



acts

of the superior council

year LXIV - april-june 1983

N. 308

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

**ROMA
DIREZIONE GENERALE
OPERE DON BOSCO**



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

OFFICIAL ORGAN OF ANIMATION AND COMMUNICATION FOR THE SALESIAN CONGREGATION

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1. LETTER OF THE RECTOR MAJOR

Father Egidio VIGANÒ

A. **News items:** 1. New Economer General.

2. Beatification of Bishop Luigi Versiglia and Father Callisto Caravario.

B. **MARTYRDOM AND SUFFERING IN THE APOSTOLIC SPIRIT OF DON BOSCO.** Importance of suffering in a spirituality of the active life — The Christian significance of suffering — Frightening demands of sin — The splendour of martyrdom — Bloodless martyrdom in the spirit of Don Bosco — The apostolic value of all suffering — Care, respect and affection for our sick and suffering confreres.

Dear Confreres,

At the time of writing we are preparing for the Easter celebration. My prayer is that we may all profit by our Lenten conversion and reconciliation and our meditation on the passion and death of our Lord Jesus Christ. I pray also that Easter and Pentecost of this Holy Year will strengthen our sense of worship; and that the Holy Spirit will be with our future capitulars to help them in the exacting and historic task of drawing up the definitive text of the Constitutions and Regulations.

Please accept the good wishes of the members of the Superior Council who are now gathered at the Generalate and engaged in the various preparatory stages of the forthcoming General Chapter. You are all remembered in our prayers.

Before offering you a few spiritual thoughts I have two items of news for you.

1. **New Economer General**

On 8 December last, the feast of Mary Immaculate, Father Roger Pilla, after lengthy discussion

with the Rector Major, the Superior Council, and other trustworthy advisers, made an official request to be relieved of his office as Economer General on account of failing health and advancing years.

Fr Pilla had agonised for months about making this request, and it went clearly against his salesian sentiments to have to ask to be replaced. You will see for yourselves how he felt and what prompted his decision when you read the letter he wrote (v. p. 54 in these Acts).

On Friday 4 February 1983, in accordance with article 147 of the Constitutions, the Rector Major and his council appointed Fr Homer Paròn to the office of Economer General "until the expiry of the uncompleted term of six years".

This is the second time this Superior Council has had to replace one of its members. It is a task that has been carried out with diligence and with the best service of the Congregation in view; and a task that has brought with it both sorrow and hope.

We all owe a great debt of gratitude to Fr Pilla. We have been edified by his love of Don Bosco, his spirit of dedication, his competence, his salesian poverty, his magnanimity, initiative and gentleness, his deep culture and his profound charity. These qualities imbued all his fine work.

Fr Pilla has been an outstanding educator; he has held the office of rector and provincial; and he has been Economer General for twenty years during a period when the Congregation was undergoing massive expansion throughout the world. For ten years before this mandate he had been the right-hand man of his predecessor Fr Giraudi. Thus he has given thirty years — the equivalent of a lifetime — to the responsibilities of a labour that is complex, evolving constantly and becoming

increasingly more intricate and difficult. Fr Pilla's ability and exactitude have been a source of admiration for us all — as have also his energy, advice, achievements and successful solving of the many grave problems that confronted him.

Thank you Fr Pilla on behalf of the whole Congregation. You have merited the gratitude and esteem of all and we wish to show our recognition by our affection and generous prayers.

Whilst expressing our deep gratitude to Fr Pilla, we take occasion to welcome with confidence Fr Homer Paron, who has generously agreed to shoulder the burden of office; he is already engaged in his new work and has accepted his mandate with cheerful self-sacrifice.

Fr Paron has been provincial economer and then for six years provincial of St Mark's province, Veneto-est. We see in him a man of competence, salesian loyalty and brotherly kindness; and he is blessed with good health and zealous commitment. We assure him of our total solidarity and collaboration. We ask Don Bosco to bless him and obtain for him the grace of being an efficient economer after our Founder's own heart.

2. Beatification of Bishop Luigi Versiglia and Father Callisto Caravario

As already communicated to you, the Holy Father will beatify our first two martyrs on Sunday 15 May, Feast of the Ascension; they were missionaries in China.

This is a source of great joy for all the Salesian Family. All members will prepare for the event with deep earnestness, with apostolic dedication,

and with worthy celebrations. Naturally the most imposing solemnity will be held in St Peter's, Rome.

I hope you will all be able to make suitable preparations for this great event, and that as many as possible will be able to take part in it. The Holy Year begins a few weeks before and will include the beatification; and this Holy Year should be seen as a very special kind of Advent, a period of preparation for the 3rd millennium of Christianity (this particular concept is one of John Paul II's favourite inspirational themes). It is to be hoped that the beatification will be the harbinger of a renewed Christian presence in China, for the blood of martyrs is certainly the fertile seed of evangelisation. We pray especially that this may be so among the youngsters of the vast Chinese nation so dear to the hearts of the two new Beati.

Let us all then make worthy preparations for the beatification celebrations, especially for the Vatican ceremony.

*Martyrdom and suffering in the
apostolic spirit of Don Bosco*

The martyrdom of our two confreres Bishop Luigi Versiglia and Father Callisto Caravario is the source of profound inspiration for us.

From among the many thoughts for reflection I choose one that at first sight may seem rather unusual; but it is indispensable for our salesian active life, and will bear much fruit. I invite you to explore and contemplate the mysterious theme of *suffering*: it belongs to the very essence of the Christian life.

Christ has redeemed us by his passion, his suffering. Martyrs are venerated by the Church

1. Lk IX 23-24.

because of their suffering; all the saints have answered the call of Christ to suffer willingly. "If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it."¹

There are certain religious institutes within the Church whose special vocation is to contemplate and live the grand values of Christ's passion, to bear witness to them, to proclaim them to the world.

The People of God are imbued with this "martyrdom mystique". In fact baptism implants in the heart of every disciple a kind of instinct for the passion of Christ.

• *Importance of suffering in a spirituality of the active life*

We salesians practise a holiness that goes hand in hand with work. We are called by the Lord to the "life of the apostolate". As we look on Don Bosco we have a special admiration for his "spirituality of work". As we re-read the writings of our patron St Francis of Sales, we take particular pleasure in what he has to say about "ecstasy in action". We have been trained in this particular spiritual way, and experience shows us the necessity of meditating to some extent on the relationship between *activity* and *suffering* — otherwise we could develop false notions regarding the practical demands of the driving force of our salesian spirit.

Meantime the history of Christianity teaches us that there is a close link between the apostolate and martyrdom. The twelve apostles themselves suffered the pains of martyrdom. In their martyrdom in China our two confreres to be beatified gave

magnificent witness to the salesian values and the salesian spirit of their vocation.

We are all deeply impressed — one could almost say disconcerted — when we see that our salesian way of being holy can take on a very special style that is certainly exceptional but still genuinely salesian: I refer to Fr Andrew Beltrami's distinctive way of holiness through suffering; gravely ill, he asked the Lord that he should "not recover, not die, but live to suffer". Despite our wonderment, it is a fact that such a way of sanctity has flourished in one of the groups of the Salesian Family: in Colombia Fr Luigi Variara imbued the Institute of the Daughters of the Sacred Hearts with this special characteristic — their distinctive ethos is permeated with the spirit of oblation and suffering.

Immersed in the flurry of our apostolate, taking work for granted, accustomed to fatigue, we could very easily forget the great values of suffering. But when we come to think of it, Don Bosco's salesian spirit with its *da mihi animas* leads on logically to the mystery of suffering — even to martyrdom itself. Don Bosco tells us, "We must all carry the cross as Jesus did; and our cross is the suffering and distress that we meet with in our daily lives".² "Whoever will not accept affliction with Jesus Christ on earth will not rejoice with him in heaven."³

Our Constitutions are adamant on this point: speaking of *Tireless zeal and self-donation*, article 42 says "we should be ready to suffer cold and heat, hunger and thirst, fatigue and rejection whenever the glory of God and the salvation of souls require it".⁴

The spirit bequeathed us by our Founder is constantly permeated by a "martyrdom of charity and sacrifice" enlightened and quickened by the

2. MB X 648.

3. MB II 362.

4. Const. 42.

impelling ideal of his heart — “the salvation of souls”. Our salesian martyrdom is generally bloodless of course; but should God so will, we must be ready to sacrifice our lives even to the shedding of blood. Speaking on his favourite topic, the missions, Don Bosco clearly said, “If the good Lord should see fit to call any of us to be martyrs, what should we have to fear!”⁵

And indeed Bishop Versiglia and Father Caravario, faithful salesians, were nothing daunted.

• *The Christian significance of suffering*

Jesus spoke of his passion as “my hour” even though he thought of it with anguish — “Father, if thou art willing, remove this cup from me”. It was in fact by his passion and death that he redeemed the world. He was his Father’s apostle above all on Golgotha; and we are reminded of this daily in the eucharistic liturgy.

The following thoughts should help us understand the reasons for this.

Jesus lived his divine sonship to the full, open to the will of his Father and in total obedience. He translated his apostolic zeal into an absolute self-oblation — both when the time for action arrived (and he began his public ministry), and when it was the time for suffering in Gethsemane and on Calvary. In both his action and suffering we see a single basic attitude: *his filial love was ever ready for both action and suffering.*

It must be the same with us too as adopted sons of God and living out our apostolic consecration: we must be ready for both action and suffering. What really matters is our self-oblation in the achievement of God’s plans. The culmination of

our sonship must be the same as Christ's: self-donation in action in untiring zeal for the building of the Father's kingdom; and self-donation in suffering, giving first place to the "action of the Father" whenever he so wills.

Urs von Balthasar writes, "Christian availability can be perfect and significant in both action and suffering; and this makes it superior to the great dedication and availability of communism".

It is faith that directs our dedication and availability — we have the certainty that the most dedicated man in all history is Christ.

The awareness of such availability suggests that we explore further the two aspects of our vocation so often under discussion: the importance of *mission* and the importance of *contemplation*.

Apostolic mission does not consist solely in action. Christ's life makes this very clear: his mission as saviour of mankind involved both action and passion closely bonded together, each imbuing the other and totally inseparable.

Much has been said and at great length about *mission*, but not all the discussions have had the mystery of Christ as their starting point. Apostolic mission is possible only with self-donation to the Father for the achievement of *his* plan of salvation. It is far more than our driving energy translated into activity, creativeness and planning: it includes affliction, suffering and death in conformity with the will of God.

Contemplation, or more correctly the *contemplative aspect*, is assuredly the vital centre of every religious life. Much of the discussion regarding *action* and *contemplation* has failed to attribute the true Christian significance to these concepts. We

shall better understand matters if we meditate on Christ's passion.

Charity is the driving force of both the apostolic and the contemplative life; and filial availability, lived in suffering, makes us see clearly that the final aim of this charity is total self-oblation in the participation of the mystery of Christ. Thus we can say that total love reaches beyond the active or contemplative life, for in both it aims at complete self-oblation for the Kingdom of Christ and his Father.

Given that the basis of apostolic commitment is in fact filial availability to the Father then every "action-spirituality" is always open to suffering: as though it would affirm that "absolute action" can only derive from the Father.

To quote Urs von Balthasar again, "A Christian cannot separate action and contemplation, for in truth an attentive, receptive and open availability to the Father is the basis of his every action; and this action must strive to surpass itself in a more profound activity — which (in the form of suffering) is the very action of God within man when he is swept beyond his own proper limits. Christian living, then, is always impelled beyond these two aspects (contemplation and action); and these latter do not achieve mutual perfection from without but within themselves by their mutual compenetration. One who sees the Church merely as a sociological entity cannot fathom this compenetration".⁶

In suffering and sickness, old age and infirmity, in anguish and even at the point of death, we shall derive much comfort in knowing that we are not excluded from the apostolate, but rather that we are making a real contribution and furthering its fulfilment. The most important grace we should

6. Urs von Balthasar: *Au delà de l'action et de la contemplation?* in *Vie Consacrée* (March-April 1973-4).

seek is not to avoid suffering but to be utterly at the disposition of our Father so that we can say with St Paul, "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church".⁷

7. Col I 24.

St Peter too exhorts us thus, "But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed".⁸

8. 1 Pet IV 13.

Frightening demands of sin

The Christian consideration of suffering may seem quite outmoded in these modern times, when our civilisation is permeated with an ever growing worldliness. The dimming vision of a God among men, and a certain manipulation of the mystery of Christ are gradually whittling away our awareness of sin. This is a fatal loss. The ethics of modern life are becoming more and more relative every day, and moral principles are being aggressively challenged. The forthcoming episcopal synod is timely indeed with its topic of reconciliation and penance. Without a sense of sin man no longer understands the mystery of the cross, the sacrifice of Calvary, martyrdom in the Church, or suffering amongst the faithful.

Christ came not for the just but for sinners. He is the lord of mankind throughout all history — but by means of his redeeming action. "This is the cup of my blood, the blood of the new and everlasting covenant; it will be shed for you and for all men so that sins may be forgiven."⁹

9. Eucharistic Prayer.

The passion and death of Christ remind us of the enormous abyss created by the sins of mankind, our own sins and the sins of our charges. Christ

the Just One suffered and died for us sinners and left to his Church throughout the centuries the mysterious and salvific mission of taking up the cross daily and following in his footsteps.

Simply to desire to suffer and die could be diagnosed as some kind of pathological deviation. But to be called to participate in the passion and death of the Redeemer is a sublime gift from God and a duty that is indispensable for man's salvation. In order to destroy sin the Father's own Son had to suffer and die; and his Spirit lives in the Body of Christ, the Church, perfecting it in a love that points the way to martyrdom.

The splendour of martyrdom

"Some Christians have been called from the beginning, and will always be called, to give this greatest testimony of love to all, especially to persecutors. Martyrdom makes the disciple like his master, who willingly accepted death for the salvation of the world; and through it he is conformed to him by the shedding of blood. Therefore the Church considers it the highest gift and supreme test of love."¹⁰

The martyr cannot be reduced to a mere hero; he possesses far more than personality, magnanimity and selflessness. The martyr is humble and full of love; there is no hatred in him, and when he dies he forgives; he seeks neither glory nor fame; he does not presume to teach others what bravery is — maybe he even lacks courage himself; he proclaims no ideologies and seeks no monument; he is no Socrates, no known or unknown warrior. It has been rightly said that the Christian martyr "does not die for an idea, even the most sublime;

10. LG 42.

nor for the dignity of man, nor for liberty, nor solidarity with the downtrodden — though all these motives could be present and play their various parts; fundamentally the martyr dies with Someone who has already died for him”.

His faith, his hope and his charity impel him to witness, even to the shedding of blood, that for him “to live is Christ”, and by baptism he is urged on to be “crucified with him”.

One of the great martyrs of early times, St Ignatius of Antioch, has expressed this concept clearly and earnestly. On his journey to Rome and under sentence of a martyr's death, he wrote to the Christians there, begging them not to try to prevent his supreme act of love, “Be good! I know what is best for myself. Now I am beginning to be a true disciple. Be my good friends and do not hinder me from entering into the true life; do not seek my spiritual death. Do not abandon to the world and material allurements one who wishes to belong to God; let me journey forth to the pure light; let me imitate the passion of my God”.¹¹

Martyrdom is not the result of personal planning: it is a *gift of God* accepted in joy and freedom — just as Jesus, though tasting the bitterness of the chalice of suffering, “freely accepted it”.¹²

The whole secret of martyrdom lies in being at the disposition of the Father to the extent of total self-oblation manifested in suffering and death. This willingness to suffer even unto death is the supreme manifestation of charity. “Having loved his own who were in the world, he loved them to the end.”¹³ “Greater love has no man than this, that a man lay down his life for his friends.”¹⁴ Christ shed his blood for us, and his passion has become a liturgy,

11. St Ignatius to the Romans V 3 & VI 3.

12. v. Eucharistic Prayer II.

