



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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S. G. S. - ROMA

I. LETTER OF THE RECTOR MAJOR

Dear confreres and beloved sons,

This time, for obvious reasons, I write you a short letter. I believe that many of you need additional time for a careful reading of, a serious meditation upon, and a thorough assimilation of, the lengthy and weighty letter on Spiritual Direction which I sent you last January.

Even the letters written by some of you seem to bear this out. It might be interesting to present here a cross section of the comments received; but for the sake of brevity I will limit myself to just one quotation.

Spiritual direction is a call to interior life

“The reason for my present letter,” wrote one of the confreres, “is your own letter on Spiritual Direction in the latest issue of the Acts of the Superior Council. For me that letter was an earnest and convincing call to interior life. I feel that it has done me much good. I hope that many of the confreres holding positions of responsibility or, like me, belonging to the rank-and-file, will likewise derive much benefit from it, that is, a real conversion to the sacrament of Penance and to Spiritual Direction.

One of the things which I admired very highly in Monsignor Cimatti — the same confrere goes on to say — was his persevering and childlike submission to his Superiors, especially in things spiritual. Though he was himself a Superior and was in charge of a difficult missionary work, nevertheless he kept in constant touch with the Superiors in Turin, in particular with the Economer and with the Missions Councillor. Like a humble confrere, he used to send his rendicontos to his Superior from Japan. After he stepped

down, he continued to make them with the same candor and simplicity to his Provincial, who had been a cleric in training under him. Even after he left the office of Rector, never did he fail to make his monthly manifestation. If he was unable to make it orally, he would put it in writing and mail it to him. (His last Rector, Fr. Crevacore, was also his biographer.) The reason that he used to give for such conduct was that he needed guidance...

I, too, need guidance, dear Father — concludes the confrere — and I want to thank you from the bottom of my heart for having reminded me and my confreres of this great need. I must confess that in the past I have been chronically inconstant in the practice of Spiritual Guidance. But I am now determined to get with it and get the most out of it ».

Dear confreres, it is my sincere hope that all of you share this confrere's feelings and resolve.

There is much talk about renewal today — so much that perhaps the very word has become an meaningless cliché or a term surrounded by hazy or even wild notions. But let us be convinced that there can be no renewal unless one's heart is its starting point and its main staging area. This is a truth that has been frequently stated by the Holy Father in many of his authoritative documents and has been restated over and over again by the Superiors and by the General Chapter, and has also been confirmed by experience, particularly within the last few years.

I pray to our Father Don Bosco that he may obtain from the Holy Spirit for all the Salesians, especially those directly in charge of the Confreres' formation, the grace to be firmly convinced of this truth and to take practical steps towards carrying it out both in their personal lives and in their pastoral activities.

The earthquake in Guatemala

I am sure that all of you have followed the news reports on the awesome devastation caused by the earthquake in Guatemala last February.

We are grateful to God that He has spared the lives of our Confreres and of the Salesian Sisters: they have all come out unharmed. Some of the buildings were damaged, however. With a promptness and generosity equal to that which Don Bosco displayed in similar occasions, our confreres organized relief services for the victims.

It would be pretty close to impossible or at least impractical for me at this point to mention the many initiatives which the Confreres, the Novices and the pupils themselves undertook at that time and are still carrying on at present to relieve the sufferings of the Guatemalan victims. We at the Generalate, besides sending direct financial aid to the Salesian Communities whose damaged buildings need repair work done to become operable again, sent a handsome contribution to the Holy Father in response to his personal appeals on behalf of the victims.

I am well aware that many of the Provinces and local Communities — some of which are themselves quite in need of help — sent generous contributions either directly or through the Center to that Central American Province, which was so severely tried.

On behalf of the Guatemalan confreres I wish to thank all of you for associating yourselves to their tragedy and doing so much to meet their needs and relieve their sufferings in a spirit of Christian charity and Salesian solidarity. It is indeed a comforting thought that the beneficiaries of charitable works are as much the givers as the receivers.

