants everywhere respect and love the missionary, for his presence inspires them with hope and confidence — which are often far more precious to them than abundance of material goods.

Travelling round the missions of the Paraguayan Chaco was a sad yet consoling experience. All the mission centres of the vicariate are under water — and this is the third time since 1978 that the Paraguay River has burst its banks. The damage has been enormous. The Ayoreos mission had to be completely evacuated and the tribe was obliged to take refuge several kilometres away. For months the SDBs and FMAs have shared with the Indians a life alternating between land and water, using huts and makeshift hovels thrown together in confusion and in areas swarming with mosquitoes and snakes. Such sacrifices can only be explained by love of God and neighbour.

Finally Father Tohill left for India (28 October) and visited various missions in the NE dioceses. Then followed a brief visit to Burma before returning to Rome towards mid-December.

## 5. DOCUMENTS & NEWS ITEMS

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### 5.1 22nd General Chapter

By now the objectives of GC22 have been communicated personally to all confreres in the documents *Outlines for study*, *Survey questionnaire*, *Norms for elections* and *Suggestions for preparing and directing provincial chapters*.

There were some changes of programme in the meetings arranged for provincials and moderators of central Europe. The meetings were held at Cologne, Lyons and Ljubljana for the respective zones; and the provincial councils of the Italian Conference met at Rome for three days — they studied the various objectives, motivations and working documents pertaining to both provincial chapters and GC22.

Meanwhile the Vicar of the Rector Major, Father Gaetano Scrivo, has been in contact with the moderators of the Far East and Father Williams with those of his region. These personal contacts and the *Aids* that have been forwarded have helped much to clarify various issues and share ideas and programmes.

The lists of confreres are still arriving for the Moderator from the various provinces. Three aspects have made this work of computation

quite complicated: the personnel fluidity in recent times (missionary movements, mission “twinning”, temporary transfers, special assignments, etc.); the Rector Major’s interpretation of Reg. 150; and the ruling regarding confreres who have requested *absentia a domo* because of vocation doubts. Still, the experience will prove useful for future clarifications. Provinces who have not yet carried out the prescriptions of no. 44 of ASC 305 are asked to do so as soon as possible; any doubtful matters should be cleared up with the GC22 Moderator.

Meantime a liturgical group has been appointed to prepare suggestions for the prayer-life of the members of GC22. This was an explicit request of GC21 as revealed in the questionnaires.

Information is coming in from the provinces and indicates that to suit certain particular situations some provinces have drawn up more detailed *Outlines for study* along the lines of those sent out by the Preparatory Technical Commission; others have added bibliographies for consultation, and have divided the themes among the various communities after calculating the time and study avail-

able. It is plain that all are making every effort to see that their communities approach the text of the Constitutions in its totality.

In a short time Moderators will receive a form to fill in that will help clarify and assess the different elements affecting the running of the chapter.

## 5.2 Brotherly Solidarity (41st report)

### a) PROVINCES THAT HAVE CONTRIBUTED

#### ASIA

India - Calcutta	1,500.000
India - Madras	2,000.000
Japan - Tokio	12,000.000

#### EUROPE

Adriatic (Macerata)	1,000.000
Subalpine	7,350.000
Verona	20,000.000
Verona (Istituto D. Bosco)	15,000.000
St Mark's (Udine)	1,900.000
Generalate, Rome	355.000
Anonymous donor	10,000.000

#### NORTH AMERICA

San Francisco	17,468.750
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### b) DISTRIBUTION OF MONIES RECEIVED

#### AFRICA

Angola:	1,000.000
Benin	1,000.000
Burundi	1,000.000
Cape Verde	1,000.000
Cameroun	1,000.000
Congo	1,000.000
Ivory Coast	1,000.000
Egypt	1,000.000

Ethiopia	2,000.000
Gabon	1,000.000
Equatorial Guinea	1,000.000
Kenya	4,000.000
Lesotho	1,000.000
Liberia	1,000.000
Madagascar	2,000.000
Mali	1,000.000
Morocco	1,000.000
Mozambique	1,000.000
Ngwane	1,000.000
Nigeria	1,000.000
Rwanda	1,000.000
Senegal	1,000.000
South Africa	1,000.000
Sudan	2,000.000
Tanzania	4,000.000
Togo	1,000.000
Zaire	1,000.000
Zambia	2,000.000

#### LATIN AMERICA

Antilles - Cuba: for needs of confreres and house	7,575.512
Argentina - Buenos Aires: for machinery	14,099.000
Argentina - Rosario: for parish needs	2,000.000
Brazil - Belo Horizonte: for apostolate among abandoned youth	2,000.000
Mexico - Mixes: for pastoral and catechetical aids	3,000.000
Paraguay - Coronel Oviedo: for pastoral needs	8,000.000
Peru - Huancayo: for community needs	1,000.000

#### EUROPE

Italy - Subalpine: for missionary films	2,000.000
Portugal - Timor (Lospalos): for a vehicle	8,000.000

### 5.3 Constitutions: Comparative and critical edition

Foreword of the Rector Major,  
Father Egidio VIGANO'

This is indeed a valuable book.

The critical texts of our Constitutions as they were drawn up during the life of our Founder constitute a mile-stone in the studies made of Don Bosco as a Founder.

This *Critical edition* is the invaluable result of more than two years of patient, methodical and scholarly research; it is the first volume in the series of Don Bosco's writings in critical editions being prepared by the infant *Salesian Historical Institute* under the direction of Fr Peter Braido.