13. Jn XIII 1.

14. Jn XV 13.

the sacrifice of the New Covenant to establish in the world the Pasch of Christ.

We have already noted, however, that martyrdom among the People of God is a *gift by way of exception*.

Nevertheless it should be the ideal of all of us to be available to share in the passion of Christ. The Council tells us, "While it is given to few to be martyrs, all however must be prepared to confess Christ before men and follow him along the way of the cross amidst the persecutions which the Church never lacks".¹⁵

• *Bloodless martyrdom in the spirit of Don Bosco*

Every asceticism has its own particular style of oblation and self-donation in the bloodless sharing in the passion of Christ.

In the spirit of Don Bosco this particular style is countersigned in the light of our *da mihi animas* lived every inch of the way to its extreme consequences — an apostolic life permeated with the mystique of a bloodless martyrdom so as to truly conform to Christ in total self-donation for the sake of the Kingdom.

In November 1877 on the occasion of the 3rd missionary expedition, Don Bosco spoke from the pulpit of the basilica of Mary Help of Christians and alluded to the death of Fr Baccino: "Missionaries must be ready for anything, even to the point of sacrificing their lives for the preaching of the Gospel. So far the salesians have not had to suffer really grave sacrifices or afflictions, with the exception of the death of Fr Baccino. Those who knew him say that he died a victim of the burden and fatigue of the apostolate; he could be called a martyr of charity who sacrificed himself for the good of others.

15. LG 42.

Truly we have lost a hardworking missionary; but we have gained a protector in heaven.”¹⁶

16. MB XIII 315-316.

Later Pope Pius XI, speaking of Don Bosco, placed special emphasis on the importance of his suffering, saying, “Besides martyrdom of blood there is also the martyrdom that is bloodless; indeed there are innumerable bloodless martyrdoms to be found in the various conditions and degrees in the social ladder”.¹⁷

17. MB XIX 113.

Among the many bloodless martyrdoms the one that is characteristically salesian is genuine abandonment to the apostolate — Don Bosco refers to “the martyr of charity who sacrifices himself for the good of others”.

Our Founder answered the Lord’s ecclesial call to a vocation of pastoral dedication, and he tailored his self-oblation in accordance with his first and overriding principle: availability to God in the spirit of *da mihi animas*. Don Bosco was not told how he was to die; but he knew well that he had to give himself unsparingly to the apostolate right to the point of death.

We can well imagine our Founder taking his inspiration from St Paul, who considered it a gain to die for Christ, but nevertheless put himself absolutely at the disposition of the Father, and in view of his neighbour’s good he willingly accepted life and the burden of his apostolic mandate, saying, “Life to me of course is Christ; but then death would bring me something more; but then again, if living in this body means doing work which is having good results — I do not know what I should choose ... but for me to stay alive in this body is a more urgent need for your sake. This weighs with me so much that I feel sure I shall survive and stay with you all and help you”.¹⁸

18. Phil I 21-25.

In this sense the following words of Don Bosco quoted by Fr Barberis are full of significance: "Let us hope in the Lord. In our missionary undertakings we shall go ahead as in all other things — placing all our confidence and all our hope in him, and at the same time not sparing ourselves in energetic endeavour. Every possible means of safety must be employed so that no lives are lost at the hands of the natives. It is true that death is a great reward for a martyr...; nevertheless by staying alive through using greater precautions, missionaries will be able to reach and save innumerable souls who otherwise would not hear the Gospel".¹⁹

Don Bosco's way of self-oblation in the apostolate consisted above all in the "colossal labours" of an apostle, to use Pius XI's phrase. His pastoral activities were beset with all sorts of hardship and suffering, physical, moral and spiritual — afflictions that even undermined his physical health, as is evidenced throughout his whole life. In 1884 Don Lemoyne wrote to Don Rua, "This morning Don Bosco told me that he was mentally exhausted... In forty-eight years how he has suffered! This is something that should be pointed out to all, great and small, for unfortunately they very easily forget about it".²⁰

Such tribulations were accepted by our Founder and in his apostolic ardour they made sense, for the true explanation of his "suffering freely accepted" lay in his *da mihi animas*. All this furnishes us with a practical understanding of Don Bosco's words, "If it should ever happen that *through labouring for souls a salesian should become ill and die*, then you may say that our Congregation has carried off a great victory and will be blessed abundantly by God".²¹

19. MB XII 280.

20. MB XVII 89.

21. MB XVII 273
VII 487.

As we have seen, this is what Don Bosco means when he refers to our bloodless suffering as a "martyrdom of love and sacrifice for the good of others".

It is this same "apostolic charity for the good of others" that characterised the sufferings and shedding of blood of our two martyrs: they were killed because they were active Christian apostles and particularly because they were defending the human dignity and virtue of three young Chinese girls. It was from this characteristic salesian spirit that Bishop Versiglia and Father Caravario derived their supreme capacity for suffering and the shedding of blood. Indeed we know that Bishop Versiglia had foreseen the fulfilment of his salesian missionary vocation according to Don Bosco's prophetic dream, when he said to Fr Sante Garelli, "You are bringing me the chalice seen by our Founder; it is I who must fill it with blood".

The apostolic value of all suffering

Don Bosco's understanding of bloodless suffering accepted and lived according to the mystique of *da mihi animas* includes the afflictions of sickness, disease, infirmity, old age, and the agony and pains of natural death; it requires that we endure all for love of Christ, for the salvation of souls, in expiation for our sins and those of our charges, for the efficacy of our fellow labourers and co-workers in the undertakings confided to us.

In the August of 1885 when Don Bosco was getting on in years and full of aches and pains, he spoke thus to the young Daughters of Mary Help of Christians at Nizza Monferrato, "You are all so young, and I sincerely hope you will be able to grow

old without the inconveniences of old age. I used to think that old age was possible without so many ailments, but I am only too well aware now that age and infirmities are inseparable. The years roll on and bring with them their aches and pains. We must accept them as our cross sent by the Lord, a cross that generally goes contrary to our will, a cross that is never lacking — especially in the case of rectresses and novice mistresses, who are in a particular way *occupied with the salvation of others*. I must accept willingly and cheerfully all distress and tribulation, for it is the cross imposed on me by the good Lord”.²²

Furthermore, Fr Peter Ricaldone assures us that “Don Bosco was a great believer in St Teresa’s saying, and used to quote it often, ‘The sick and infirm draw down God’s blessings on the house’. He showed an infinite care and tenderness for those of his sons who were ill”.²³

Ailing confreres were for Don Bosco a kind of “paschal mediation” for obtaining the blessings of the Lord on the apostolic activities of the community.

Sufferings accepted in the spirit of *da mihi animas* do not exclude a confrere from the pastoral campaign: in fact they place him in the very front trenches and invest him with a distinctive role. Our active asceticism does not teach us to bypass or eliminate affliction; it accepts it and turns it to good account by transforming it into a means of salvation.

Furthermore, suffering accepted as a participation in the mystery of Christ has an important apostolic value. Naturally it brings with it a certain distress that is understandable (after all, Christ himself was “sad even unto death”); but there is also a deep and vibrant joy in being a participant in the redeeming mission of the Saviour.

22. MB XVII 555.

23. Ricaldone: *Fidelity to St John Bosco*, ASC 1936, no. 74.

A few weeks ago the Holy Father spoke to the sick and infirm, "It may seem strange and contradictory to speak to you of joy, my dear friends; yet this is exactly what the topsy-turvy message of Christianity is all about. The joy I speak of is interior, mysterious, sometimes bedewed with tears: but it is always a living joy because it is born of the certitude of God's love — God is always our Father, even life's pains and adversities; and it is a joy that derives from the knowledge that suffering brings its eternal rewards for mankind, especially those afflicted and distressed and bereft of all human consolation".²⁴

24. *Osservatore Romano*,
13 Feb. 1983.

The secret of such a paradoxical attitude can be nothing other than the passion of Christ. At the conclusion of Vatican II the Council Fathers rightly affirmed in one of their messages, "Christ did not abolish suffering; nor did he lift the veil entirely from its mystery; the fact that he made suffering a part of his own life is enough for us to gauge how valuable it is".²⁵

25. *Message to the poor, the sick and all who are suffering*, 8 Dec. 1965.

It could indeed he added that our Christian faith helps us to use suffering as a schooling for maturity: affliction perfects the heart, increases humility, augments wisdom, makes for greater awareness of the transcendency of true love; a man without suffering runs the risk of being less human. In fact, the perfect man is the crucified and risen Christ.

- *Care, respect and affection for our sick and suffering confreres*

Dear confreres, and I address myself especially to confreres who are ailing and suffering, the beatification of our first two martyrs will help us attain further insights and put a much higher value

on the mysterious riches of Christian suffering.

Our faith teaches us that one who has received an apostolic mandate from God never "retires". There is no such thing as a "retired salesian". No confrere should ever consider himself "excluded from the salesian mission".

I quote the words of the Council Fathers to encourage all confreres who are suffering illness and affliction, the distress of weakness or approaching death: "You are the brothers of the suffering Christ; and if you so will, you can be his partners in saving the world... Rest assured that you are not alone, not cut off, not abandoned, not useless; you are called by Christ himself; you are his clear and living image. In his name (the Congregation) salutes you with love, thanks you, assures you of friendship and help, and implores God's blessing on you".²⁶

You are a reminder to all that no one becomes holy without the particular cross God gives him, and that there is a close and indissoluble relationship between suffering and mission.

Together let us lift our eyes to Christ. Together let us learn from him that to be true sons of our Father demands self-oblation to the point of death. *This is my body, given up for you; this is my blood, shed for you for the forgiveness of sins.*

Suffering is a part of our mission; and it is an element that is precious and efficacious.

There is so much evil to expiate — our own sins and the sins of our charges. There are so many seedlings thirsting for the chalice of the Covenant. There is so much grace we need that must come to us through the mediation of the paschal mystery. Love that is bonded with suffering is a treasure to be prized; it must never be lacking among us.

Pascal had composed a fine "prayer to be said

26. *ibid.*

by the sick". The Pope has invited us to meditate on it: "My God, help me to bow in silent adoration when I contemplate the order of your wondrous providence in the government of life. Give me the grace to join your consolations to my sufferings so that I may suffer as a Christian should. I beg you Lord that I may experience together both the natural tribulations brought about by my sins, and the consolations of your Spirit through your graciousness".²⁷

27. *Osservatore Romano*,
13 Feb. 1983.

I would humbly recall to all confreres that meditation on the apostolic qualities of suffering should be an inspiration to us to live up to our family tradition of well over a century — to tend to our sick and suffering confreres with exemplary charity and kindness.

To quote again from Fr Ricaldone: "Let us treat our ailing and suffering confreres with the same attention and delicacy that we in their place would wish to receive from others. How much pleasure and comfort we can give the suffering with such simple manifestations of fraternal affection as a kind word, some sign of interest and sympathy, a greeting, a promise of prayer.

"It is most important that we should never give the slightest impression that a sick confrere is a burden to us — by an impatient word, by neglect, coldness or gruffness, or worse still by hastening to be rid of him by passing the responsibility on to others.

"When Don Alasonatti became ill, Don Bosco gave himself no peace; he did his utmost to have him restored to health again; and no matter where Don Bosco was, his thoughts were always on his ailing son. What a heart our Fonuder had!"²⁸

May these thoughts, suggested by the martyrdom

28. Ricaldone: *Fidelity to St John Bosco*, ASC 1936, no. 74.

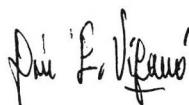
of Bishop Versiglia and Father Caravario, help us to fathom the depths of our apostolic spirituality and realise the importance and fruitfulness of suffering.

We are called to apostolic dedication in the footsteps of Christ; and we are accompanied by Mary whose plenitude of love lay in her availability — “Behold the handmaid of the Lord; be it done to me according to your word”.

Let us ask our two martyred confreres that our Congregation and all the Salesian Family may gain an ever greater knowledge and appreciation of the mystique of our *da mihi animas* lived to its utmost limits and consequences “in blood, sweat and tears”.

I wish you all every Easter blessing.

Sincerely yours in the joy of the beatification of our first two martyrs,

A handwritten signature in dark ink, appearing to read "P. E. Viganò". The script is cursive and fluid, with the first letters of the first and last names being capitalized and prominent.

Father EGIDIO VIGANÒ,
Rector Major

4. ACTIVITIES OF THE SUPERIOR COUNCIL

The Rector Major

Father Egidio VIGANO

On 13 December 1982 the Rector Major presided at the promulgation of the new Statutes and Ordinances of our ecclesiastical university. (See p. 42 in these *Acts* for the Rector Major's address at the promulgation ceremony.) On 16 December he journeyed to Portugal for four days of meetings at Lisbon, Oporto, Vilarinho and Mogofores. Salesian confreres, sisters and layfolk were greatly heartened by his addresses.

On 21 December Fr Viganò left Rome for Egypt to visit the well-deserving province of the Middle East that is heroically carrying on in circumstances of incredible hardship; and on Christmas Day he represented confreres and the Salesian Family at Bethlehem. He then travelled to Africa for the New Year at Cairo and Alexandria, where he witnessed with pleasure the important work the salesians are carrying out even among Mohammedan youth. He encouraged all to surpass themselves in generosity and creativity in their provident missionary endeavours.

From 29 January to 2 February

Father Viganò visited Sondrio, then Valdocco (for the feast of Don Bosco) and Pavia (for the golden jubilee of the salesian presence there), where he met civil, ecclesiastical and university representatives and addressed them on salesian efforts for the betterment of the conditions of mankind throughout the world.

Father Viganò has been appointed by the Holy Father as one of the ten religious representatives at the forthcoming episcopal synod, and has attended a number of preparatory meetings therefor.

The Vicar of the Rector Major

Father Gaetano SCRIVO

On 10 November Father Scrivo journeyed to the Far East, making his first stop in Thailand, where he met the confreres of Bangkok and the formation teams. He spent the period 14 to 19 November at the retreat house of Hua Hin with the rectors of Thailand, China, Japan, the Philippines and Korea, discussing the new *Rectors' Manual*. He also met the moderators of the provincial chapters to discuss and clarify matters

regarding the *Aids* sent out by the Moderator General.

From 21 to 30 November he was in India for similar meetings: Calcutta for rectors from Calcutta, Gauhati and Dimapur; and Madras for those from Madras, Bangalore and Bombay. He was also able to visit communities in Goa and Bombay; in the latter city he was present for the celebration of the feast of St Francis Xavier, patron of the province.

The Councillor for Formation

Father Paolo NATALI

The activities of Father Natali and his department were as follows:

- study of the many provincial directories with a view to approval by the Superior Council;

- a number of courses for the rectors of Italy on the *Rectors' Manual*;

- meetings with confreres in charge of ongoing formation in the various regions in order to assess and plan;

- assessment of personnel losses in the Congregation based on the statistics provided by the Secretary General up to 31 December 1981;

- a study of 1982 and the compilation of the *Provincials' Manual*, both in progress.

The Councillor for the Salesian Family & the media

Father Giovanni RAINERI

See Documents & New Items, p. 61.

The Councillor for the missions

Father Bernard TOHILL

In furtherance of his plan to visit all salesian missions during his 6-year mandate, Father Tohill journeyed to the provinces of NE India, returning to Rome on 4 December (without being able to travel to Burma as planned).

From 18 December to 23 January he visited the new foundations in East Africa: Nairobi, Marsabit, Korr and Siakago in Kenya; Dar-es-Salaam, Dodoma, Iringa and Mafinga in Tanzania; and Juba and Tonj in South Sudan. He found the confreres totally dedicated to their apostolate, held in great esteem by the ecclesiastical authorities and their missionary colleagues, and loved by the people for whom they are working.