Missions Centennial activities

As you may have found out from the various Salesian news sources, there is in the Congregation a steady stream of activities for the celebration of the Missions Centennial. One thing that I find most pleasing and comforting in this regard is the confreres' concern to utilize this wonderful occasion for pastoral purposes, particularly to stir up new vocations.

Later in this issue of the Acts you will find a report on

several Centennial activities as they have been first reported in Provincial Newsletters. I hope you will find them interesting and inspiring.

Here I would only like to mention the two commemorations of Card. Cagliero, our first and great missionary and one of Don Bosco's beloved sons, held in Rome and at Frascati (near Rome) on the fiftieth anniversary of his death. I urge you to read his life. His exemplary spirit and missionary dedication will, I am sure, serve as an inspiration for all of us to be more strongly attached to Don Bosco's ideals and teachings and to our Salesian vocation.

Some data on Salesian vocations

I now would like to call your attention to some important facts on our Salesian vocations, and then make some considerations and finally draw some practical conclusions.

I will start from taking a look at the statistics on the number of novices for the year 1975-76. This year we have roughly 400 novices. Needless to say, this number is considerably below the number we have had over the past years. Besides, these 400 novices are scattered far and wide, over the five continents. I must say quite frankly and quite regretfully that side by side with some Provinces which have a rich crop of novices, there are others which instead have none at all. True, in some Provinces this is due to the fact that the academic curriculum has been lengthened or expanded, and this in turn has caused a delay in the candidates' entrance into the novitiate; but this situation has not been verified in several of the Provinces...

Fortunately, today in a good number of Provinces, where some years ago a critical downward trend was experienced, there is a noticeable and encouraging pickup in the number of novices, and there is hope that it will continue.

Some observations and considerations

These facts call for some serious considerations, because here we deal with a matter of vital importance and concern to all of us — to all of you, whether you are the Superior of a Province or a local community or the rank-and-file member of a community. I invite all of you to reflect upon the following points.

1. It is invariably true that there are no novices where the aspirantates have been done away with or are set up wrong or are being run with wrong methods and a bad environment, or are staffed with the wrong kind of personnel, or take in the wrong kind of candidates.

2. Many of the young men who enter our aspirantates or postulantates or Sons of Mary's programs and later the novitiate are the products of our own houses, schools, etc.

3. In not a few of the Provinces a fairly large number of vocations has come out of our youth movements. Ordinarily, this is the case of young men in their 20's, some of which have received their College diplomas and have held a job.

4. As a norm, the perseverance index among the novices hailing from our houses and youth associations is now consistently better than in the past.

Some conclusions

From these data and observations — which, I admit, are not necessarily valid everywhere nor applicable to all cases, but seem nevertheless to contain some truth and some validity — let us try to draw some brief and practical conclusions.

1. Complaining is of no avail. We must be persuaded that vocations will come, if we deserve them, if we work for them. We must seriously reflect on the fact that, whereas we get no vocations in certain areas where we have large foundations, other congregations do get them, and at times get many of them. We

should then ask ourselves in all honesty and seriousness why this is so... We have to admit that there are no pat answers, no easy remedies, no cure-all solutions. We have to acknowledge that the situation is different in different countries under many respects. There are, however, certain common things that should help us to come up with certain answers and certain practical conclusions.

2. Vocations are intimately connected with the inner nature of an individual community and its outer projection or image, and the individual community is — let us never forget it — entirely dependent on the kind of individual members that make it up. Now, young men are particularly sensitive to certain aspects of our vocation, to the way we live them and project them before them. Let me mention just a few of them.

3. Our consistency of character and conduct is important. Are we really what we say we are? In other words, do we show in our daily lives that supernatural sense which alone should inspire our vocation and transpire from our speech, from our prayer life, from our catechesis, from our liturgies, from our way of acting, from our dealing with the boys? By being consistent with ourselves we give direction and meaning to our vocation and mission, and inspire others to a similar vocation and mission.