This book will be invaluable to the researcher, presenting him with material set out according to the principles of humble and painstaking exactness demanded by genuine critical method; it offers no interpretation, but stimulates the reader to a mature study and profound consideration. For a truly objective understanding, the added enlightenment of further study is needed of other historical aspects — with special reference to the life of the Church and civil society in 19th century Italy.

The volume will form the basis of further researches, and it is our hope that these will be many and scholarly, as we seek to understand better and better the mind and heart

of a founder of a modern religious Congregation working for youth.

We are now able to know better and at closer quarters the genesis of a Constitutional text that epitomises one of the evangelical projects of the consecrated life within the Church; and this will help us understand and admire more objectively the distinctive character the Spirit of the Lord bestowed on the saintly compiler of our early Constitutions.

The exacting *diligence and travail* displayed in Don Bosco's document testify to what the drafting of the Constitutions cost our holy Founder; and this should be for us his sons a strong stimulus to know the Constitutions better and to cultivate a greater appreciation of being members of the Congregation in its profound experience of the Holy Spirit (MR 11).

The publication of the work is in keeping with the *revision of the Constitutions expressly called for by Vatican II* (PC 3) — particularly by a return to the sources, the intuitions and the spirit of the Founder.

In accordance with the *motu proprio Ecclesiae Sanctae* (II 12-14) the Salesian Congregation revised its Constitutions and had them approved *ad experimentum* for a period of six years by the Special General Chapter of 1972. The 21st General Chapter extended the approval for another six years; and now the final draft is being prepared for the forthcoming General Chapter (GC22), after which

they will be forwarded to the Holy See for definitive approval.

The *Comparative and critical edition* deals with the various published and unpublished editions of the Constitutions during the lifetime of our Founder. It will enable the forthcoming Chapter to explore and update the life and essence of the unique vocation of the Salesians of Don Bosco, and thus ensure that the new text express it even better.

Our Founder had codified this charism in his first approved text, endeavouring to translate into practical terms its vital and permanent reality; and in the concrete life of the Oratory he saw to its genuine interpretation, thus transcending what might be the simple expression of variable situations and contingent historical structures.

Our sincere thanks to Fr Francis Motto for his mammoth task. I am sure I am voicing the sentiments of all Don Bosco's disciples, friends and researchers in expressing our profound gratitude and admiration.

Rome, January 1982

Father EGIDIO VIGANÒ

*Rector Major*

#### 5.4 The Secretariate for the Media

On 20 September a meeting organised by the *Secretariate for the Media* and the *National Italian Media Office* was held in Turin to discuss

the various reviews for salesian information in Italy; and on 22 September representatives of the various groups of the Salesian Family also met to discuss their relationships with the Salesian Bulletin and possible ways to better its circulation and contents throughout Italy.

Special importance has been given to meetings of salesian publishers and editors of Salesian Bulletins: numerous discussions were held by the members of the Secretariate to organise these gatherings, and programmes were forwarded to the interested parties in good time.

Under the auspices of the International Technical Commission the salesian publishers throughout the whole world met at Barcelona from 30 September to 5 October. The meeting was expertly organised by the confreres of the Don Bosco publishing house at Barcelona, and a thorough examination was made of the commercial and circulation aspects of books and audiovisuals for salesian formation and apostolate. The findings of the Caracas meeting were confirmed regarding the organisation of publishing centres; and matters connected with the theme of the symposium were examined. The exchange of ideas and mutual aids proved most beneficial.

The conclusions and directives arrived at are available in the minutes of the meeting.

The editors of the Salesian Bulletin

tins in Europe also met at Barcelona (6-7 October); and those of Latin America at Lima, Peru (14-15 October). Both meetings were under the chairmanship of Fr Hector Segneri, and included an address by Fr Raineri on the nature of the Salesian Bulletin as the official organ of the Salesian Family. The matter of animation of the Salesian Family through the Salesian Bulletin was examined by Fr Joseph Costa (editor of the Italian Salesian Bulletin) at Barcelona, and by Fr Hector Segneri at Lima.

General agreement was reached on ways to improve the quality and quantity of the Bulletin and render more effective this providential instrument of Don Bosco for spreading the salesian vocation throughout the Church and society — for it is still a relevant and beneficial method in our modern times.

The meetings broached the possibility of setting up a *Technical Commission for Salesian Information* within the *World Council for the Media*; also discussed were certain proposals for GC22 regarding the Salesian Bulletin and the media.

The Delegate for the Media and Salesian Information (Fr Segneri) travelled throughout Latin America and met all engaged in media work in their various provinces; he was thus able to assess the situation thoroughly and gather the necessary information for a full report to GC22.

At New Rochelle Fr Raineri and

Fr Segneri visited the new headquarters of the *Don Bosco Multimedia*, which is under the aegis of both USA provinces and also serves the English-speaking provinces of Great Britain, Ireland, Australia and the Philippines as well as those missionary provinces where English is spoken. The centre is already functioning most efficiently and future prospects are promising indeed.

### 5.5 Missionary news

1. In September last twenty confreres took part in the course for new missionaries.

2. On 3 October Father Luigi Bosoni of the Superior Council presided at the farewell ceremony of the new missionaries in the Basilica of Mary Help of Christians at Turin.

3. The next number of the ASC will carry the names of the members of the 112th Salesian Missionary Expedition (1982). At least 80 of the 90 or so members are already in their chosen countries.