There is an urgent need of personnel in these missions; many tempting invitations to take on excellent new works have had to be turned down for lack of manpower.

The fortnight in the Sudan was certainly the most harrowing part of the journey in view of the formidable hardships to be endured by the confreres. In ASC 292 a fairly lengthy

report was made on Fr Tohill's first visit to the Sudan, and what was written on that occasion is unfortunately applicable to the present circumstances. This is an extremely difficult mission and the needs of the people are of the utmost urgency; they are desperately poor, mostly illiterate and plagued with sickness and disease. Great things are expected of the missionaries. Volunteers for this challenging apostolate must be loving and zealous in their work for the poor, capable of great renunciation and endurance; but they will find the people most friendly and enthusiastically helpful.

The four confreres working in the Sudan are hoping for reinforcements and we are on the lookout for volunteers for them. Father Tohill reports that he knows of no other mission that demands such a spirit of sacrifice and zeal — to the point of heroism; and volunteers are warned that missionaries to the Sudan will need to go solely for the love of souls and the glory of God and be ready for the toughest sacrifices. The only comfort (and it is a mighty comfort!) is the enthusiastic acceptance of the Gospel message by the people.

The Councillor for the Atlantic Region

Father Walter BINI

Father Bini's main duty during this period was the extraordinary

visitation of the provinces of La Plata (8 August to 1 October) and Bahía Blanca (5 October to 3 January). The visitation of the province of Paraguay was made by Father Antonio Mérida.

At Manaus (3-5 August) Father Bini presided at the Provincial Conference of Brazil; and at San Miguel, Buenos Aires (29 August to 1 September) at the Provincial Conference of La Plata. Matters discussed at both conferences included the preparations for the provincial chapters, problems of salesian schools, and the mission in Angola. The Brazil Conference also discussed the centenary of the salesians' first arrival in the country, and the forthcoming visit of the Rector Major.

Meetings were also arranged with the members of the course of ongoing formation at Ramos Mejía (12-14 August) and the formation team (6 January); the provincial council of Manaus (31 July); the provincial council of Rosario (4 October); the volunteers from the Region due to go as missionaries to Angola (Ramos Mejía, 1 September; Sao Paulo, 12 December); and the capitulars beginning the provincial chapters of Bahía Blanca (3 January) and Sao Paulo (16 January).

Father Bini wishes to thank all who remembered him in their prayers during his serious illness in Argentina last November. In a special way he expresses his gratitude to the provincial and confreres of Bahía Blanca

and the confreres of the *General Roca* and *Stefenelli* for their fraternal kindness and solicitude during those trying days.

The Councillor for Italy and the Middle East

Father Luigi BOSONI

Although June and July were taken up with Superior Council activities, Father Bosoni was able to be present for a number of events in his Region: at Aquila for the National Convention on Animation (June); at the UPS, Rome, for a meeting of salesian headmasters (July); and at the Generalate for a meeting of the Italian Provincial Conference (July). On 6 August he assisted at the papal Mass in our parish of Castel Gandolfo on the anniversary of the death of Paul VI.

On 18 August Father Bosoni left for Madagascar and Kenya to visit the confreres who had recently left Italy for the missions. He had planned to preach the retreat in the capital of Madagascar to confreres gathered there after their language course, but owing to bureaucratic delays he arrived only towards the end of the retreat — which at least enabled him to be present for Madagascar's first salesian profession, when Mario Steri renewed his vows.

There are 12 confreres in Madagascar from four provinces, and Father

Bosoni was able to spend some days with them and accompany them to their various destinations. He visited Bemanewiky where three confreres from the Naples province conduct a parish and a mission territory; however, he was unable to visit Majunga, where two salesians from St Mark's province are preparing to open a trades centre; and unfortunate communication problems prevented his projected visit to the parish in Tulear and the missionary district of Ankililoka where four priests from the Sicilian province are working. Father Bosoni remained at Ijely with the confreres from the Rome province (a priest, brother and cleric).

In Tananarive, the capital, Father Bosoni was able to meet both the Nuncio and the Cardinal; and was also able to meet a number of the nation's bishops. He had many interesting experiences at first hand: the insistent requests and the need of the salesian presence; the friendliness and goodwill of the local religious (without whom any movements would be most difficult); the devotion to Don Bosco that even preceded the arrival of the salesians; the enthusiasm of our missionaries and their good progress in learning the languages; and the enthusiasm to set up communities that will attract vocations.

Father Bosoni left for Kenya on 1 September and was welcomed by the salesians at Nairobi, amongst

whom were many Indian confreres due for the Sudan, Kenya and Tanzania.

At Siakago he met the salesian community sent from the Central province and was able to appreciate their ideal location and learn of their expansion projects. He then returned to Nairobi and arrived in Rome on 4 September.

At the Generalate he was able to spend time with the confreres preparing for their perpetual profession; then he went to Pinerolo for the novice's professions.

He then visited Ancona and Loreto for meetings with rectors, parish priests and school, oratory and parish personnel; then back to Rome for the perpetual professions and a meeting with the secretariate of the Italian Provincial Conference.

On 20 September Father Bosoni began the extraordinary visitation of the Novara province, beginning with Switzerland. The visitation had to be suspended a number of times in order to attend to other regional functions, and thus on 27 September he presided at the opening liturgy for the 2nd session of the Novara provincial chapter.

Other functions included the 102nd missionary expedition in Turin, where he represented the Rector Major; the opening of the academic year at the Crocetta; visits to Colle Don Bosco, Pinerolo, Genoa-Sampierdarena (a meeting with rectors), Savona, Val-

lecrosia, Alassio, Varazze and Bari (for the retreat for the provincials of the Region).

He then visited Molfetta and returned to Rome for meetings with provincial councils and chapter moderators, the CISI, the Young Cooperators' Convention, and the rectors of the Region.

At Zurich he presided at a meeting to discuss the problems of the Swiss communities.

Other visits included Lanuvio, San Tarcisio and the UPS (for the CISI council and the convention on moral education). Father Bosoni then attended the meeting of the National Office for Evangelisation, Catechisis and Liturgy; and on 7 January he held meetings for personnel engaged in parish and oratory work. He also attended the Salesian Family Spirituality Week at Rome, and completed his rounds by visits to San Callisto and Aquila.

The Councillor for the Pacific & Caribbean Region

Father Sergio CUEVAS

Father Cuevas's main task was the canonical visitation of the Central American province. Beginning with Panama, he then journeyed to Nicaragua, then Costa Rica, Honduras, El Salvador and Guatemala, concluding the visitation on 20 November.

The visitation had to be interrupted

in order to attend to various other duties. From 7 to 15 August Father Cuevas joined Father Vecchi at Cubayá, Ecuador, for a seminar on salesian schools.

He was back in Nicaragua when the government attacked the Church and the salesians (16-26 August). There were many meetings with bishops, educators, human rights organisations, parents of young students at private schools, and people's organisations — who all gave solid support to the salesians. Discussions between salesians and the Sandinist government lasted ten days and reached a settlement whereby the government retracted its accusations, the college and residence of the community were restored, and the salesians permitted to take up their educational and apostolic work again with the youth of Masaya and the Morumbó natives. It had been a time of great distress for the Church, especially for Bishop Obando and the whole province of Central America. The decree of expulsion of the confreres (which was fortunately annulled), the attacks, criticism, offences, and the banishing of Father Moratella from his community in Masaya, have proved a purifying experience and have helped confreres to see their salesian vocation as coming from God, who will give them courage to carry on faithfully in their work for youth and the suffering people who are seeking the freedom

of the Gospel. We thank the good Lord, Mary Help of Christians and Don Bosco for their help.

Father Cuevas then visited Cuba (16-23 September); and later in Mexico took part in the retreat of the Region's provincials. This was followed by a study week with the provincials and visits to the formation communities of Guadalajara and Southern Mexico.

From 8 to 13 October Father Cuevas took part in the Latin American Past Pupils' Congress at Lima Peru on the topic *The Family in the light of the Episcopal Synod*. Some 200 representatives participated. In Peru he was able to visit the missionary centres at Calea, Yucay, Amparaes and Quibrada Honda. From 24 to 30 October he presided at the regional seminar on catechesis and the media at Santiago Chile which was attended by about fifty salesian confreres and sisters.

At the end of the Central American visitation Father Cuevas preached the retreat for the members of the provincial chapter and then met the provincial formation commission and the provincial council. He then met with the formation communities of the Antilles and the formation houses at Jarabacoa, Haina, and Villa Mella. He next visited Haiti and Puerto Rico.

In mid-December he went to Bolivia to meet the provincial council at La Paz; then to Chile to visit the

formation communities, the provincial councils and the communities of Santiago. After returning to Rome on 30 December he travelled to the missionary offices in Bonn, Germany, to confer with the international mission agencies who give such generous help to the Latin American apostolate, especially in the Pacific-Caribbean Region. He returned to Rome on 20 January.

The Councillor for the Asian Region

Father Thomas PANAKEZHAM

On 6 and 7 August Father Panakezham presided at the Indian Provincial Conference; and among the matters discussed were the distribution of the States among the Indian provinces, a spirituality centre for Asia, and Project Africa; also it was decided to make the "Indian presence" in Africa a delegation dependent on the Bombay province.

From 8 August to 27 September Father Panakezham carried out the extraordinary visitation of the young province of Bangalore. Then he accompanied the Rector Major on his visit to Papua New Guinea, the Philippines and Sri Lanka (4-20 October).

On 21 October he began the extraordinary visitation of the province of Hong Kong (which has communities also in Macau and Taiwan). During this time he also

presided at a meeting of rectors of the Far East held in Thailand — which the provincials and chapter moderators also attended.

The Councillor for the Iberian Region

Father José RICO

In August Father Rico convened the sixty rectors of the Region for a thirteen-day course on the *Rectors' Manual*. He then conducted the extraordinary visitation of the province of Chile, where he was deeply impressed with the development of the salesian work: 230 salesians, 23 communities, 18 novices, a solid Salesian Family (especially the Cooperators), and the confreres' dedication to impoverished youth. The salesian youth groups are enthusiastic about Don Bosco and show their zeal in an active youth apostolate and catechesis.

Father Rico then visited the provinces of Paraguay and Bolivia (where he had occasion to speak to many confreres on salesian matters). Then four days in Mexico, where he was able to encourage the members of the new laybrother aspirantate, which has 48 aspirants, and also assist at the laying of the foundation-stone of the projected laybrother aspirantate at Querétaro where there are 150 aspirants.

At Fatima, Portugal, he presided at the Iberian Provincial Conference

(4-6 December), then conducted a two-day session with the rectors discussing the *Rectors' Manual*; finally he visited the aspirantate and formation houses until the arrival of the Rector Major — whom he then accompanied for the four days he spent in that country.

Back in Spain he assisted at the opening of the Madrid provincial chapter by preaching the day of recollection; he then preached the retreat to the novices at Mohernando; and finally made a formal presentation of the *Rectors' Manual* to the rectors of the Madrid province.

The Councillor for Central & North Europe and Central Africa

Father Roger VANSEVEREN

After attending the *Salesian Colloquies* at Cison di Valmarino towards the end of August, Father Vanseveren journeyed to Yugoslavia, visited a number of houses in the Ljubljana province, and then accompanied the Rector Major on his visit to Zagreb on the occasion of the 60th anniversary of the salesian presence in Croatia.

He then went to Cologne for the Provincial Conference of the German-speaking provinces, which was followed by a meeting with the provincials and moderators of the provincial chapters of Austria, Belgium North, Holland, Germany North and

Germany South, at which Father Vecchi spoke as Moderator of GC22. A similar meeting with Father Vecchi was then held in Lyons for provincials and moderators from Central Africa, France North, France South and Belgium South. From 27 September to 24 November Father Vanseveren conducted the extraordinary visitation of the Austrian province and was also able to meet confreres of eastern Europe.

After a short stay in Rome he then travelled to Germany, Holland, Belgium, France and Switzerland to meet provincials and provincial councils. He also visited their houses of formation, including the house at Sion, Switzerland.

The Councillor for the English-speaking Region

Father George WILLIAMS

Father Williams spent the first part of the period July to January accompanying the Rector Major (and also acting as translator) on his visits to Tampa and Marrero (New Rochelle province) and Richmond (San Francisco province).

He then journeyed with the Rector Major to Samoa where they were welcomed by Cardinal Pio Taofinu'u and his auxiliary, and met the confreres and sisters in the new works recently undertaken in the islands. They then visited the con-

freres in the various houses of the Australian province.

After the departure of the Rector Major for Papua New Guinea and the Philippines, Father Williams remained in Australia for ten days to be present at the silver jubilee celebrations of the college in Port Pirie (the only house the Rector Major was not able to include in his programme); he also had a meeting with the provincial council.

Father Williams then flew to South Africa and assisted in the preparations for the provincial chapter. He returned to Rome in November, then travelled to Oxford, Dublin, New Rochelle and San Francisco to meet provincials and councillors and proffer similar help in their provincial chapter preparations.

The Rector Major's Delegate for Poland

Father Augustyn DZIEDZIEL

Father Dziedziel spent most of this period (August to January) in conducting the extraordinary visitation in the province of Wroclaw, Poland. This province has 15 houses, 46 parishes and 12 parishes conducted by non-parish priests; these add up to 101 parish churches and chapels of ease and 47 public chapels. The salesian presence is thus predominantly parochial with emphasis on youth.

During the visitation Father Dziedziel accompanied twelve Polish missionaries (eleven priests and a cleric) to Rome for a short course in missiology, then to Turin to participate in the 112th missionary expedition in the basilica of Mary Help of Christians; then to Zambia to set up the missionary stations there. He took occasion to visit the Apostolic Nuncio Archbishop Zür and the bishops of the dioceses in which the new missionaries would be working. He also visited the actual mission locations: Luwingu (in the archdiocese of Kasama: three priests and a cleric), Kasembe (in the diocese of Mansa: three priests), Chingola (in the diocese of Ndola: three priests) and Camp Meheba (in the diocese of Solwezi, where two priests will help the Angolan refugees). He received further requests for salesian works in the region, and also a request that the Polish Daughters of Mary Help of Christians should send missionaries to work in Zambia. Father Dziedziel then visited the Polish missionaries in Zaïre.

Back in Rome on 5 November Father reported to the Superior Councillors on his African journey and also spoke to Mother Letón Maria de Pilár regarding the request for Polish sisters to work in Zambia.

On 8 November Father Dziedziel returned to Poland with Father Paul Natali to visit the formation com-

munities of the four provinces and then to meet the formation teams and all the Polish rectors. Father Natali finished his work on 18 November.

From 19 to 22 November Father Dzedziel presided at the 2nd Polish Provincial Conference. He then completed the interrupted visitation of the province of West Poland.

5. DOCUMENTS & NEWS ITEMS

5.1 22nd General Chapter (GC22)

By early March 32 provincial chapters had completed their work, about 40% of all the chapters.

The Generalate is receiving a steady influx of proposals, names of delegates elected, answers to the survey-questionnaire, and reports on the procedure of the chapters; the information is being duly tabulated in the Chapter Documentation Office.

A technical commission has been set up to deal with classifying and synthesising the *proposals*, and it will devote all the month of June to this work. Taking into consideration both practical objectives and the *modus operandi*, the commission members will choose the most suitable of the three following methods when they have an overall view of the material to be processed:

- a simple classification of the information by means of logograms and numbers according to conventional topics;

- a synthesising tabulation according to a set list of topics;

- an arrangement of the complete Constitutions and Regulations side by side with the proposals for variation.