4. Young men today are particularly demanding with regard to one form of consistency — that of individual and communal poverty. They want a poverty that embraces a simple and austere way of living and rejects the all-too-common creeping bourgeois mentality, that is, the mentality that seeks daintiness at the dining-room table, easiness at the work desk, comfort in clothing, lots of leisure, long vacations... Also here we must be quite persuaded that youth is attracted to where they can see generosity without bounds, austerity with joy, work without stint and an almost allergic disdain for material comfort and ease and pleasure.

5. Youth easily pick up our charity lengthwise. They quickly sense whether charity reigns among us or not, whether we truly

love each other or are indifferent to each other, whether we really work together with a spirit of solidarity or each goes his own selfish way. If charity is vigorously alive and active among us, then it exerts a powerful attraction on those who have the seed of vocation; otherwise, they feel repelled, and any desire to join with us is choked off. This shows us how great the power of this virtue is on the minds on the young — a power which is exercised in numberless, subtle and often unconscious ways.

6. Our cheerfulness in carrying on our responsibilities whatever these may be, our very joy of being Salesians are open invitations to many a young man who, particularly at certain delicate moments of his life, may be searching for a way to serve God in holy joy.

7. Another important factor in the Christian formation of youth, especially in the development of Salesian vocations is person-to-person contact, friendly exchange, direct concern for their welfare. In spite of its recognized value, personal contact is all too often neglected with incalculable harm to prospective vocations. Its negligence, besides being contrary to Don Bosco's will, must honestly be acknowledged as one of the chief reasons for our having so few vocations.

There are certainly several good reasons for adopting group approach in our apostolic activities; but should this be a valid reason for neglecting the individual approach? Let each Salesian study how he can eliminate the causes of his failure to achieve this person-to-person contact with his boys which he must have for pastoral and vocational effectiveness.

8. Let us speak of Don Bosco and of our Congregation, and let us speak with the affection of sons speaking of their father and mother. Obviously, the more our boys get to know Don Bosco and our Congregation, all the more they are going to love them. Let us talk not just about our little house and our Province, but about the whole Congregation, in particular about

our Missions. Boys are extremely interested in our Missions. We need not feel guilty of triumphalism, if we give them a factual, well-documented picture of what our Congregation is doing all over the world. I recently received the news that some youth groups have become very enthusiastic about Don Bosco and our work as a result of their having been introduced to them with enthusiasm and realism. Yes, we must speak about them intelligently and lovingly, most of all lovingly.

9. Last but not least, the young need to have the issue of vocation put squarely before them. This, of course, can be done only by one who knows them well and keeps close to them, one who knows to choose the right moment and to use the right technique. A religious education class is a good occasion for dealing with the issue of religious and/or priestly vocation. As a matter of fact, talks on vocation should always be part of religious education.

10. Though I have said nothing about praying for vocations, it is apparent that all human means, policies and techniques for getting vocations can be effective only if they are supported by prayer. Without prayer any work for vocations is bound to fail miserably, for it would be like expecting a living response from a lifeless body.

It is not enough to talk about vocations

My dear confreres, much is being said and written nowadays on the issue of vocations. But we should not stop at that, thinking perhaps that we have done everything we could do just by talking and writing about it. We must act. *Each* of us must act — in his own sphere of responsibility, in his own manner, out of his own conviction that he can either foster or stifle vocations.

May Our Blessed Lord give us the grace to work all together by word and deed towards this common goal in spite of many difficulties and soon to have the joy of seeing more young men

bring new blood into our communities, for this is indeed our crying and urgent need.

Please have a constant remembrance of me and of the members of the Superior Council in your prayers, and be assured of our prayers in return. My affectionate greetings to all of you.

Fr. LOUIS RICCERI,
Rector Major

III. COMMUNICATIONS

1. New Provincials

The Rector Major nominated the following Confreres to the Office of Provincial:

- Fr. Walter Bini for Campo Grande (Brazil),
- Fr. Giorgio Casanova for Buenos Aires (Argentina),
- Fr. Giorgio Nieto for Medellín (Colombia), and
- Fr. Antonio Possamai for Recife (Brazil).

2. Meeting of the Salesian Publishers from Europe and U.S.A.

The Salesian Publishers from Europe and the United States held a meeting at the Generalate on January 7-10, 1976, to study their apostolic work and to search for common policies and areas of co-operation.