4. Some facts regarding Project Africa.

*Angola.* We have already accepted a parish in Luanda, the capital. In December Father Walter Bini plans to travel thither with three or four new missionaries from his region.

*Cameroun.* In November three confreres from the Genoa province

arrived in Cameroun, and after a period of missionary training they will open up a new foundation in the diocese of Sangmelima.

*Ethiopia.* An Italian priest from the province of Thailand was at last able to leave for Makalé where he will care in a special way for 44 young salesian aspirants. Another priest confrere from the Philippines left for Makalé in early November.

Five confreres from the Milan province left for Dilla in Sidamo where they will take over a mission and a technical school.

*Kenya.* In November a number of confreres from India undertook the direction of a technical school in the city and diocese of Marsabit.

*Madagascar.* From the month of August there have been four communities (twelve confreres in all) in the dioceses of Ambanja (IME), Majunga (IVE), Miarinarivo (IRO) and Tulear (ISI).

*Nigeria.* In September the Novara province sent two confreres to the diocese of Ondo, so that there are now three confreres working in that mission.

The Subalpine province sent three confreres to the same diocese in November. The five new arrivals will study the language before engaging in the direct apostolate.

*Sudan.* ASC 306 carried the sad news of the expulsion of three salesians from Maridi in the diocese of Rumbek.

It is good news that now the salesians are back in Sudan: four confreres arrived in Juba in September; they belong to the provincial delegation of Nairobi and will direct a printery at Juba as well as in the Tonj mission.

*Tanzania.* Towards the end of October the new salesian foundation at Dar-es-Salaam was solemnly inaugurated. The three confreres are from the provincial delegation of Nairobi and will direct a youth centre and teach religion in a number of secondary schools.

*Zambia.* In the annals of the Congregation the 11th of October will mark an historic occasion for Poland and Zambia. After studying English for a year in London and receiving the missionary cross from the Holy Father, twelve Polish confreres attended the canonisation of Father Kolbe and left immediately for Zambia — the first salesians to go to work in that country. They were accompanied by Father Augustyn Dziedziel, and will spend some time studying the Cibemba language and preparing themselves for missionary work in various dioceses.

## 5.6 Reflections on the Salesian Bulletin

Father Giovanni RAINERI

Father Ricceri used to say to the editors of the Salesian Bulletin that

"they were dealing with Don Bosco in the flesh"; and according to one of the editors, "the Bulletin was the *Unfinished Symphony* of our Founder".

## I. BACK TO THE ORIGINS

1875: The Oratory printing press used to issue a news-sheet publicising salesian and other books "useful especially for the young and the clergy". It was called *The Catholic Reader*, and also carried news regarding salesian activities (MB XIII 260 et seq.); it was printed almost every month.

1876: Don Bosco promised the Salesian Cooperators a publication of their own: "Every three months and occasionally more frequently a bulletin or printed news-sheet will be issued to inform the members of plans and achievements. At the end of each year the members will be apprised of the activities that appear to need preferential treatment during the coming year; there will also be included a list of members who have gone to their eternal reward during the past year" (RC V 7).

1877: The periodical underwent certain changes: there were now eight large pages of salesian news and an appendix with lists of books; the existing numbering system was retained: *no. 5 of year III*. The title was changed from *The Catholic Reader* to *Salesian Bulletin Monthly*; and

it was distributed from Sampierdarena because it would have had difficulties in obtaining the *Imprimatur* at Turin.

1878: The January issue carried the shortened title of *Salesian Bulletin*. The cost was a voluntary three lire. Don Bosco retained the directorship in order to give the publication the special character he wanted; and also because he had not yet found anyone to take charge; after some time he appointed Fr. Bonetti (MB XIII 260).

## II. DON BOSCO'S IDEAS

1. With the no. 1 issue in August 1877 we have Don Barberis's statement of the aims of the Bulletin: *It would publicise salesian affairs* (and he added: *interpreted in their proper light*). This would *encourage goodwill and support for our institutions*. The articles could in various ways *refer to our different enterprises*. Such a periodical would be the *main support of our works*: indeed if the bulletin folded up so would they. We should forage for *as many readers as possible*, and we should *use all ways we can to make it known*; and *it should be free of charge*. (MB XIII 261).

2. Presenting the Salesian Bulletin to the Cooperators, Don Bosco made the following points:

i) The Salesian Bulletin was a



means promised to the Cooperators by the Salesian Regulations;

ii) It was a means to ensure that all worked in *unity of spirit*, for the *glory of God and good of society*.

iii) The Bulletin was to carry

— directives for the lives of the Cooperators;

— edifying information from the letters of missionaries;

— communications, announcements, book lists, helpful observations for discussions;

— characteristics of the Salesian Cooperators — as appeared in the 1876 Regulations: "Salesian Cooperators are those who wish to carry out works of charity, not in a general way but specifically in accordance with the spirit of the Congregation of St Francis of Sales"; an interesting list of activities follows — activities of the Salesians and the Regulations of the Cooperators (v. Reg. IV).

— The ultimate aim of the Salesian Bulletin was what we today call the *Salesian Family*: "The Bulletin is not aiming at setting up a confraternity, nor a religious, literary or scientific association, nor even a journal; its scope is a simple union of benefactors of humanity who are ready for deeds, not mere words; who will be willing to care for others, put up with troubles and accept sacrifices for their neighbours;

who will eschew party politics and polemics, etc.; who will interest themselves in poor and abandoned young people; who will make every effort to better them by all means possible, to the benefit of morality and civil society".