For the examination of the delegate-elections for GC22 the Rector Major has appointed a juridical commission (v. Reg. 102); its members are Frs Tarcisio Bertone (President), Mario Grussu, Giovanni Homola and Pier Giorgio Marcuzzi. On the closing date for sending in material (31 May 1983), the Commission will examine each election for validity; if any be found faulty, the Moderator will arrange that corrections be effected in good time — and if necessary will have to insist on another election (v. Reg. 102).

The computer department of the UPS has been appointed to process the answers to the *Survey Questionnaire* and the findings will be used by the precapitular commission and later by the members of GC22. The reports on the procedure of the chapters will also be processed and will demonstrate numerically the “constants” in the 1982-83 provincial chapters.

The *Superior Council* has given careful consideration to the salient needs of the General Chapter in accordance with the Constitutions and Regulations, viz: the responsible handling of the working documents and the reports that the precapitular

commission will produce and which the Moderator will forward to the participants in good time (v. Reg. 101). This commission will be convoked as soon as the list of GC22 participants is complete; thus it is scheduled to begin its work on 1 July. In its composition the aim has been to achieve the best possible combination of members who are competent, experienced, and knowledgeable in local situations, so as to guarantee a thorough and comprehensive job.

The main results of the work completed to date demonstrate a competent and effective approach by confreres and communities to achieve a suitable text for the Constitutions.

The work completed to date also shows that confreres and communities have much to offer in the perfecting of the text of our Constitutions; it sheds light too on the distinctiveness of the salesian programme of life. The contributions that are arriving measure up well to this new level of awareness.

5.2 Venerable Teresa Valsè Pantellini

We print a translation of the *Decree of the Sacred Congregation for the Causes of Saints* whereby Pope John Paul II has recognised the heroicity of the virtues of the Servant of God Teresa Valsè Pantellini. Such recognition carries with it the title of *Venerable*.

Regarding the theological virtues of Faith, Hope, and Charity towards God and neighbour, and the cardinal virtues of Prudence, Justice, Temperance and Fortitude with their companion virtues: whether they were practised heroically and for the requisite purpose.

"I bless you Father for hiding these things from the learned and the clever and revealing them to mere children." (Mt. XI 25) Among these little ones, these humble and lowly ones to whom God so lovingly manifests the secrets of his kingdom whilst they are still exiled sojourners on earth, we must add Teresa Valsè Pantellini, who lived her brief life in the deep desire and unremitting practice of evangelical perfection.

The Servant of God was born in Milan on 10 October 1878 of a devout and well-to-do family, and was baptised on the 14th of the same month. Until 12 years of age she was tutored privately within the home under the watchful and loving care of her parents Giuseppe Valsè Pantellini and Giuseppina Viglini, who gave her a fine example of Christian living, particularly in prayer and the love of the poor and needy.

Right from her early years Teresa showed signs of a talent and love for music and literature, and displayed a firm and resolute character capable of vigorous effort. On 20 October, a few days before the death of her father, she entered the exclusive

Collegio della SSma Annunziata at Poggio Reale (Florence) to begin her secondary studies. She made her First Communion on 29 March 1891, and later told the future bishop of Bergamo, Radini Tedeschi, that she had on that day felt the call to the religious life and had vowed not to enter the married state. From that time forward the transformation in her character was so marked that her teachers (who were layfolk) used point her out to her companions as a model of a devout and industrious student.

Her family had now shifted to Florence, and in 1893 Teresa was transferred to the Sacred Heart Sisters' Institute, which was more suitable for her aspirations to the spiritual life. For another three years she attended to her studies and progressed in virtue. Both companions and teachers of that time attest to her assiduous study, her decisive choice of the strict tenets of the Gospel, her literal interpretation of self renunciation in following Christ's teachings, and her total openness to the triumphant action of grace. Thus she entered the ranks of the Gospel's "little ones", making her own the words of the Master, "Learn from me for I am gentle and humble in heart" (Mt XI 29).

Because her health was not the best she returned to her family in 1896 without completing her studies at the Institute. For four years she

lived in the comfortable circumstances of her family, but her heart was always close to God. She never failed in her attention to her devotions, her prayers and the sacraments. She gave herself to works of charity and strove to sanctify the amusements which of necessity were part of her life-style. With the help of worthy spiritual guides she sought to discover the will of God for her future life.

At 23 years of age, after mature consideration, and overcoming difficulties and opposition from persons dear to her, she finally entered the Institute of the Daughters of Mary Help of Christians on 2 February 1901; she had made casual acquaintance with the sisters in Rome. She was attracted by the desire to consecrate her life in the spirit of St John Bosco and St Mary Mazzarello to the education of young people who were poor and abandoned.

Religious life hit her hard with its sacrifices and renunciations. The food was very different from what she was used to; the living conditions had a touch of Franciscan poverty; and she had to accustom herself to the observance of the Rule and religious submission. Teresa had no hesitancy in adapting her life to the new conditions. Her superiors were much impressed by her virtues and her promptness in attending to her duties, and commented, "We have a postulant who is truly angelic".

The next trial period was the

novitiate and on 3 August 1903 the Servant of God had the joy of making her religious profession. Despite her indifferent health she undertook a most fruitful apostolate among the young people of Trastevere, Rome. She endeavoured to practise the interior life of evangelical childhood by living unnoticed by others, but her exceptional virtues, her fervour and zeal, could not remain hidden. Her humility and abnegation were extraordinary, as were her apostolic zeal, her generosity, her spirit of forbearance and forgiveness. Though exemplary in all things there were three virtues that were truly remarkable in her brief religious life: love of God, self abnegation and quiet unobtrusiveness. She aspired to sanctity in a hidden way without singularity or display; but the evidence at her process shows that those who knew her personally were unanimous in proclaiming the devotion of the Servant of God, her patience, her delicacy; her kindness in listening to others, in educating, in correcting, and her exemplary community life.

Never robust in health, she became seriously ill and in 1907 was transferred to Turin, where she died at barely 29 years of age, with all the comforts of the faith that had sustained her young life so well. The reputation for holiness that she had during life became even greater after her death, as was clearly shown by the initial canonical examination of

her life; after the usual formalities these enquiries resulted in the decree of 3 December 1944, when Pius XII proclaimed the introduction of the cause for beatification and canonisation of the Servant of God.

On 14 December 1945 the then Congregation of Rites declared that in obedience to Pope Urban's norms there had been no problem of anticipated "cult". From 1946 to 1949 apostolic processes on the virtues of the Servant of God were carried out by the curias in Turin and Florence, and in 1955 in the vicariate of Rome. The decree of 15 April pronounced the processes juridically valid. Then came the discussion on the theological and cardinal virtues of the Servant of God, first on 15 December 1981 in the Particular Congress, then on 11 May 1982 in the Ordinary Congregation with the presentation of the Cause by Cardinal Francis Carpino. On 19 June 1982 Pope John Paul II was informed by the latter that both Congresses were favourable. The Holy Father then ratified the findings of the Congress of the Congregation of the Causes of Saints and enjoined that the decree on the virtues of the Servant of God be prepared.

When this had been done, the Holy Father on this day, after summoning the undersigned Cardinal and Cardinal Francis Carpino, proponent of the Cause, with me the undersigned secretary and the usual officials,

pronounced solemnly that *agreement had been reached that in the case of the Servant of God Teresa Valsè Pantellini, professed sister of the Institute of the Daughters of Mary Help of Christians, the theological virtues of Faith, Hope, and Charity towards God and neighbour, and the cardinal virtues of Prudence, Justice, Temperance and Fortitude and their companion virtues had been practised heroically for the requisite purpose*".

The Pope then enjoined that this decree be promulgated according to the established norms and written into the Acts of the Sacred Congregation for the Causes of Saints.

Given at Rome on 12 July 1982,

Peter Cardinal PALAZZINI, *Prefect*.

TRAJAN CRISAN, titular archbishop
of Drivasto, *Secretary*.

5.3 Letter from the Vatican State Secretariate to the Rector Major

No. 104.098

29 January 1983

Most Rev. Sir,

In your letter to His Holiness dated 9 September 1982, you expressed the desire that the beatification of the two salesian martyrs Bishop Luigi Versiglia and Father Callisto Caravario should take place if possible in the first half of next May.

It is my duty to inform you that the Sovereign Pontiff has chosen 15 May 1983 for the beatification date.

It is also my pleasant duty to inform you that the Holy Father appreciates your expression of filial devotion, that he hopes your excellent apostolate will bear abundant fruit, and that he imparts to you and all salesians his apostolic blessing.

I take this occasion to extend to you my own respectful good wishes.

Devotedly in the Lord,

✠ E. MARTINEZ, *Subst.*

V. Rev. Fr Egidio Viganò

Rector Major of the Salesians

*Direzione Generale Opere Don Bosco
Rome*

Communication of the Rector Major to the members of the Salesian Family and all friends

*Dear confreres and members of the
Salesian Family and all friends,*

We have just received the wonderful news from the Vatican Secretariate of State who writes, "In your letter to His Holiness dated 9 September 1982 you expressed the desire that the beatification of the two salesian martyrs Bishop Luigi Versiglia and Father Callisto Caravario should take place if possible in the

first half of next May. It is my duty to inform you that the Sovereign Pontiff has chosen 15 May 1983 for the beatification date”.

Let us all thank the good Lord.

Whilst offering our sincerest gratitude to the Successor of Peter, we thank God that he has given us such a meaningful event during this Holy Year; it will give us further insights into the ecclesial and missionary value of our salesian vocation.

Bishop Versiglia and Father Caravario are our “protomartyrs”.

When Father Versiglia arrived in Macau in 1918 as superior of the new mission in China, Father Sante Garelli presented him with a chalice from the Rector Major Father Albera. Father Versiglia exclaimed, “Don Bosco saw that when in China a chalice would be filled with blood, the salesian work would spread in a wonderful way among the people of this vast nation. You are giving me the chalice seen by our Founder, and it is my task to fill it with blood in fulfilment of his vision”.

This prophetic statement invests with an inspirational richness his Christian death that was to be the seed of Don Bosco’s future apostolate in China.

The savage assassination of Bishop Versiglia and Father Caravario constituted a martyrdom of fidelity to the Gospel of Christ in defence of the virtue of three young girls.

The courage their faith gave them

will greatly benefit mankind — and “man”, says the Holy Father, “constitutes the first concern of the Church in the fulfilment of her mission” (RH 14).

Dear Confreres, Sisters, Cooperators, Past Pupils, Don Bosco Volunteers, members and friends of the Salesian Family, and all who belong to our parishes and works, I invite you to celebrate this great occasion and reap a spiritual harvest from it; I invite you too to organise as many devotees as possible to participate in the ceremony at St Peter’s. Indeed, the fact that the Holy Year begins on 25 March *gives us all a fine opportunity* to encourage the greatest possible number of pilgrims to come to Rome for this inspiring occasion on 15 May.

I invite you all to pray and meditate and make the occasion a great celebration. Bring to St Peter’s as many of the faithful (especially youngsters) as you can. There are sure to be difficulties, but do not let them discourage you.

We are fast approaching the Feast of Mary Help of Christians; may she assist, enlighten, encourage and sustain us all.

Looking forward to seeing you at Rome to celebrate this festive occasion of the 15 May, and in joyous and grateful communion,

Yours in Don Bosco,

Father EGIDIO VIGANÒ,
Rector Major.

The missionary spirit of the two "beati"

For our edification two letters are here reproduced; they were written by our two martyrs when young, and show their great concern for the missions. They are a lesson to us to imbue our apostolate for youth and vocations with the generous ideal of the missions; indeed this has always been a characteristic trait of the salesian spirit.

1. LETTER OF CLERIC LUIGI VERSIGLIA HIS RECTOR, FR GIULIO BARBERIS VALSALICE.

*(Central Archives at Generalate:
9 Versiglia, fasc. 15, no. 2)*

Turin, Valsalice, 22 July 1890

Dear Father Rector,

I have already informed you in words and by letter of my desire to go to the missions, and now in accordance with your advice I shall try to explain clearly, exactly what I feel in my heart.

First of all I must say that the desire for the missions was the attraction the Lord used to draw me to himself. In 1888, when I was 15 years old, I was impressed by the 14th missionary expedition under Fr Valentino Cassinis; the grace of the Lord led me to put aside all my original plans and become a salesian with the hope of going to the mis-

sions. Then this desire disappeared with my hope (perhaps I should say rather my presumption) that I could succeed in higher studies and do good work in Italy; also, knowing something of the sacrifices that missionaries must undergo, I did not feel prepared for such a life. However, when I moved from Foglizzo to Valsalice the good example of my confreres rekindled my desire; and on the occasion of the "academy" for the Immaculate Conception, when Don Rua spoke of Africa and other places, I burnt with the desire to go to Africa. In fact this yearning dominated all my thoughts — in church, class, recreation and even in bed. I often realised that this longing was tainted with self-love; I certainly wanted to save souls, but my desire sprang from self-love and not from a resolute will to work and suffer solely for Jesus Christ.

I became somewhat discouraged, and many times (especially at the tomb of Don Bosco) I offered my life to the Lord, to help in any way at all the missionaries who went to Africa — either by the immediate sacrificing of my life or by a life of hidden work, assisting in a school workshop or in some other humble occupation the Lord might give me.

I now no longer feel the interior excitement that I used to experience; still, the desire persists; in fact it seems more solid, for when I now think of the missions I no longer go

into poetical transports: I think of the sacrifices the missions demand and am urged to make an effort to acquire some virtue by putting up with weariness or tediousness in my work and especially in my recreation.

I do not think there are any obstacles of an external nature. I know my parents would be very displeased, but if my superiors decide to send me I would be willing to make this small sacrifice.

The real obstacles are interior. I seem to be lacking in genuine zeal, for if I am told that a companion is doing well or is an excellent character I sometimes feel something akin to displeasure. But I have tried and am trying to remedy this by praying for these companions, thanking God that if my love for him is lacking, at least many of my companions love him.

A second obstacle (which is also at the root of the first) is my pride. Up to now I have not made a real and constant effort to conquer this problem.

A third grave problem has reference to the holy virtue, for you know how I already had problems. I am inclined to prefer the company of those companions whom I like and avoid those who are not to my liking, and I am afraid I may not be any better in the future.

Finally, you know how afraid I am of mortification and suffering.

That is all I have to say now,

Father. If you desire anything else you have only to ask. Meantime, in deepest respect,

I am your affectionate son in
Jesus Christ,

L.M. VERSIGLIA.

2. LETTER OF CLERIC CALLISTO
CARAVARIO TO FR CARLO BRAGA.

(*Central Archives at Generalate:*
9 Caravario, fasc. 5, no.3)

Valdocco, 21 November 1923

Dear Father Braga,

I am writing to you at the very last moment; I do not wish the new missionaries to leave without my greetings to you.

I am at Valdocco with the students of arts and trades.

I am "assistant" to the tailoring classes of the 5th course. I am also president (!) of the Don Rua Group.

There is no lack of work, but I am truly happy.

Fr Braga, try to find a place for me.

I'll be with you in five years. Is that too late? I don't think so. I have asked for this extension. I should be leaving in five years. Will you have a place for me?

I shall begin theology next year; I have finished my pre-university studies.

I read with great pleasure your informative articles in the Bulletin, and many of my companions also read them. By now they are all young men, and when we get together we enjoy talking about the time we spent in primary school in 1914. That was ten years ago!

There is an active interest in the missions and I shall try to increase it more and more.

Pray for me that I may improve my spiritual life, and may be able to help my young charges to do likewise.

I shall never forget you Fr Braga.

Kindest regards from my mother and brother.

Affectionately yours,

CALLISTO CARAVARIO, *cleric*.

OUR LITTLE WORLD OF 1983

If the world was a village of 1000 people, there would be 60 North Americans, 80 South Americans, 210 Europeans and 564 Asians.

If the world was a village of 1000 people there would be 700 coloured persons and 300 whites and about 300 would be Christians.

If the world was a village of 1000 people, 60 would earn half of the total income, 500 would go hungry to bed, 690 would live in slums, 700 would be illiterate!

If this would be our village we should surely try to change it. But

it is in fact our village, since it is our world!

(from *The New Leader*,
June 20, 1982)

5.4 Address of the Rector Major on the occasion of the presentation of the Statutes and Ordinances of the Salesian Pontifical University

13 Dec. 1982

1. Introduction

Greetings to all; and every good wish for a successful academic year.

It is my pleasant duty this evening to present you with the new Statutes and Ordinances that were promulgated last week on the feast, so dear to us, of Mary Immaculate.

It was my desire to perform this duty in person, for I consider it a matter of historical significance and of particular importance for the future of our university.

It has been my duty to collaborate with the university now for ten long years, and they have not always been easy years. First I was the delegate of the Grand Chancellor, Fr Ricceri, and then, in pursuance of the document of GC21 I have held the mandate of both Rector Major and Grand Chancellor. I have always found the university directors, the commissions and the various academic organisms competent and dedicated in their task of completing the complex and urgent matter of the Statutes. I wish to express my gratitude to them.

2. *Some recent history*

The various stages of revising the Statutes and drafting the Ordinances of the UPS are part of the wider process of the restructuring and updating of the University and the Opera-PAS. The present Statutes and Ordinances constitute not only the substantially final stage but also the most significant and unifying expression of the whole lengthy process of renewal.

It actually began before GC21. It was my duty to give a detailed report to GC21 on the restructuring of the PAS for the period 1972-1977. I referred then to the third stage, i.e., looking into the practical reorganisation of the University "as an organisation and cohesive whole". The task had presented many problems, and it was not until 1976 that the offices and roles of the members of the five Faculties were presented to the Grand Chancellor. On 10 January 1977 Fr Luigi Ricceri forwarded to the University Rector a letter assuring him that the Congregation was involved in the University affairs not aloofly from without but in its practical intramural organisation. He added that the lists of roles and responsibilities presented were compiled by each single Faculty, and that the voice of the University as a whole seemed to be lacking.

The result of Fr Ricceri's letter was a *pro memoria* by the three

members of the Superior Council who had been appointed to work out what could be achieved and establish the the working criteria therefor. Meantime from 10 June to 7 October the deans' commission discussed a steering plan for the restructuring of the University.

In November 1977 (before GC21) the Grand Chancellor was presented with a document that was the result of considerable work and effort.

Then came the capitular document of GC21 (1978), the long awaited apostolic constitution *Sapientia Christiana* (15 April 1979) and the *Norms to be applied* (29 April 1979); and the really technical and formal stage began. (It is of interest to note that Paul VI, John Paul I and John Paul II had all worked on the latter two documents). On 31 May 1979, as Rector Major and Grand Chancellor I asked the University Rector to appoint an *ad hoc* committee to study the technicalities for revising the Statutes and drafting the Ordinances; thus on 13 June 1979 the University appointed a technical committee and a coordinating committee.

Meantime in the plenary session of the Superior Council of the Congregation (June-July 1979) a study was made of the guidelines to be followed in accordance with *Sapientia Christiana* and the documents of SGC and GC21. Thus on 24 September 1979 I forwarded to the University Rector an important letter on the

restructuring and updating of the UPS, since it then seemed "the acceptable time" for a thorough "refounding".

On 2 May 1980 the new General Statutes were approved by the University College. In the same month the Faculty Colleges approved the respective Faculty Statutes; and on 7 July the University Council approved both General and Faculty Ordinances. Things were indeed moving towards a definite conclusion.

On 11 July the University Rector presented the text to the Grand Chancellor with the detailed voting of the competent organisms on each single article.

The Rector Major and Grand Chancellor then consulted his Superior Council members and a number of specialists; they examined the text of the Statutes and Ordinances and presented them for the approval of the Sacred Congregation for Catholic Education on 22 December 1980, with whom it remained for a whole year and a number of important points were discussed by the Grand Chancellor and the Sacred Congregation.

On 30 December Cardinal William Baum signed the decree of approval with six pages of observations.

The Grand Chancellor entrusted the revision of the text according to these observations to a committee who worked in close contact with him from 20 February to 28 August

1982. The University Rector, in the name of the Grand Chancellor, then presented the revised text to the Sacred Congregation for Catholic Education. On 27 October last the revised text was approved and permission given to have it printed.

The Decree of Promulgation was dated 8 December 1982, the Decree of Execution, 13 December 1982.

3. *The nature of our University in the new Statutes*

The Introduction to the Statutes gives a résumé of the development of our University from its beginnings and traces its gradual growth and improving qualifications.

The promulgation of the new Statutes and Ordinances certainly merits a place in this growth process: it ranks as a leap forward in excellence. The humble beginning made in Turin on 3 May 1940 was indeed a first decisive step. The ensuing growth of each of the Faculties or Institutes, scattered here and there, had shown a great vitality, but it had opened the door to the creation of watertight compartments — which was evidenced even after the unifying of all the Faculties here at the PAS. The directive of SGC that the PAS should become the Salesian Pontifical University (no. 702), and the formal status of an ecclesiastical university conferred by Pope Paul VI with his *motu proprio Magisterium Vitae* of

24 May 1973, gave the green light to a new and more determined stage of development with the definite requirements that accompany restructuring.

With the development of a fully-fledged university in view, we then set about drawing up ideals and practical objectives. I list them only briefly, for they now form part of the new Statutes.

3.1 There must be a *clear ecclesial awareness* in all the University institutions and academic initiatives. "As pointed out by *Sapientia Christiana*, the ecclesiastical faculties (which aim at the common good of the Church and hence are valuable for the whole ecclesial community) must be conscious of *their importance in the Church and participation in its ministry*." (Introd. IV) It should be stressed that since the UPS is an ecclesiastical university its existence and activities assume a very particular character. In his letter of January 1977 Fr Ricceri wrote, "Our University is not an end in itself: it aims to offer a specific service within the Church and the Congregation, and hence its field is essentially pastoral and pedagogical at all levels — its research and teaching, its publications and their diffusion must aim at genuinely Catholic animation" (no. 1.7).

This ecclesial aspect, with its specific salesian methods, is now

more clearly detailed in the General Statutes and the Statutes of each Faculty in accordance with the various disciplines concerned. (It is worth recalling that three of the five Faculties are geared per se to the strictly human sciences.)

3.2 There must be a *more unified structure in the University* so as to overcome exclusiveness of the individual Faculties or Institutes; a greater cohesion is required so as to avoid "a state within a state", a mini-university within the University itself; a more modern interdisciplinary syllabus is called for. GC21 says, "The principle of interdisciplinary and interdepartmental organisation should be made effective also on the structural and statutory level" (no. 360).

The new Statutes give assurance of achieving this objective: art. 2 says, "These different tasks (the specific objectives of the UPS) are all a part of the primary scope spoken of in par. 1 (the pastoral and pedagogical aspect); and they will be achieved in the unity and internal coherence of the University understood as a whole, wherein the Faculties, Departments, Institutes and Centres are coordinated not horizontally and more or less in separate sectors, but functionally and dynamically, and with due respect to the various levels of importance; and wherein research and teaching are interdisciplinary".

In this regard, chapter 1 of section VI on the arrangement of studies is particularly interesting (especially arts. 41-44).

3.3 *A clear and specific character must be in evidence.* We are committed to a genuine and distinctive modernisation of our University; an overall renewal that will ensure a specific character when compared with other ecclesiastical universities; a range of study courses in keeping with our humble resources, without any useless duplication. The Statutes deal with this by clearly defining the scientific role of each individual Faculty, choosing and limiting specialisations, and setting up a special *departmental structure* as a convergence point for the research and academic interests of the whole University.

The new Statutes above all give absolute primacy to the Catholic faith in the structure of the University. *Gaudium et Spes* proclaims that Christians should be "proud of the opportunity to carry out their earthly activity in such a way as to imbue human, professional, scientific and technical enterprises with religious values, under whose supreme direction all things are ordered to the glory of God" (GS 43).

Sapientia Christiana too speaks of the importance of this faith-synthesis: "Christian wisdom continually inspires the faithful of Christ to be

zealous in imbuing human affairs and activities with religious values so as to form a single vital synthesis; guided by these values all things combine for the glory of God and the integrated development of the human person, a development that includes both corporal and spiritual well-being" (Foreword I).

An ecclesiastical university of course must look to the sciences, but its interest extends further than pure science and makes every effort to achieve a wisdom that will influence its way of thinking, its criteria of judgement, its norms of activity — for it aims to be a creative centre of intelligence that will make its mark on human culture; in other words, it makes for practical participation in the ministry of the Church (which is evangelisation), especially in these days when the gap between Gospel and culture needs to be closed.

Our faith assures us that events in the history of man, indeed his very essence and existence, demonstrate clearly a deep and earnest desire to consolidate himself and all things in Christ.

— It is quite right then that our first Faculty should be Sacred Theology, which concentrates on the different facets of the Faith; and there must be cooperation and dialogue between this Faculty and all the others in their questing for wisdom.

The new Statutes are also concerned that this particular Faculty

should be characteristically salesian: art. 63 says, "In harmony with the mission of the Salesian Congregation the Faculty of Sacred Theology shall develop theological research and teaching with a special view to the evangelisation of the young, the working classes and the missions".

— It is very significant then that there has been a change in the order of our other Faculties.

The Educational Sciences have been placed second on the list of Faculties in the new Statutes. In my letter to the University Rector dated 24 September 1979 I mentioned how I had pointed out to the Sacred Congregation this "significant novelty in ecclesiastical universities, its particular influence on the meaning and *raison d'être* of our university, and its value for promoting dialogue between Gospel and culture through pedagogy which is so characteristically part of the salesian vocation" (3.3); in fact, as Fr Peter Ricaldone expressly laid down, the Faculty was chosen with the specific aim of elucidating and spreading Catholic pedagogy in general and Don Bosco's pedagogy in particular (P. Ricaldone: *Don Bosco Educatore*, vol. I, pp. 57-58; LDC 1952; cf. GC21, 354).

All this has been given importance and is written into art. 89. Paragraph 3.1 in particular, speaking of the Faculty of Educational Sciences, states that pedagogy inspired by the Christian vision of man and life must

be the Faculty's fundamental and unifying objective wherein the specific aims will converge and develop their distinctive character as outlined in the preceding paragraph.

This specific character demands in practice that the other Faculties give special attention to the pedagogical aspects; there must be continual dialogue and collaboration between this Faculty and the others; and, as Fr Luigi Ricceri said in his letter of 10 January 1977, "there must be constant promotion not simply of technical specialisations but research and teaching regarding education and its significance along the broad lines of our Christian faith and the demands of our salesian pedagogy" (no. 3.5).

— The new Statutes also give a specific character to the other Faculties. In particular it is ruled in regard to the Faculty of Philosophy that "in keeping with the aims of the UPS, philosophical formation should be characterised by a special interest in religious problems together with a humanistic and pedagogical sensitivity, so that besides the teaching of philosophy the ground may be prepared for dialogue with contemporary culture and suitable response to the needs of the world's young people" (art. 125.3).

Similar guidelines are given for the Faculty of Canon Law (art. 147, par. 2) and the Faculty of Christian and Classical Literature (art. 164, par. 2).

— Thus it is that every Faculty is closely bonded to the specific character of the whole University clearly expressed in its all-embracing aim: "The characteristic aim of the UPS is to apply itself particularly to the study and solution of matters regarding education and pastoral action, especially among the young and the working classes, according to the spirit of St John Bosco" (art. 2, par. 1).

4. *Certain demands to be met*

The new Statutes and Ordinances are not for decorating the shelves of libraries: they contain practical norms for living. I wish to point out some of their demands that I consider important and that may well call for a change in mental outlook.

4.1 *The functioning of the collegial bodies according to their specific tasks.*

The first observation made to us by the Sacred Congregation for Catholic Education was that "the smooth running of the academic life could be hindered by the many bodies within the University and its Faculties. The possibility of abolishing some should be considered". The new Statutes therefore abolished the following bodies:

— the *University College*, whose functions have been assumed by the University Council (art. 12, par. 1.1);

— the *Faculty College*, whose functions have been taken over by the Professorial College (art. 20, par. 1) and the Faculty Council (art. 18, par. 1.3).

However, it should be stressed that the approved bodies must be taken seriously, for they are the vehicle for the communion and participation of all in co-responsibility within the University. The collegial bodies must function so as to develop the co-responsibility of the members and also the harmonious relations between the bodies themselves and what makes for the common good of the whole University and its academic life.

4.2 *The importance of the person in authority.*

Sapientia Christiana had clearly stressed the importance of the personal authority of the University Rector, the Deans and the major officers: "The persons in authority must be invested with all the necessary powers their offices require for effective implementation". This applies in the first place to the University Rector, who has the task of directing the entire University and suitably promoting unity, collaboration and progress (v. art. 19, par. 1 & 2).

I must admit that the norms worked out by the UPS in this regard seemed to me (and others too) not

only sufficient but quite adequate and well balanced. However, the Sacred Congregation wished it to be expressed more forcibly.

Perhaps in this matter some will need to change their ideas somewhat. Those with responsibilities must have the complete support of all as they exercise their personal authority according to the Statutes. Naturally they must also have the clearest ideas of their duty to be of service to others; furthermore, when such officers are elected or appointed, these requirements must be borne in mind.

4.3 *The role of the professors.*

The Statutes say they are accepted "a titolo definitivo" (on a permanent basis); and they have a full-time commitment to the UPS (art. 28, par. 4.2). From now on they will *by right* form part of the Faculty Council (art. 17, par. 1). Hence they must not only play a considerable part in animation and development (v. art. 22, par. 2.1), but also participate in the governing process of the Faculty.

A professor is neither an autocrat nor a hibernator: he must be competent and responsible. There is urgent need of genuine and well-qualified masters in every Faculty.

The professors should be to a certain extent the soul of our University.

4.4 *The teaching body.*

Besides the professors there are all the other lecturers, and also the visiting and assistant lecturers. All together they constitute the beating heart of the University, each according to his own competency, degree, responsibility and the chair he occupies or aspires to. It is the teaching body that is the very soul of the University.

Of course there are also the undergraduates and their various syllabuses that make an impact; and the other co-workers too. However, the focal point of the University is the teaching body, the professors, researchers, the specialists; it is they who make it possible for the University to progress according to its own specific nature and academic growth. They must dedicate themselves to Research (with a capital R!), and not merely to the collation of facts, or translation, or simple compilation — though these too are useful and at times necessary. One may be able in this matter to deceive colleagues in other disciplines, and perhaps even certain colleagues in one's own discipline, but one cannot deceive oneself.

Together with scientific competence there should be a corresponding growth in the clear witness of that sincere religious consecration that should be the mark of true disciples of Don Bosco; and thus the

University will become a genuine expression of the salesian mission, and the scientific dedication of each will be bonded with the assiduous labours of his consecrated life.

With this in mind the Statutes state that "the lecturers of the UPS are professed members of the Salesian Society of St John Bosco" (art. 30, par. 2) and that their "authorisation to lecture, and (in the cases dealt with in art. 27, par. 1 of *Sapientia Christiana*) their canonical mission" are received from the Rector Major, who is the Grand Chancellor (v. art. 6, par. 2).

If this fundamental attitude is not cultivated and developed, there is grave risk of not only failing to establish the specific character of our University but even of depriving it of its ecclesial significance, at least in certain disciplines.