3. Don Bosco was aware of having started *something of great importance*.

Critics were not slow to brand the Salesian Bulletin as a money-making ploy. Don Bosco paid no heed and simply observed that in time many others would follow suit — even from the ranks of the critics themselves. Fr Ceria concludes with two interesting affirmations:

i) "Of all Don Bosco's publications the Salesian Bulletin is the one that probably has produced the best results — it has persuaded people to give their support to the missions and to religious works; and it has been the inspiration for generous ecclesiastical and missionary vocations."

ii) "In this matter too Don Bosco was ahead of his time. Old ideas were yielding to new; what was once kept secret and hidden was soon to be bruited from the housetops, whether it was good or evil. Don Bosco foresaw that the urge for publicising would develop into a mania and would also be used as a vehicle for evil, and he determined to put the new trend to the service of good." (MB XIII 262).

4. Don Bosco saw the Salesian Bulletin as a powerful *bond of union*, and put this thought on record at one of the final meetings of the First General Chapter of the Congregation (Lanzo, 3 October 1877). Speaking of the good that flowed from the spreading of good books, periodicals, series and the regular subscribers he had promoted, he said, "Another extraordinary benefit that comes from our reading and widespread subscriptions, especially from the Salesian Bulletin, is the spirit of unity among all and the close bond of solidarity among the confreres". He added that as salesians multiplied and spread abroad this would become even more necessary (MB XIII 286).

5. *Don Bosco's thoughts on whether the Salesian Bulletin should be one or many*

Father Ceria mentions that Don Bosco spoke of this matter in the house council on 17 September 1885. He was of the opinion that "the Salesian Bulletin should not be the particular organ of individual zones, such as France, Spain, Italy, etc.; it should be the *general organ of all these regions*, i.e., not of particular salesians but of salesians in general. News should be garnered to interest all regions; the editions in the various languages should be identical. For this reason all the printing should be done in the Mother House so

that they will all be similar. The Salesian Bulletin is a *most powerful implement that should remain under the aegis of the Rector Major*".

There were objections to this line of action, and Don Rua presented the requests of France and South America for greater relevance and attention to local matters. The proposal was also made to reduce the section for general matters and add supplementary pages for local affairs.

"Don Bosco rejected all these proposals" and insisted on his idea: he did not wish to lose "this most powerful means" for gaining his ends. The essential content of the Bulletin, he said, consisted of "the history of the Oratory and the letters of missionaries". Such matters of special interest will attract new readers. If need be, salesians should make use of circulars or the local press. Fr Ceria, speaking on this subject, concludes with this observation and example:

i) "The saint always considered the Salesian Bulletin as the best means of salesian propaganda: he saw that a *good periodical would eventually become the most efficacious pulpit of all*".

ii) When lawyer Bartolo Longo asked Don Bosco how he had "conquered the world", he answered, "My dear friend, my secret is to send the Salesian Bulletin to those who want it and those who don't want it".

Bartolo Longo was then to found the review, "*The Rosary and the Madonna of Pompei* (MB XVII 668 et seq.).

### III. THE SALESIAN BULLETIN TODAY

Don Bosco's directives were strictly obeyed even after the Bulletin was printed in various languages: they were edited, set up and printed at Turin; even the much-reduced sections on local events followed the directives of the Superiors.

The decisive fillip for decentralisation came during World War II, when *Turin and Italy were cut off from a great part of the world*. Thus were born the various national Salesian Bulletins, so that today we can no longer speak of a *Salesian Bulletin* but rather of the *Salesian Bulletins*.

1. The Salesian Bulletin in the Constitutions and Regulations up to GC19.

We find it repeated that the Bulletin was a means of *brotherly union* and should be "read in common" (Const 14; Reg. 19); that it was the official organ of the Cooperators and should be sent to them free of charge; that in the various languages and nations it was "under the immediate control" of the Superior General" (Reg. 408); and that periodicals having the same character as the Bulletin were forbidden (Reg. 411).

2. The Salesian Bulletin was entrusted to the Councillor for Adult Apostolate. It was stated that it was "the main support of the salesian works"; that there were twenty-seven editions in existence; that it should be improved; that its circulation should be increased; that it should be issued monthly; that it should faithfully mirror salesian activities throughout the world; that it should be a means of linking all our works with the Rector Major and his Council by its general character — which would enhance its popularity and further its circulation (GC19). In art. 413 we are exhorted to send the Bulletin to "prospective" Cooperators and widen its circulation.

3. SGC produced a new definition in Reg. 32: the Salesian Bulletin was to be the official publication for the Salesian Family and not merely for the Cooperators; but it was to remain under the direction of the Superior Council, and its scope was thus defined:

- i) to spread the spirit of Don Bosco;
- ii) to publicise salesian works and their needs;
- iii) to unite and "animate" the various groups of the Salesian Family;
- iv) to promote vocations.

4. In a recent authoritative interpretation Fr Viganò, referring to the

Bulletin as the main means of spreading salesian information, speaks of three levels of information: salesian history (the remembrance of the past); reflection on salesianity (our vocation in the Church, the spirit of Don Bosco, the preventive system, the permanent element of our mission); and up-to-date family news (welding past to present, eliminating geographical separation and giving continuity and integration to the project of Don Bosco as it unfolds in time and throughout the world). (v. ASC 302, p. 26).