4.5 *The various functionaries.*

Were are not dealing with corporals or sergeant-majors but with people who have public responsibilities and are official representatives of the University in definite sectors. They are confreres charged with exacting administrative and technical duties in the conduct of the University. The Statutes say, "The major officers of the UPS are the Secretary General, the Library Prefect, the Bursar and the Delegate who administers the LAS" (art. 37, par. 2). "The minor

officers of the UPS are all others who according to their specific competence collaborate with those mentioned in the previous paragraph" (art. 37, par. 3).

All functionaries, and auxiliary personnel (particularly when confreres) should enjoy the respect and collaboration of others. The University cannot function without the practical contributions and the laborious daily work of secretaries and those who see to the cataloguing, printing, surveillance, etc.

These people should feel religiously responsible for the whole University through the faithful and intelligent discharge of their specific tasks. The Ordinances have this to say: "The functionaries are an effective part of the personnel of the UPS; they are therefore co-responsible, according to their respective competencies, for the organisation and smooth running of the whole University" (Ord. 67, par. 2).

4.6 *The students.*

In the final analysis, it is primarily for the students that the Salesian Society of St John Bosco has founded and conducts this University. The Statutes say, in fact, that the Congregation must be vigilant and diligent in ensuring that both teaching staff and students effectively pursue the aims of the University (art. 4, par. 1).

Art. 32 says that students enrolling at the UPS "accept its syllabuses with their specific character according to the ends and qualifications proper to the University" (art. 32, par. 1). The Statutes add, however, that the students "have the right to find in the University, within its general organisation and objective possibilities, the various means and aids to develop and realise the study and work courses best befitting their cultural and professional exigencies" (art. 34, par. 1). This is certainly a basic requirement for all.

5. *The binding nature of the norms*

As has been said, the new Statutes and Ordinances are the fruit of a long and complex work of mature renewal; they derive from the daily living situations and demands to be found in the complex structure of a University.

It is true that the Sacred Congregation for Catholic Education gives its ratification and approval *ad experimentum* for three years only; but it also demands that all responsible see that the Statutes and Ordinances are *faithfully put into effect*; and it expresses its sincere desire that the faithful fulfilment of the Statutes will *add to the strength and efficacy of the University*.

The three years *ad experimentum* should be spent in carrying out the Statutes in a practical manner; and

indeed it is this proper practice that will help in their ultimate reviewal and perfecting. Such a duty is demanded by your genuine loyalty to the university and your religious consecration.

Once again I call on your responsibility as salesians. Only in harmony with our specific mission will we be able to carry out the spirit and not merely the letter of the Statutes and Ordinances.

I remind you again of what has been said on other occasions regarding our professionalism and collaboration, our style of service and serenity, our research and assiduous study, our brotherliness and teaching competence, our preventive system and our motto *Work and Temperance* — in a word, our salesian conscience.

Addressing myself to salesians I can say that these documents have a real link with our Constitutions; they are in a sense an extension of our Regulations; and furthermore it is of interest to note that whereas our Regulations have the approval of a General Chapter but not the specific approval of the Holy See, the University Statutes on the other hand do have this latter specific approval.

6. *Recognition by the Congregation*

In the name of my Superior Council colleagues and indeed of all the Congregation, I heartily congratulate you on the goal you have

achieved. Our "joint visit" in June 1982 certainly revealed the vast amount of work you did to fulfil the directives of GC21 and those of the Rector Major and his Council for the renewal of the UPS. This gives cause for great satisfaction for the whole Congregation now on the eve of GC22.

Our University is greatly appreciated beyond Rome and outside the Congregation, as the Sacred Congregation for Catholic Education has explicitly affirmed.

In the field of our distinctive ethos there have been great achievements: a serious scientific approach, a stream of writings of high quality, a growing number of students, up to date and relevant academic initiatives, and collaboration at high level in the life of the Church; all these things (if indeed the need were such) are an encouragement to burst the bonds of cultural parochialism and better attain the ecclesial, international and creative character proper to our mission.

Our Congregation has viewed with pleasure how the UPS has followed out the various directives of the General Chapters; it has an increased confidence in its University; and it has noted too that most of its study centres throughout the world have affiliated themselves to the UPS. These latter institutes are a projection of the UPS and its growth and expansion.

The increased confidence and esteem from all quarters deepen our sense of gratitude as we recall the dedication and sacrifices of all who have laboured and are labouring here. It is my pleasing duty to stress this recognition in the name of the Congregation; it will be an encouragement for the future.

7. A leap forward

I conclude now by reminding you that ten years ago on 24 August 1972 I wrote an open letter to the then Grand Chancellor Fr Luigi Ricceri regarding the University renewal plan left us by the SGC and already in progress; I also added the findings of the post-capitular commission. Many of you will remember those times well — many things were not clear and the PAS had many difficulties. I quote from that lengthy letter: "We have heard so much criticism of the PAS, even suggestions for its suppression. I am not exaggerating when I quote one of the critics as saying, 'In these days of decentralisation would it not be better for the Congregation to cease maintaining an international athenaeum? What use does it serve at world level?'". I then went on to say, "If it were to be proved that the directives of SGC are impossible to fulfil, we could well agree with that criticism. But I have given much thought to this matter and I am

convinced that the objection is superficial. The question should rather be asked, 'Should the Congregation cease to perform within the Church a specific service belonging to its salesian mission and particularly urgent at university level? Does it make sense to invoke the principle of decentralisation?' The reply is clear to me: a hundred years from its founding, it would be a a damaging error for the Congregation to take such a retrograde step. What is necessary is to do our utmost to renew the PAS; fidelity to our mission demands such a step.

"A vital university centre, characteristically salesian and solidly supporting Vatican II directives is one of the most efficacious means, in these days of decentralisation, for the renewal of the Salesian Family and for the renewed presence of the Church herself among the young. The task of rethinking what the PAS ought to be is certainly one of the most important tasks we have to tackle" (E. Viganò, 24 Aug. 1972).

After ten years of intense study, discussion, work and collaboration the renewed Statutes and Ordinances constitute the substantial achievement in the "refounding" of the University — which denotes in turn a significant conciliar renewal within the Congregation itself. Many of you have played a part in the weaving of this pattern, some in an open, some in a hidden manner. All of you are active

sharers in this leap forward that needs our salesian understanding and support, our vigorous updating, our constancy, our competence. I exhort you to have clear ideas and a serious commitment regarding your responsibilities, and to have faith in a future that will involve much work but will be full of promise.

May Don Bosco intercede for us and help us.

Father EGIDIO VIGANÒ,
Rector Major

5.5 Brotherly Solidarity (42nd report)

a) PROVINCES THAT HAVE CONTRIBUTED

NORTH AMERICA

	Italian lire
USA: San Francisco province	8,500.000

ASIA

India: Dimapur	1,000.000
India: Gauhati	1,600.000

EUROPE

Belgium North	7,833.750
Germany: Cologne	3,420.000
Middle East: Alexandria, Egypt	700.000

b) DISTRIBUTION OF MONIES RECEIVED LATIN AMERICA

Argentina - Buenos Aires: for two courses of ongoing formation	1,250.000
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Argentina - Bahía Blanca: ongoing formation course	625.000	India - Bangalore: for ongoing formation course	625.000
Argentina - La Plata: ongoing formation course	625.000	India - Calcutta, Azimganj: for boarding school	1,000.000
Argentina - Rosario: ongoing formation course	625.000	India - Calcutta (Burma, Anisakan): for house of formation	1,428.000
Bolivia - Santa Cruz: for Marian sanctuary	2,000.000	India - Dimapur, Senapati: roofing of three chapels in Nagaland	2,000.000
Brazil - Campo Grande: for Paul VI social centre	1,000.000	India - Dimapur: for ongoing formation course	625.000
Brazil - Campo Grande: for ongoing formation course	625.000	India - Gauhati, Namdong: reconstruction of burnt building	1,000,000
Brazil - Sao Paulo: for ongoing formation course	625.000	EUROPE	
Brazil - Porto Alegre: for two courses of ongoing formation	1,250.000	Jugoslavia - Zagreb: for ongoing formation course	625.000
Central America - San Salvador: for ongoing formation course	625.000	Italy - Subalpine: for SAF for mission films campaign	1,000.000
Chile - Santiago: for ongoing formation course	1,000.000	Poland - Wroclaw: for ongoing formation course	625.000
Colombia - Bogotá: for ongoing formation course	625.000	Spain - Valencia: for flood victims	3,000.000
Mexico: for native sisters' vocation fund	722.500	Spain - Madrid: for a missionary	67.000
Paraguay - Asunción: for ongoing formation course	625.000	5.6 Letter of Father Roger Pilla re the ceding of his mandate	
Peru - Lima: for ongoing formation course	625.000	<i>Rome, Feast of Mary Immaculate 1982</i>	
Peru - Lima: for scholarship	900.000	<i>Dear Father Viganò,</i>	
Uruguay - Montevideo: for ongoing formation course	625.000	The request I put to you in this letter will be no surprise to you, since both you and your Council members have for quite some time been aware of the burden of the	
ASIA			
Philippines - Paranaque: for ongoing formation course	625.000		

petition I now put to you officially.

You know that before coming to a decision on this matter I have prayed and thought at great length, and I have sought the advice of trustworthy and competent persons; and my decision is prompted by my personal experience in carrying out my work as Eonomer General especially in the last two years.

Thus on this feast of Mary Immaculate I put to you my request to be relieved of the office of eonomer general, for it is becoming continually more burdensome on account of my indifferent health and advancing years. Motivated by love for the Congregation and Don Bosco I have done my humble best to carry out all the duties of my office; but I have noted with profound sadness that I cannot go ahead in my present condition for the reasons that follow.

My mandate as Eonomer General demands new and ever increasing activities within the Congregation and without, and these call for a regularity, timeliness and exactitude that are now beyond my failing forces; and I do not wish to hamper the smooth running of the department. After so many years in this complex office I can no longer summon up the necessary strength to meet its requirements in an adequate manner.

I did think of trying to carry on till the next General Chapter; but considering the practical problems of every day I have had to come to the

sad conclusion that I would not have the health or strength to carry the burden for a further period of more than a year.

I know you will understand my problem, and I thank you and the members of the Superior Council for the affection and esteem you have always shown me — well beyond my humble deserts.

I wish to express my gratitude too to all my brother salesians, especially those in the various provinces who have had working relations with me; and I include also my co-workers, direct and indirect, in the Generalate.

I have always experienced the help and protection of the good Lord and Our Lady Help of Christians; I ask of them to grant that I may still be able to be of some service to the Congregation in accordance with God's holy will.

With sincerest respect,

Devotedly yours in the Lord,
Father ROGER PILLA.

5.7 Letter of Father Egidio Viganò to the provincials

Holy Land
Christmas 1982

Dear Father Provincial,

I write this letter to you from Bethlehem. It is Christmas. *Adeste fideles!*

I am told it is the first time a Rector Major has celebrated the

mystery of the birth of our Saviour in His own native land.

It is a thrilling experience to be in the village of the just man Joseph, Mary's quiet and self-sacrificing spouse.

Together with him we are reminded of Mary our Mother and we ponder with awe her wonderful *Magnificat*.

We feel too the great challenge of God's love for us, climaxed as it was in the birth of the True Man.

At Bethlehem we contemplate the cradle of hope. Here the warmth of a humble family has regaled the centuries with the victory of virtue and given meaning to man's history.

As I kneel in worship I feel vividly aware of the presence of all my confreres and the whole Salesian Family.

I pray confidently for the following intentions:

- the light and strength of faith for all animators, formation communities and the UPS;

- a greater pedagogical and pastoral initiative in our predilection for the young, our vocation apostolate, our Project Africa; and

- a deep co-responsibility, in company with our Founder, with the members of GC22.

I wish you and your dear ones something of Mary's joy in the poor, who bear the mark of work and temperance, and are called to grow in magnanimity, wisdom and grace.

The members of this fine province send you their greetings; they have enormous difficulties and need our solidarity and brotherly collaboration. Do not forget them.

A happy New Year to all.

Father EGIDIO VIGANÒ

5.8 News from the missions

1. Reinforcements in 1982

The 112th missionary expedition of 1982 numbered 85 confreres, which is an exceptionally large number for these times. In fact the last expedition to have so many was eighteen years ago, when in 1965 there were 96 new missionaries. 1982 is also a record year for African reinforcements: 64 in all; this makes the *Project Africa* grand total 195. Of the 85 confreres who went to Africa in 1982, 56 were priests, 16 brothers and 12 clerics.

The 1982 missionaries hailed from 19 countries in 4 continents. *Europe* gave 64 missionaries: Italy 23, Spain 13, Poland 12, Czechoslovakia 4, Belgium 3, Germany 3, France 2, Portugal 2, Ireland 1 and Yugoslavia 1. *The Americas* sent 9 confreres from 6 nations: Argentina 3, Brazil 2, and one each from Chile, Colombia, Uruguay and the United States. *Asia* farewelled 11 confreres: India 8 and the Philippines 3.

Africa sent a Rwandan confrere to Cameroun.

The destinations of the missionaries were as follows: *Africa*: Zambia 12, Central Africa 9, Nigeria 6, Angola 5, Ethiopia 5, Tanzania 5, Cameroun 5, Kenya 4, Ivory Coast 3, Senegal 3, Togo 3, Equatorial Guinea 1, Morocco 1, Sudan 1, Swaziland 1. *South America*: Bolivia 3, Colombia 2, Ecuador 2, and one each to Argentina, Brazil, Mexico, Paraguay and Uruguay. *Asia*: Papua New Guinea 3, Macau 2, Timor 2, and one each to Korea and the Philippines.

2. *Project Africa*

The only news from Africa is that the missionaries due for Cameroun, Ethiopia, Nigeria and Zambia are doing language courses before beginning direct missionary work.

In Meheba, Zambia, two of the Polish confreres are working in a refugee camp where the language is Portuguese.

We present readers with a bird's-eye view of missionary reinforcements since GC21 — with apologies if we have missed any.

1978: 48 confreres left for the missions, 17 of whom went to Africa.

1979: 36 total (18 to Africa).

1980: 79 total (51 to Africa).

1981: 67 total (45 to Africa).

1982: 85 total (64 to Africa).

Altogether in these years, then, 315 confreres have been farewelled for the missions, 195 of whom went to Africa.

From 15 to 22 May there will be a meeting in Rome between representatives of the missions and the provinces directly involved in *Project Africa*. Below are the letters sent to provincials and missionary confreres.

July 24, 1982

a) *Dear Father Provincial,*

Next May (15th - 22nd) a meeting will be held at the Generalate under the auspices of the Rector Major, during which we shall focus our attention on *Project Africa*. About 25 of our confreres actively engaged in the project will be invited to take part; and also a certain number of Provincials.

To each confrere in Africa I am sending a letter announcing the meeting, together with a questionnaire that will help each member of the community to contribute in the preparation of a report we request the community to make. We expect the report to reflect the experience of the missionary community; we hope to draw from it topics and problems that could be discussed in the meeting in May.

I leave it to you to decide which one of the missionaries should come here in May. He may be asked to

present the report to the assembly. The Mission Department will refund his travelling expenses. Please let me know not later than January 31st the name of the *missionary chosen* to represent your African community at the meeting in Rome.

I am sure that you will accompany with your prayers the preparation of this seminar which we deem to be of considerable importance for the growth of our presence in Africa. Please see that your community or communities in Africa cooperate fully in preparing the report and in providing some photographic and other material that will illustrate the excellent work they are doing for the greater glory of God, for the good of our African brothers and in fulfilment of the missionary zeal of our father Don Bosco.

Yours fraternally in Christ,

FR BERNARD TOHILL,
Councillor for the Missions.

Rome: July 24, 1982

b) *Dear Salesian Missionary in Africa,*

The Lord blessed us in a special way when he inspired the Congregation to take up *Project Africa*. If anyone needs proof of this statement he need only reflect on what it means in this day and age for a Congregation to send to Africa,

within the brief period of 4-5 years, about 200 confreres and to found more than 35 new communities there.

Now the forthcoming General Chapter will want to know how this project is progressing. Also the members of the Superior Council would like these missionaries to share their experiences with them. Hence the Rector Major wishes to have a meeting of representatives of the new African foundations here at the Generalate.

This meeting will have a threefold purpose:

a) to obtain factual information so as to be able to present an up-to-date report to the General Chapter;

b) to critically evaluate present situations and consider future possibilities;

c) to examine closely the significance of our presence in Africa and study further the missionary criteria on which it is based.

In other words, we want to *inform* the Congregation, *evaluate* what has been done thus far, *animate* the missionaries and the provinces involved and consider whatever *changes* seem advisable as part of the *planning* for the coming years.

This meeting will take place here in Rome, at the Generalate, May 15-22, 1983. We are asking the collaboration of all the "new" missionaries so that the meeting may be

successful and the experiences that will be presented and discussed may truly be of help in planning for the future.

We ask that each confrere cooperate in compiling a brief *community* report which will give an idea of that particular group's experience in Africa.

With this letter you will find a questionnaire which is intended to help in the compilation of the report.

We would request that the community send its report to the Mission Department not later than *January 31, 1983*. The report may be written in either Italian, English, Spanish, Portuguese, or French.

No one should be taken aback by the word "Report". We are not expecting anything complicated. What we would like is a simple but complete, clear, practical and fairly brief account.

Though each community is expected to furnish a report, any individual confrere who so desires may send in his personal contribution separately to the Mission Department.

Upon receiving these reports the Mission Department will examine them and make a selection of topics and problems to be dealt with at the meeting in May 1983. At least one confrere from each of the 15 new countries involved in *Project Africa* will attend this meeting, along with some representatives of the communities which have a longer history

in that continent. Some superiors representing provinces or provincial conferences which have commitments in Africa will also be invited.

The reports mentioned above will be presented during the meeting for the benefit of all those present.

My dear confreres, I thank you in advance for your collaboration and I ask that you pray for the success of this meeting on the Congregation's new African commitment to which you are so generously contributing.

Cordially yours in Christ,

Fr BERNARD TOHILL,
Councillor for the Missions.

4. To round off this three-monthly report we draw attention to a letter of Bishop Luigi Versiglia written to Fr Barberis and quoted by Fr Guido Bosio in his book *Martyrs in China* (p. 20). Bishop Versiglia was a cleric at the time of writing the letter. (The letter is printed on p. 40 of these *Acts*.) All missionaries will be pleased to read it, especially those in Africa. It will also stir up the missionary zeal of salesians not on the missions.

5.9 Salesian Family and the media

1. *Commission re the Salesian Family.*

This commission was set up as a result of the joint visit of the Supe-

rior Council to the UPS Opera-PAS; it is composed of representatives of the Delegation, of the University and of the various groups of the Salesian Family, and its scope is to study the best way to welcome, assist and augment the numbers of lay members of the Salesian Family who come to Rome to do courses in pedagogy and spirituality at our University. The commission held its first meeting on 8 November 1982.

2. *Past Pupils' World Governing Council.*

An important meeting was held on 27 November to plan the forthcoming Congress (26 September - 1 October 1983). It will comprise national presidents and delegates and will be held at the Rome Salesianum; it will include an address by the Rector Major.

3. *Meeting of rectors of salesian houses in Italy.*

This meeting was planned by the Italian Provincial Conference (CISI); it was held in December 1982 at the Rome Salesianum and rectors were divided into three groups, each group attending for a week; its scope was to study the contents of the *Rectors' Manual*. The Salesian Family Department was responsible for the aspects relating to the Salesian Family and the media.

4. *Committee for Salesian Information.*

This consultative body belongs to the Secretariate for the Media and deals with topics of interest to the Salesian Family as a unit or in its various groups; the findings are then offered to the *Salesian Bulletin* or *ANS* or the various groups, the groups having their representatives on the actual committee. Fr Mark Bongioanni is the coordinator of the committee and Mr Thomas Natale its secretary. Other members are Fr Raineri, Fr Segneri and the Secretariate members; Srs Michelina Secco and Giuliana Accornero; Miss Dora Pandolfi DBV; Mr Di Tomaso and Fr Cogliandro (Cooperators); Fr C. Borgetti and Mr Nicola Ciancio (Past Pupils); Fr S. Stagnoli (national delegate for the media), and a number of consultants for particular occasions and themes.

So far the committee has met twice (November and January), and topics chosen were the Rector Major's *Strenna 83*, the *Year of the media*, the 50th anniversary of Don Bosco's canonisation, the 2nd Assembly of the DBVs, the Past Pupils' Congress, and GC22.

5. *The provincial delegates of the Cooperators of Northern Europe* met at the Generalate on 22 and 23 January 1983 to discuss guidelines for the animation of the Cooperators (especially the Young Cooperators)

in the respective provinces. The convention was attended by the regional councillor (Fr Roger Van-severen), the Rector Major's delegate for Poland (Fr Augustyn Dziedziel) and the councillor for the Salesian Family (Fr Giovanni Raineri). The organisation and direction was in the hands of Fr M. Cogliandro, Central Delegate for Cooperators; others present were delegates from Poland, Croatia, Austria, Munich, Lyons, Paris and Belgium North.

6. *The 10th Spirituality Week of the Salesian Family* took place at the Rome Salesianum from 23 to 29 January 1983. Its theme was *Spiritual Direction* in the Salesian Family and it was organised especially for animators and members of the various groups. Some 200 persons attended from all parts of the world, and included SDBs, FMAs, VDBs, Cooperators, Past Pupils, Salesian Oblates of the Sacred Hearts, Charity Sisters of Miyazaki, and Sisters of the Holy Family. The theme was drawn from the Rector Major's *Strenna 83*.

Fr C. Colli, Fr M. Posada and Fr P. Liberatore gave the broad historical lines of spiritual direction within the Salesian Family; Frs Jacques Schepens and L. Cian spoke on content and method; Fr G. Gatti, Fr B. Listello and Sr M. Giudici discussed particular aspects; Fr Jozef Strus examined spiritual direction and the sacrament of reconciliation,

and Fr P. Brocardo the salesian "colloquy". This latter subject was also examined by Fr R. Cautero, Sr M. Secco, Miss G. Martinelli DBV, and a married couple Fernanda and Lanfranco Masotti (representing Past Pupils and Cooperators). The last speaker was Fr J. Aubry, who examined the special qualities of the spiritual director himself.

Fr Egidio Viganò addressed the seminar on the salient characteristics of salesian spiritual direction with reference to its personal and community aspect in the Church and in the Salesian Family.

The conclusions of the seminar were finally voted on and it is to be hoped the records of the week's study will be printed promptly, for they should be of great help in implementing *Strenna 83* proposed by the Rector Major.

7. *International Commission of Salesian Publishers.*

This commission was established after the Caracas meeting in 1980 and has the approval of the Superior Council. Its scope is to form cadres of editors, encourage collaboration among them throughout the world, set up an organ of information for salesian publishers, and give technical, juridical and financial advice.

Present at the meeting on 14-15 February 1983 were Fr G. Raineri, Fr E. Segneri, Fr F. Meotto (SEI),

Fr C. Garulo (Barcelona), Fr R. Manas (Buenos Aires) and Fr R. Mendes de Oliveira (Sao Paulo).

An assessment was made of achievements to date (especially since the last symposium when it was decided to publish the findings together with information on salesian publishing houses); it was resolved to give emphasis to the 50th anniversary of the canonisation of Don Bosco; to continue the traditional symposium of salesian publishers; to consider a meeting of Asian publishers and to put them in the picture regarding the work being done at Turin and Barcelona. This latter meeting was projected for late June with venue and content yet to be decided. It was planned also to organise another meeting for North and South America towards the end of the year in Mexico City to discuss matters of direction, finance and new technology. For participants in far away countries the idea was mooted for subsidising and sharing the expenses among all participants.

Commission matters will be publicised by the forwarding of a *Salesian Publishers Information Bulletin* — which will also carry ideas that the Congregation and Salesian Family consider useful for salesian publishing establishments. Finally discussion centred round restructuring the Commission so as to achieve a wider representation and more efficiency.

8. *Guidelines for Salesian Publishers.*

(Address of Fr G. Raineri at Barcelona, Spain, 7 October 1982).

It seems to me that after the matters raised last year (published in the ASC and also published by SEI) and especially after the Rector Major's letter in ASC no. 302, there is no need for this address to be a lengthy one. But perhaps it is well to emphasise certain concepts and guidelines that fit in with the theme of this convention, even though they do not all have the same importance or urgency; taken all together they may be action-pointers for the immediate future and a confirmation of the conclusions of this convention.

Within the Congregation and the Salesian Family there is an *increasing interest in publishing activities*. The initial spur for this could be attributed to GC19, which echoed Vatican II's *Inter mirifica* and the general enthusiasm throughout the Congregation; Fr Luigi Ricceri too did much to encourage the movement. Then SGC gave a further fillip by noting that despite Don Bosco's work and fairly clear plans (v. Ep. IV, 19 March 1885), we still had no firm and well organised strategy in this field of the apostolate (SGC 451).

Among our various media activities, our *publishing works are being examined and assessed in a special way*.

There was a time when many said the printed word would decline or even disappear in the face of the other media that seemed so much more efficient and easier to use. But the printed word is holding its own and complements the other media, combining to form a united force. This is exactly our personal experience with our own various enterprises. In fact one could say that the other media have helped the printed word towards a clearer vision of its particular functions, its own area of diffusion, and its own clientele (v. GC19, GC20, GC21). When treating of all the media, the printed word is always accorded its due importance.

The resurgence of publishing is part and parcel of the renewal and updating of our vocation and mission. When we refer to Don Bosco and our salesian traditions we must not think we are just being loyal to his efforts. This would not reflect his concept of the salesian mission to the young and the working classes, as is made clear by many of his statements — for instance when he says that the printed word “is one of the principal aims of our Congregation”.

Our increased enthusiasm in this matter is part of the conciliar renewal of our salesian vocation, and this is pointed out by the directives of GC19, GC20 and GC21, the new Constitutions and Regulations, and the Rector Major's letter on the

media (ASC 302). It is all a part of that typical *fidelity* that is at the heart of renewal within the Church and all ecclesial institutions:

— *fidelity to the Gospel*, which means that we make use of any new means offering, in order to further the message of salvation that Jesus, the Communicator par excellence, began with his incarnation and later continued by enlisting other communicators to go forth to all parts of the world;

— *fidelity to Don Bosco*, who saw such means as having a privileged place in his mission; he made use of them and bequeathed them to his disciples: they were to develop his humble beginnings so courageously undertaken as to be a source of wonderment to his contemporaries;

— *fidelity to the Church*, who has backed the theology and apostolate of the media and has set up bodies to coordinate and promote such activities; and who has appealed in a special way to religious and their spiritual families, reminding us salesians of this typical activity of our Founder;

— *fidelity to our times*, as Don Bosco was faithful to his. The young and the working classes, he saw, were most easily manipulated by the media and he reacted in a positive way: instead of lamenting the evils of the press he did all he could to make it a vehicle for good. The

media today have a far greater influence than then in the field of education, the apostolate and cultural promotion (v. GC19, p. 172).

Our fidelity to Don Bosco, our salesian mission and our charges all point the way to the particular area of the printed word we should concentrate on: i.e., not only our immediate charges, but *all* young and *all* members of the working classes; in fact *the printed word actually widens the field of the salesian apostolate.*

None of the documents from GC19 onwards limits the salesian press apostolate to catechesis, youth work, educational or devotional or religious books; nor do they speak of a publishing establishment to promote our activities exclusively. Don Bosco's circular of 19 March 1885 speaks of such areas, and these appear in our recent documents with clear directives. GC19 had already spoken of the need of publishing and spreading "text books, literature, science, history and general culture which are nowadays so much in demand among ordinary people; bearing in mind the various *series* published by Don Bosco, we too should produce suitable series on similar lines" (GC19, p. 174).

"Salesian activity in the publishing field is now concentrated on:

— publications which sustain and promote our apostolate, (such as the *Salesian Bulletin* and other publications which support various worthwhile initiatives;

— periodicals that develop and spread a Christian point of view;

— text books that seek to imbue the scholastic and intellectual world with the Gospel message." (SGC, 451)

At this point I would make the following remarks:

1. It is not in accordance with Don Bosco's thinking and salesian tradition to neglect the vast cultural field that comes under the heading of *varia* and is a key element in influencing today's culture.

2. It is not in accordance with Don Bosco's thinking to engage in activities that exclusively support our existing salesian works; the printed word must cover much wider areas.

3. If personnel, means or markets are lacking, plans should be made to solve the problem so as to open the way to the complete realisation of Don Bosco's commitment to the printed word.

Despite the occasional problems Don Bosco had to face, *his publishing activities were always in line with the Church* (both Pope and the Bishops) even when he suffered thereby. This is one of the great guiding principles of the Congregation in its "press renewal".

This was relatively easy for Don Bosco, since in those days there was practically no pluralism within the Church as exists today in certain

matters. Today we need to be more discerning and ready to solve many doubts by previous and subsequent discussion. We also need to be au fait with the many Church initiatives and organisations of our times.

Our documents call for these lines of action:

- liaison with the Church's promotional and directive bodies;

- collaboration in common enterprises with other publishers;

- respect for directives and norms;

- the offering of our services to the universal and local Church and loyalty to their requests (v. GC19, p. 173; SGC 446-449).

Don Bosco sought out talented confreres and trained them as writers and publishers; and one of the most urgent demands of our renewal is exactly this. Training should begin on how to "read" the media, and then specialised personnel should be trained for instructing, promoting, producing and diffusing,

The last three General Chapters insist on the all-importance of scouting round for gifted confreres, training them and using their talents not only among salesians but also among the members of the Salesian Family and the laity in general. GC19 (pp. 171, 173), SGC (454-5) and GC21 (151) all propound the relevant principles, and these have been

translated into practical directives in our *Regulations* and our *Ratio*, appealing to the responsibility of provincials and formation communities (GC21 429, 430).

Another guiding principle for this apostolate is the involvement of the laity, especially members of the Salesian Family.

We know how Don Bosco involved his coadjutors and how our present Rector Major stresses their special suitability for this kind of apostolate (v. ASC 302, p. 11). Don Bosco also involved his Cooperators (*Renovationis Causam* IV 3), and organised them to effect a most efficient system of distribution. From GC19 onwards these matters have been constantly emphasised. It is also interesting to note that in recent years the task of renewal in the Salesian Family and the media has always been given to the same department at headquarters (v. GC19, p. 24) despite the many modifications in that department. Fr Viganò sees this project as a realisation of Don Bosco's concept to spread his mission further afield by creating a vast movement of persons (the Salesian Family) to extend the apostolate of the press (ASC 302, p. 31). As GC19 relevantly remarks, the spreading of good literature involves "Cooperators, Past Pupils, teachers, DBVs, FMAs — all the forces we can muster" (GC19, p. 172). Many documents of the

Chapter emphasise that the laity are specifically involved in the cultural field, and thus in the media. Our Rector Major thinks the same (ASC no. 302, pp. 22-23; ASC no. 304, pp. 30, 40).

Experience and tradition demand suitable personnel and structures for efficient diffusion.

In his famous circular of 19 March 1885 Don Bosco states his thoughts very clearly on this matter; and his practical implementation is even more convincing. He sought to mobilise the members of his Salesian Family particularly in the matter of diffusion, seeing this as an apostolate open to all and a way to achieve distribution over a vast area on a truly impressive scale. He made use too of "correspondents' associations"; he set up bookshops wherever possible; he founded publishing houses (even outside Italy). Salesian distribution still follows Don Bosco's plan, and GC19 sees these "propagandists and distributors" as best chosen from the ranks of the Salesian Family. The recent General Chapters mention other ways too for enlarging distribution: book series suitable for the various levels of our clientele, library clubs, reading circles, attractive printing and low prices to suit the pocket of our particular clientele. Distribution is a highly developed technique today, and Don Bosco would be among the first to exploit

it to the utmost; he would certainly make use of all the avenues that are open to his Salesian Family today.