5. In other words, when we consider our early and recent history, our practical situations and actual directives, we can justly affirm that the Salesian Bulletin "is an effective means for the information and edification of all who belong to Don Bosco's spiritual family, and also a way of informing people at large what Don Bosco's family is doing. It is not a review but a salesian newsletter to further the salesian ethos, build up a salesian mentality, attract people to Don Bosco's vocation and mission, present his apostolic project, and invite ever greater numbers to join his spiritual family throughout the world" (ASC 302, p. 44).

6. There is no contradiction between information, communication, formation and communion: they blend harmoniously, for news moulds a mentality and encourages participa-

tion and activities. The Salesian Bulletin reflects a force and drive shared by the whole Salesian Family working within the Church. It stimulates activity and creativeness. It is also a contemporary "portrayal of the salesian presence in the Church" and a help to salesians to be aware of what is going on in the Church and the world so that they can gauge what avenues their apostolic zeal should take.

#### CONCLUSION

Times have greatly changed from Don Bosco's day. Our Congregation and Family were then in the early stages of development and not in all parts of the world as they are today. However, we still have to spread and practise the same basic values of our vocation, our Salesian Family, our mission; if anything, today's pluralistic situations call for an even more accurate, up-to-date and faithful presentation.

Thus the *fundamental function of the Salesian Bulletin remains*; and it can fulfil this function better because of the manifold editions that are able to implant the values of the one single salesian vocation in the many diverse cultures of the world. The Salesian Bulletins must be sure they really do implant these values.

The Bulletins are now under the aegis of the Department for the Salesian Family (acting in the name of

the Rector Major and his Council); and the Department tries to help with various aids and directions.

1. The Salesian Bulletin is *still a worthwhile enterprise*, as is shown by the fact that it continues to flourish and has been imitated by many organisations. Wherever it is well devised and circulated it is welcomed, read and assimilated.

2. In our age of pluralism and decentralisation it is necessary to adapt our work to these situations for the good of all and for the fostering of that "salesian universality" that is necessary for dialogue, and exchange of ideas. To act otherwise would be to run the risk of wasting our basic salesian values and the rich opportunities offered by the different situations in which the Salesian Family is to be found.

3. The Salesian Bulletin is a *publication for the Salesian Family* and thus it has not abandoned those Don Bosco wished to help. He had in mind the Cooperators — but they were really "circulators" of the Salesian Bulletin rather than the special subjects of its mission; in fact the Bulletin was for them both a means for formation and apostolate. Don Bosco had the Bulletin sent to many other people as well as the Cooperators. He wanted it read by the salesians and the salesian sisters; also by the past pupils (to preserve the values imparted by their salesian

education - v. Circ. 19 March 1885), and benefactors and friends (as a means of promoting unity).

The idea that only the Cooperators read the Salesian Bulletin was a harmful misunderstanding: Don Bosco envisaged a much wider reading public and had far greater apostolic horizons.

4. The expression "publication for the Salesian Family" implies the following aims:

— the building up of the Salesian Family;

— the circulating of important family news to the various groups of the Salesian Family;

— the fostering of unity in the salesian apostolate of the Salesian Family: all unite in the apostolate and spread it abroad; it is the Family's common apostolate, a common service of the salesian mission; it demands the dedication of all; such is Don Bosco's behest directed to all of us.

5. The Salesian Bulletin is to be seen as a *salesian enterprise founded by Don Bosco* that has through the years spread and multiplied as did the Oratory and the missions. Its scope is to foster the salesian charisma and spread it everywhere possible — not for self-inflated motives but because salesianity is a gift of the Holy Spirit to the whole Church and the Salesian Family is responsible for it. As a salesian enterprise the

Salesian Bulletin requires trained personnel and adequate matériel, even if it means financial problems.

There are *three common and harmful temptations* to be overcome regarding the Salesian Bulletin:

1. Turning it into a generic type of periodical dealing with Christian living, education, missionary propaganda, human development, etc., with vague salesian touches here and there; this is tantamount to destroying salesianity through fear of appearing too salesian.

2. Reducing the Salesian Bulletin into a local, provincial or national news review without opening the windows to the world-view. This would be the negation of Don Bosco's world vision, reducing his scope and mission to a kind of salesian nationalism.

3. Viewing the Salesian Bulletin merely as a means to make money, to solicit economic help. This attitude would suggest closing down the Bulletin when the books do not balance. Certainly we must try to make the Bulletin at least self-supporting. If it is running at a loss we should act as we do with other salesian activities that *per se* are economically unproductive, but for which we cast about for financial help because they are *typical of the salesian mission*. The Salesian Bulletin is one of the most typical of all salesian activities.

## 5.7 Appointment: Rosalio José Castillo Lara

On 15 May the Holy Father appointed Bishop Rosalio José CASTILLO Lara *Deputy President of the Pontifical Commission for the Revision of Canon Law*. On the 26 May (without change of titular see) he was created titular Archbishop of Precausa.

## 5.8 Memorie Biografiche: alphabetical aid

This second edition of the *Repertorio Alfabetico delle Memorie Biografiche* is now ready for marketing. It has been revised and amplified. The 1972 edition of 4200 copies has now been sold out for some time — a good sign: and our thanks to its editor Fr Peter Ciccarelli.

The book is more than a mere index: it is a true *Aid*; it summarises thoughts and events of particular and characteristic importance.