Don Bosco made every effort to forge international links with his publishing activities and we should imitate his initiative in this regard.

We have experienced many difficulties in this matter because of the great variations in culture, and the desire to respect their distinctive values and characteristics. Today the various nations are beginning to unite; but we still need much dialogue to build up that mutual respect and communion that is so important for Christians. We need to look to Don Bosco's way of handling these problems, and be guided by the Church's directives. One of the results of such a union is a rewarding complementarity; links between similar cultures and also with divergent cultures where there are salesian publishing houses can also help to improve the technical and cultural level in developing countries. We would then see a surer and wider exchange of information and a greater esteem for the salesian press in the eyes of Catholic publishers and publishers in general. We must implement the clear directives of our recent General Chapters (GC19, p. 172; SGC 461, GC21 152). Something has been done in the way of meetings, the setting up of the technical commission and the *Don*

Bosco International; but much more has to be achieved.

The media (and hence the printed word) must be accepted as a genuine salesian activity, as is obvious from the thought and practice of Don Bosco, our salesian tradition, the Constitutions, Regulations, the directives of the recent General Chapters, and the letter of the Rector Major (ASC 302). Hence it follows that:

— confreres engaged in this apostolate do really and fully realise their salesian vocation and mission;

— such confreres are not just “doing their own thing”: they are appointed by the local, provincial or world salesian community (v. Const. 34) with a genuine mandate of religious obedience; and their frame of reference for programmes, training and means necessary for their labours must be this very religious obedience;

— when it is possible, such confreres would benefit by being united into a community structured as a genuine religious salesian community, thus guaranteeing a proper religious life, facilitating their apostolate, and making for a more effective mission.

Publishing activities are costly: they need fully up to date personnel, and highly specialised equipment and investments; hence superiors and their councils will need to make a careful study of norms, statutes and structures. Confreres engaged in this work should confidently be given the freedom of action needed for the efficient running of the publishing houses, production centres and distribution organisations, bearing in mind Don Bosco’s magnanimity in this regard. Nevertheless, there must be the necessary control and intervention required by our Constitutions and Regulations.

5.10 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 **ALBIZURI Manuel** (ING)
aged 57

* Azcoitia, Spain	23.09.25
San Vicente dels Horts, Spain	16.08.43
Barcelona, Spain	29.06.53
† Nongstoin, India	9.10.82

P **ANGELINI Pasquale** (IRO)
aged 85

* Monteleone, Italy	14.06.97
Genzano, Italy	12.01.21
Frascati, Italy	20.09.24
† Rome, Italy	5.01.83

S BAGINSKI Wojciech (PLE) aged 26	* Grabowo, Poland Czerwinski, Poland † Olsztyn, Poland	24.01.56 22.08.77 5.08.82
L BECKERS Hubert (BES) aged 73	* Tirlemont, Belgium Groot-Bijgaarden, Belgium † Liège, Belgium	2.04.09 28.08.29 19.11.82
P BERTELLOTTI Manfredo (ILT) aged 72	* Stazzema, Italy Castel de' Britti, Italy Turin, Italy † La Spezia, Italy	26.09.09 27.09.25 7.07.35 4.01.83
P BIAVATI Cadmo (IRO) aged 70	* Bologna, Italy Genzano, Italy Rome, Italy † Rome, Italy <i>2 years provincial</i>	13.04.12 8.09.28 26.07.36 31.12.82
L BONATO Fabiano (ILT) aged 86	* S. Giorgio di Perlina, Italy Chieri, Villa Moglia, Italy † S. Giorgio di Perlina, Italy	16.04.96 25.09.26 2.09.82
P BRANCHESI Luis (ACO) aged 69	* Rosario, Argentina Vignaud, Argentina Córdoba, Argentina † Córdoba, Argentina	1.04.13 25.01.30 27.11.38 2.06.82
P BUGLIONE Clemente (IRO) aged 75	* Rome, Italy Genzano, Italy Terni, Italy † Velletri, Italy	10.02.07 12.09.23 24.06.33 9.12.82
P BUTLER (Mullane) John (IRL) aged 63	* Millstreet, Ireland Beckford, England Blaisdon, England † Nenagh, Ireland	8.06.19 31.08.40 16.07.50 19.01.83
P CAMMARATA Giuseppe (ISI) aged 75	* Leonforte, Italy S. Gregorio, Italy Catania, Italy † Randazzo, Italy	28.02.08 25.10.24 19.03.33 12.01.83
L CAVAGLIERI Antonio (ISA) aged 70	* Osilo, Italy Cremisan, Israel † Cagliari, Italy	3.02.12 7.11.34 23.11.82
P CAVALLIN Marco (CIN) aged 68	* Solagna, Italy Hong Kong Shanghai, China † Hong Kong	4.02.14 11.01.35 29.01.44 28.12.82

P CERIALE Domingo (ACO) aged 85	* La Plata, Argentina	17.04.97
	Bernal, Argentina	27.01.23
	Córdoba, Argentina	11.03.28
	† Mendoza, Argentina	13.11.82
P COLLINSON Thomas (GBR) aged 94	* Salford, England	1.10.88
	Burwash, England	18.09.20
	Turin, Italy	11.07.26
	† Manchester, England	14.01.83
P CRAVIOTTO Lazzaro (ILT) aged 71	* Vado Ligure, Italy	24.06.11
	Strada Casentino, Italy	22.09.28
	Turin, Italy	3.07.28
	† Genoa, Italy	23.01.83
P ESPOSITO Francesco (IME) aged 86	* Cosenza, Italy	14.02.96
	Portici, Italy	12.09.23
	Castellammare, Italy	12.03.32
	† Brindisi, Italy	24.12.82
P FAVINI Guido (ISU) aged 84	* Varallo Pombia, Italy	31.05.98
	Fogizzo, Italy	21.10.16
	Turin, Italy	10.06.22
	† Turin, Italy	6.01.83
L FILIPIAK Jozef (PLO) aged 83	* Jasna Podlupien, Poland	27.01.99
	Czerwinski, Poland	20.07.29
	† Marszalki, Poland	25.11.82
P FONFRIA Esteban (SVA) aged 75	* Barcelona, Spain	19.09.07
	Barcelona, Spain	19.07.25
	Madrid, Spain	17.06.34
	† Zaragoza, Spain	14.12.82
P FRACEK Albin (PLE) aged 51	* Chelmiec, Poland	18.09.31
	Czerwinski, Poland	2.08.59
	Lad, Poland	8.12.71
	† Elblag, Poland	16.09.82
P GARIN Ricardo (URU) aged 73	* Montevideo, Uruguay	3.04.09
	Montevideo, Uruguay	2.02.26
	Montevideo, Uruguay	27.12.34
	† Villa Colón, Uruguay	20.05.82
P GENERO Mario (PER) aged 68	* Laghi, Italy	30.04.14
	Magdalena, Peru	21.02.34
	Santiago, Chile	26.11.44
	† Arequipa, Peru	11.11.82
P GIORI José (ABA) aged 67	* Bione, Italy	8.07.15
	Fortín Mercedes, Argentina	28.01.39
	Córdoba, Argentina	19.11.44
	† Buenos Aires, Argentina	12.12.82

P GOMEZ José Calama (ACO) aged 64	* La Alberca, Spain	13.01.18
	S. José Del Valle, Spain	10.09.35
P GRZESIAK Stanislaw (PLO) aged 70	Madrid, Spain	15.06.46
	† Rodeo Del Medio, Argentina	16.11.82
P GUARINO Giuseppe (FIL) aged 59	* Lasocir, Poland	23.02.12
	Czerwinsk, Poland	3.08.35
L HOCEVAR Anton (JUL) aged 57	Kraków, Poland	11.06.44
	† Poznan, Poland	15.03.82
P KHOURY Ibrahim (MOR) aged 62	* Palermo, Italy	19.08.23
	La Navarre, France	12.11.47
P LIVIABELLA Leone (GIA) aged 86	Lyons, France	30.06.53
	† Victorias, Philippines	15.01.83
P LOMAZZI Silvio (CIN) aged 75	* Ambrus, Yugoslavia	13.08.25
	Skrljeo, Yugoslavia	8.09.43
P MALEWSKI Alojzy (PLE) aged 79	† Klagenfurt, Austria	14.11.82
	* Saknin, Israel	10.05.20
P MANENTI Giov.Battista (CAM) aged 70	Cremisan, Israel	11.11.37
	Rome, Italy	13.07.47
P MASSA Giuseppe (IRO) aged 77	† Haifa, Israel	10.11.82
	* Corridonia, Italy	20.03.96
P MENGOTTI Pietro (IVO) aged 60	Genzano, Italy	15.09.13
	Macerata, Italy	8.12.22
	† Tokyo, Japan	27.11.82
	* Milan, Italy	24.04.07
	Hong Kong	8.12.36
	Shanghai, China	29.01.45
	† Hong Kong	29.12.82
	* Tomaszkowo, Poland	1.12.03
	Klecza, Poland	12.08.24
	Kraków, Poland	29.06.33
	† Olsztyn, Poland	23.11.82
	* Fevarzano, Italy	11.12.12
	Ayagualo, El Salvador	24.12.30
	San Salvador, El Salvador	29.10.39
	† Panama	29.11.82
	* S. Giovanni Rotondo, Italy	14.01.05
	Genzano, Italy	20.09.22
	Frascati, Italy	30.05.31
	† Rome, Italy	7.01.83
	* Rovigno d'Istria, Yugoslavia	2.09.22
	Este, Italy	19.08.39
	Turin, Italy	2.07.51
	† Verona, Italy	6.12.82

P MEVIS Martin (BEN) aged 66	* Bree, Belgium	20.11.16
	Groot-Bijgaarden, Belgium	2.09.37
	Oud-Heverlee, Belgium	3.02.46
	† St. Pieters-Leeuw, Belgium	24.12.82
P MOTYL Stanislaw (PLO) aged 66	* Nienadowka, Poland	18.05.16
	Czerwinsk, Poland	2.08.38
	Kraków, Poland	11.06.44
	† Bukowice, Poland	25.03.82
P O'BYRNE Brendan (GBR) aged 64	* Dublin, Ireland	10.03.18
	Cowley, England	28.03.37
	Blaisdon, England	14.07.46
	† Battersea, England	30.12.82
P ORTEGA Juan (SVA) aged 88	* Barcelona, Spain	30.03.94
	Madrid, Spain	29.07.13
	Campello, Spain	14.06.24
	† Valencia, Spain	1.12.82
P PANDOLFI Annideo (IRO) aged 84	* Pescasseroli, Italy	27.01.98
	Genzano, Italy	14.09.24
	Castelgandolfo, Italy	8.09.31
	† Genzano, Italy	29.11.82
L PAPA Vincenzo (IME) aged 73	* Torre Annunziata, Italy	29.08.09
	Portici, Italy	8.09.34
	† Naples, Italy	22.12.82
P PATALAVICIUS Casimiro (SMA) aged 70	* Sargine Kaimas, Lithuania	16.12.12
	Chieri, Italy	12.09.35
	Madrid, Spain	24.06.46
	† Madrid, Spain	17.01.83
P PATTI Antonino (ISI) aged 87	* Biancavilla, Italy	5.06.95
	San Gregorio, Italy	15.09.29
	Catania, Italy	— — 24
	† Catania, Italy	21.11.82
L PERACCHI Antonio (BMA) aged 68	* Gazzaniga, Italy	17.01.14
	Jaboatão, Brazil	19.12.36
	† Manaus, Brazil	28.10.82
P PIVANO Secondo (INE) aged 83	* Sordevolo, Italy	27.01.99
	Ivrea, Italy	5.10.22
	Turin, Italy	2.06.28
	† Novara, Italy	17.11.82
P SABATINO Leonardo (ISI) aged 58	* Petralia Soprana, Italy	2.01.24
	San Gregorio, Italy	16.08.41
	Messina, Italy	29.06.51
	† Palermo, Italy	18.11.82

P **SCUDERI Vincenzo** (ISI)
aged 80

* Ramacca, Italy 30.05.02
San Gregorio, Italy 20.09.18
San Gregorio, Italy 29.05.26
† Catania, Italy 22.11.82

*7 years provincial, 3 years Administrator
Apostolic of Krishnagar, India*

P **SERSEN Francesco** (CEB)
aged 88

* Spacince, Czechoslovakia 6.11.94
Ivrea, Italy 29.09.14
Genzano, Italy 18.12.26
† Sastin, Czechoslovakia — 11.82

P **STANCO Francesco** (IRO)
aged 79

* Paola, Italy 27.08.03
Genzano, Italy 6.09.19
Caserta, Italy 17.12.27
† Albano, Italy 6.01.83

P **TRONCANA Dionisio** (ING)
aged 82

* Travagliato, Italy 14.10.90
Shillong, India 6.01.29
Shillong, India 29.06.35
† Travagliato, Italy 9.08.82

P **TURCO Aldo** (CAM)
aged 67

* Castelnuovo D. Bosco, Italy 8.04.15
Ayagualo, El Salvador 1.04.34
San Salvador, El Salvador 28.04.46
† Panama 7.10.82

P **URBANIAK Ceslaw** (PLE)
aged 67

* Wielodwor, Poland, 11.05.15
Czerwinski, Poland 26.07.34
Milanówek, Poland 23.12.44
† Kutno, Poland 29.10.82

P **VARGAS Arturo** (ACO)
aged 87

* Río Cuarto, Argentina 17.02.95
Bernal, Argentina 24.01.14
La Plata, Argentina 25.01.25
† San Juan, Argentina 13.10.82

P **VERBOKET Adolphe** (BES)
aged 77

* Liège, Belgium 30.08.05
Groot-Bijgaarden, Belgium 25.08.32
Oud-Heverlee, Belgium 27.04.52
† Liège, Belgium 7.11.82

P **VILOSIO Domingo** (ACO)
aged 70

* San Francisco, Argentina 14.05.12
Vignaud, Argentina 31.01.33
Córdoba, Argentina 29.11.42
† Córdoba, Argentina 9.11.82

P **WILKOSZ Stanislaw** (PLE)
aged 73

* Zakopane, Poland 13.11.09
Czerwinski, Poland 24.07.28
Plock, Poland 11.06.38
† Plock, Poland 13.10.82

P WINTERSCHIEDT Leo (SUE) aged 62	* Mercier, USA	2.08.20
	Newton, USA	8.09.40
	Turin, Italy	2.07.50
	† Birmingham, USA	15.01.83
P WYSZOMIERSKI Boleslao (BMA) aged 65	* Pogorzal, Poland	28.04.17
	Czerwinski, Poland	2.08.39
	Kraków, Poland	4.07.48
	† Jauareté, Brazil	28.12.82
P ZAJKOWSKI Mirosław (PLE) aged 49	* Zajki, Poland	6.08.33
	Czerwinski, Poland	2.08.54
	Lad, Poland	12.02.66
	† Czerwinski, Poland	15.11.82
P ZANINETTI Osvaldo (ACO) aged 63	* Córdoba, Argentina	21.02.19
	Montevideo, Uruguay	29.01.39
	Córdoba, Argentina	23.11.47
	† Córdoba, Argentina	18.05.82
P ZUCCHETTI Demetrio (ILE) aged 72	* Melzo, Italy	15.03.10
	Chieri, Italy	1.10.32
	Padua, Italy	29.06.40
	† Treviglio, Italy	17.12.82