The new edition has been both streamlined and enriched in a number of ways. Entries have been omitted that presented solely an idea of little importance or significance for development; redundancies have been eliminated; thus when two index entries are sufficient to find a phrase easily, further ones have been omitted. A great advantage is the incorporation of the *Supplement* into the body of the volume itself. New

entries too have been added (e.g., *Carlo Alberto*, *Consolata*, *Trade Schools*, etc.), as well as a number of significant development concepts not under corresponding entries in the former volume.

The format is identical with the *Memorie Biografiche* and constitutes a worthy complement. The main value of the book naturally lies in its close relationship with the 19 volumes of the *Memorie Biografiche*;

but it is also a useful aid in its own right, for it supplies interesting tit-bits for sermons, conferences and discussions, and also points that shed light on certain little known characteristics of our Founder.

This little book of 450 pages is invaluable too for quiet, methodical and thoughtful perusal. It is available, in paperback or hardback, at the Generalate, Rome.

### 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>ADERS Hermann</b> (OLA) aged 71	* Amsterdam, Holland	15.08.11
	Villa Moglia, Italy	12.09.34
P <b>APPEL Heinz</b> (GEK) aged 51	Turin, Italy	5.07.42
	† Assel, Holland	3.07.82
P <b>ARIANO Alfredo</b> (BOL) aged 70	* Striegau, Germany	2.09.31
	Ensdorf, Germany	15.08.53
P <b>ARIATTI Giorgio</b> (ILT) aged 71	Lyons, France	30.03.63
	† Rudesheim, Germany	19.08.82
P <b>ASENSI Vicente</b> (SBA) aged 75	* Crispiano, Italy	13.09.12
	Magdalena, Peru	14.01.39
	Santiago, Chile	27.11.49
	† La Paz, Bolivia	25.08.82
	* Crespellano, Italy	23.11.04
	Varazze, Italy	20.09.34
	Turin, Italy	23.06.40
	† Varazze, Italy	10.07.82
	* Valencia, Spain	25.09.06
	Barcelona, Spain	10.07.25
	Santiago, Chile	30.11.33
	† Barcelona, Spain	20.07.82

P <b>BARBERIS Giacinto</b> (IAD) aged 68	* Turin, Italy	5.09.14
	Villa Moglia, Italy	13.09.30
	Cuneo, Italy	13.08.39
	† Faenza, Italy	14.06.82
P <b>BARBOSA Melico</b> (BSP) aged 69	* Ribeirao, Brazil	31.07.13
	Campinas, Brazil	28.01.34
	São Paulo, Brazil	8.12.42
	† Campinas, Brazil	8.10.82
P <b>BIANCOTTI Giov. Battista</b> (ICE) aged 82	* Scarnafigi, Italy	27.06.04
	Ivrea, Italy	5.10.22
	Turin, Italy	6.07.30
	† Turin, Italy	11.08.82
P <b>BOGGIO-LERA Lorenzo</b> (ISI) aged 83	* Catania, Italy	7.10.98
	San Gregorio, Italy	24.12.20
	San Gregorio, Italy	8.07.28
	† Catania, Italy	25.06.82
P <b>CALI' Vincenzo</b> (ISI) aged 75	* Mazzarino, Italy	12.11.17
	San Gregorio, Italy	2.10.26
	Messina, Italy	6.08.33
	† Catania, Italy	8.09.82
P <b>CENTANNI Luigi</b> (ISI) aged 57	* Alia, Italy	26.07.24
	San Gregorio, Italy	16.08.41
	Messina, Italy	29.06.51
	† Palermo, Italy	18.07.82
P <b>CEREGIOLI Costantino</b> (ABA) aged 59	* Macerata, Italy	21.05.23
	Moron, Argentina	31.01.47
	Cordoba, Argentina	25.11.56
	† Ramos Méjia, Argentina	24.08.82
L <b>CLARKE Francis</b> (GBR) aged 86	* Johannesburg, South Africa	9.08.95
	Cowley, England	18.09.26
	Cape Town, South Africa	6.03.82
P <b>CONZADORI Luigi</b> (ILE) aged 68	* Canneto sull'Oglio, Italy	12.05.14
	Montodine, Italy	1.09.38
	Turin, Italy	6.07.47
	† Treviglio, Italy	7.08.82
P <b>COSTANZO Joseph</b> (SUO) aged 81	* Milan, Italy	6.11.1900
	Fogizzo, Italy	21.09.17
	New York, USA	20.09.24
	† Hansford, USA	5.08.82
P <b>DAVERIO Mario</b> (ILE) aged 57	* Masnago, Italy	17.12.25
	Montodine, Italy	16.08.42
	Monteortone, Italy	29.06.52
	† Montechiarugolo, Italy	8.07.82



P <b>DECAROLI Leo</b> (ISU) aged 62	* West Fort Lee, USA 27.05.20 Villa Moglia, Italy 3.09.36 Bollengo, Italy 1.07.45 † Turin, Italy 4.06.82
P <b>DE MARTINI Eugenio</b> (SUE) aged 80	* Lu Monferrato, Italy 16.10.02 New Rochelle, USA 8.10.22 Turin, Italy 9.07.33 † Rodella d'Alba, Italy 3.09.82
L <b>DE MICHELIS Giovanni</b> (ILT) aged 63	* Diano D'Alba, Italy 24.10.18 Pinerolo, Italy 8.09.39 † Florence, Italy 13.07.82
P <b>DOS SANTOS Manuel</b> (BRE) aged 76	* União dos Palmares, Brazil 23.16.06 Jaboatão, Brazil 28.06.30 São Paulo, Brazil 8.12.38 † Juazeiro do Norte, Brazil 1.10.82
L <b>ETIL Jacob</b> (INC) aged 48	* Champakulam, India 7.02.34 Shillong, India 8.05.52 † Krishnagar, India 31.08.82
P <b>FABRIES Ubaldo</b> (ABB) aged 68	* Villafranca, Italy 26.06.14 Fortin Mercedes, Argentina 29.01.33 Córdoba, Argentina 21.11.43 † Salta, Argentina 20.07.82
P <b>FRONTINI Alfredo</b> (IRO) aged 67	* Locate Varesino, Italy 5.10.15 Montodine, Italy 3.10.32 Rome, Italy 11.10.82
P <b>GARELLI Sante</b> (ISU) aged 98	* Faenza, Italy 22.03.84 Genzano, Italy 3.10.1900 Turin, Italy 26.06.08 † Turin, Italy 8.07.82
P <b>GILDENBERGER Honorio</b> (ALP) aged 71	* S. Miguel, Argentina 23.10.10 Bernal, Argentina 28.01.28 Rome, Italy 25.10.36 † San Isidro, Argentina 18.08.82
P <b>GRECO Antonio</b> (IME) aged 70	* San Severo, Italy 27.04.12 Portici, Italy 11.09.30 Bollengo, Italy 5.07.42 † San Sevéro, Italy 2.11.82
P <b>GRIJSPEERT Gerard</b> (BEN) aged 86	* Izegem, Belgium 17.07.96 Groot-Bijgaarden, Belgium 13.09.20 Gand, Belgium 6.12.26 † Ghent, Belgium 1.10.82
P <b>HAAGE Edouard</b> (FLY) aged 79	* Roubaix, France 14.04.03 Château d'Aix, France 25.09.23 Messina, Italy 2.12.34 † La Crau, France 1.08.82

P <b>HALL Henry</b> (SUO) aged 74	* London, England	4.08.08
	Cowley, England	12.09.25
	Southwark, England	15.08.34
	† Oxford, England	1.07.82
L <b>HLOND Clement</b> (AFC) aged 81	* Slupna, Poland	23.11.01
	Klecza Dolna, Poland	2.09.23
	† Boortemeerbeek, Belgium	17.09.82
P <b>KRISCH Josef</b> (AUS) aged 80	* Bernreit, Austria	17.02.02
	Unterwaltersdorf, Austria	18.08.20
	Turin, Italy	9.07.28
	† Vienna, Austria	28.06.82
P <b>LEDER Enrico</b> (IVO) aged 72	* Posina, Italy	24.10.09
	Este, Italy	12.09.27
	Benediktbeuern, Germany	5.07.36
	† Bolzano, Italy	21.07.82
L <b>LOSCHI Guido</b> (INE) aged 91	* Caorle, Italy	3.10.91
	Ivrea, Italy	4.10.21
	† Lugano, Switzerland	29.09.82
P <b>LOSS Giov. Battista</b> (ILT) aged 81	* Canal S. Bovo, Italy	18.01.01
	Ivrea, Italy	26.09.20
	Turin, Italy	6.07.30
	† La Spezia, Italy	11.09.82
L <b>MAGLIANO Carlo</b> (ISU) aged 76	* Carignano, Italy	12.01.06
	Pinerolo, Italy	17.09.31
	† Turin, Italy	19.10.82
P <b>McBRAD E Harry</b> (PER) aged 70	* Lima, Peru	28.05.12
	Arequipa, Peru	12.02.30
	Lima, Peru	22.05.38
	† Lima, Peru	5.10.82
L <b>MIRET Juan</b> (SBI) aged 89	* Villafranca del Panades, Spain	5.01.93
	Barcelona, Spain	28.01.11
	† Pamplona, Spain	11.07.82
P <b>MOEYERSON Louis</b> (BEN) aged 71	* Lippeloo, Belgium	12.12.10
	Groot-Bijgaarden, Belgium	28.08.29
	Oud Heverlee, Belgium	30.01.38
	† Bonheiden, Belgium	24.06.82
L <b>MONTANARO Ernesto</b> (INE) aged 72	* Mango, Italy	30.05.10
	Cumiana, Italy	23.09.29
	† Vercelli, Italy	3.09.82
P <b>PEREZ José</b> (ABA) aged 75	* Carnaloba, Spain	23.06.11
	S. José del Valle, Spain	11.09.31
	Rome, Italy	29.08.75
	† Buenos Aires, Argentina	11.08.82

P <b>PICCO Felix</b> (PER) aged 54	* Cumiana, Italy	13.10.28
	Avigliana, Italy	16.08.46
P <b>PINI Pietro</b> (ILE) aged 82	Santiago, Chile	30.11.56
	† Lima, Peru	27.07.82
L <b>PIRAS Giuseppe</b> (ISU) aged 70	* Segrate, Italy	25.02.10
	Chiari, Italy	11.10.27
P <b>POWER Edward</b> (AUL) aged 72	Turin, Italy	5.07.36
	† Treviglio, Italy	7.08.82
P <b>REINA Diego</b> (SSE) aged 61	* Gergei, Italy	22.01.12
	Lanuvio, Italy	3.09.33
P <b>REZK Antoine</b> (FLY) aged 68	† Recco, Italy	17.09.82
	* Ballydough, Rathgormuck, Ireland	12.10.10
L <b>RISSONE Pascual</b> (ABB) aged 78	Cowley, England	12.09.31
	Melbourne, Australia	23.07.39
P <b>ROSSA Pedro</b> (CIL) aged 81	† Melbourne, Australia	25.11.82
	* Moron, Spain	1.09.21
P <b>ROSSELLO Fiorino</b> (ABB) aged 65	S. José del Valle, Spain	8.08.39
	Madrid, Spain	3.07.49
P <b>SALANITRI Santo</b> (ISI) aged 55	† La linea de la Concepcion, Spain	17.10.82
	* Alexandria, Egypt	24.12.12
L <b>SÁNCHEZ Pío</b> (SBA) aged 78	La Navarre, France	14.09.38
	Lyons, France	29.06.48
P <b>SAVASTA Andrea</b> (ILE) aged 69	† La Crau, France	4.11.82
	* S. Damiano d'Asti, Italy	3.04.04
	Fortin Mercedes, Argentina	26.01.24
	† Bahia Blanca, Argentina	28.07.82
	* Poppelau, Germany	17.10.01
	Ensdorf, Germany	29.07.34
	Santiago, Chile	28.11.43
	† Puerto Natales, Chile	15.10.82
	* Stroeder, Argentina	22.05.17
	Fortin Mercedes, Argentina	24.05.34
	Cordoba, Argentina	19.11.44
	† Buenos Aires, Argentina	26.07.82
	* Randazzo, Italy	3.02.27
	Modica Alta, Italy	28.10.45
	Messina, Italy	29.06.55
	† Buenos Aires, Argentina	3.09.82
	* Motos, Spain	11.07.04
	S. Vicenç dels Horts, Spain	16.08.43
	† Barcelona, Spain	25.10.82
	* Palermo, Italy	4.05.13
	San Gregorio, Italy	9.09.33
	Ivrea, Italy	2.06.40
	† Treviglio, Italy	28.07.82

P <b>SCHINNERL Alois</b> (Aus) aged 70	* Weinitzen, Austria	19.05.12
	Fulpmes, Austria	29.08.35
P <b>SERVADIO Orlando</b> (BRE) aged 77	Linz, Austria	29.06.47
	† Laxenburg, Austria	6.10.82
L <b>SGARBOSSA Umberto</b> (IRO) aged 71	* Padua, Italy	30.05.05
	Este, Italy	22.08.32
P <b>SLACK Edwin</b> (GBR) aged 52	Turin, Italy	2.07.39
	† Recife, Brazil	28.09.82
P <b>STAUDIGL Michael</b> (AUS) aged 77	* Cittadella, Italy	12.01.11
	Amelia, Italy	8.09.39
P <b>STELLA Pietro</b> (IME) aged 90	† Rome, Italy	3.11.82
	* Bolton, England	27.01.30
L <b>TALIANO Giacomo</b> (MOR) aged 75	Beckford, England	8.09.49
	Sherfield English, England	5.07.59
P <b>TAVANO Luigi</b> (ISU) aged 72	† Moliets, France	12.07.82
	* Kleinharras, Austria	3.04.05
P <b>TORRA Enrique</b> (SVA) aged 62	Ensdorf, Germany	15.08.24
	Turin, Italy	3.07.32
L <b>TRECARICHI Antonio</b> (ISI) aged 66	† Linz, Austria	1.07.82
	* Palermo, Italy	21.02.92
P <b>VANVILERS Maurits</b> (BEN) aged 80	S. Gregorio, Italy	19.03.20
	Palermo, Italy	11.06.27
L <b>VELASQUEZ Gerardo</b> (COM) aged 68	† Corigliano d'Otranto, Italy	13.08.82
	* Montà d'Alba, Italy	18.09.06
	Cumiana, Italy	23.09.29
	† Turin, Italy	7.03.82
	* Lestizza, Italy	28.11.09
	Cowley, England	6.11.26
	Turin, Italy	5.07.36
	† Turin, Italy	22.09.82
	* Albacete, Spain	31.01.20
	Kotagiri, India	24.05.51
	Shillong, India	26.06.60
	† Valencia, Spain	18.05.82
	* Cesarò, Italy	7.11.16
	San Gregorio, Italy	9.09.33
	† Messina, Italy	14.10.82
	* Brussels, Belgium	14.08.02
	Groot Bijgaarden, Belgium	29.08.25
	La Kafubu, Zaire	29.01.35
	† Brussels, Belgium	22.07.82
	* Armenia, Colombia	7.05.14
	Usaquén, Colombia	16.01.39
	† Medellín, Colombia	27.08.82

P **VENTURI Lauro** (BPA)  
aged 56

P **WEGHOFER Johann** (AUS)  
aged 70

P **ZAGO Giuseppe** (IVO)  
aged 69

* Anta Gorda, Brazil	14.06.26
Pindamonhangaba, Brazil	31.01.47
S. Paulo, Brazil	4.11.56
† Rio dos Cedros, Brazil	24.06.82
* Vienna, Austria	27.08.12
Unterwaltersdorf, Germany	16.08.39
Linz, Austria	29.06.49
† Amstetten, Austria	3.08.82
* Nervesa della Battaglia, Italy	13.02.13
Este, Italy	22.08.32
Monteortone, Italy	29.06.42
† Verona, Italy	19.07.82