The meeting was called by the Rev. Fr. John Raineri, S.D.B., Councillor for the Adults' Apostolate. The Directors of the Salesian Publishing Houses considered the indispensable role of their institutions for the Salesian mission in the light of Don Bosco's thought. On the practical side, they compared their plans and programs, and checked the possibility of joint publishing and studied the ever increasing opportunities in the field of audio-visual aids. During the last few days they were joined by the directors of the Italian Salesian bookstores, whose roles and problems are evidently closely related to those of the publishers.

The Rector Major delivered the keynote address, which on account of its special interest appears among the Documents in this issue, Section VI pp. 25-33.

3. Meeting of the Directors of the European Salesian Bulletins

The Directors of the European Salesian Bulletins met at the Generalate on February 14-15, 1976. They were representing the Bulletins of France, Germany, Great Britain, Holland, Ireland, Italy, Lithuania, Spain and Yugoslavia (Croatia and Slovenia). Portugal was represented by its Provincial. Also Malta and Poland, which publish something akin to the Bulletin, sent their representatives.

Greeted by the Rector Major and led by Fr. John Raineri, Councillor for Social Communications, the Directors and representatives first discussed two comprehensive reports and on the next day the ideological and practical aspects of this great Salesian institution which Don Bosco called "*the journal of the Congregation*" and the Special General Chapter defined as "*the official organ of the Salesian family*" (Reg., art. 32).

A duplicated brochure, containing the figures and facts presented at the meeting, the Rector Major's address, the speakers' reports and the assembly's proposals and resolutions, is in preparation.

4. Meeting of the Far-East Provincial Economers

A meeting of the Far-East Provincial Economers was held in Hong Kong on January 7-9, 1976. Organized by the Ecomer General's Office in agreement with the Regional Councillor Rev. George Williams, S.D.B., it was attended by the Provincial Economers of Australia, Hong Kong, India, Japan, Korea, Philippines and Thailand.

The meeting opened with an evening of spiritual recollection. On the next day the Ecomer General Fr. Roger Pilla, S.D.B., introduced the agenda and successively spoke on two themes: "The Spirituality of the religious Salesian Ecomer" and "The moral duties of the Provincial Ecomer". Other confreres dealt with specific topics, such as those contained in articles 195, 196, and 197 of the Constitutions and articles 174, 180 and 183-187 of the Regulations. In particular, the relationship between the Provincial Ecomer on the one side and the Ecomer General, the Provincial, his Council and the houses on the other was examined; an eventual Confreres' social security policy

was discussed; the topic of whether it would be convenient to centralize book-keeping for all the houses in the Province was likewise discussed.

One immediate result of the meeting was a clearer definition — also in its spiritual aspects — of the image of the Provincial Economer, whom Fr. Pilla presented as a man animated by great faith in Divine Providence, by a spirit of service and sacrifice, by prompt faithful vigilant solicitude, and as an exemplar in the practice of all that he must demand of others.

5. Publications on Don Bosco

Two publications on Don Bosco's writings are coming off the press these days and we would like to bring them to your attention.

Fr. Joseph Aubry, S.D.B., Editor, GIOVANNI BOSCO: SCRITTI SPIRITUALI (John Bosco's Spiritual Writings), Città Nuova Publishers: Rome 1976, 2 vols., pp. 260 and 356, Lit. 5,500 (approximately U.S.A. \$ 7.00— the two paperback vols. cannot be sold separately).

This anthology is preceded by a masterly Introduction (pp. 14-50). "Is Don Bosco a spiritual writer?", Fr. Aubry begins by asking. And immediately he replies: "Certainly not. Is he a spiritual master? Yes indeed!" He then proceeds to consider the sources of Don Bosco's spiritual writings and the ideological and practical characteristics of his spiritual doctrine.

The text is made up of an ample and judicious selection of 230 passages from Don Bosco's "Memorie dell'Oratorio", the biographies of his saintly boys, letters to young men, maxims, sermons to the general public, conferences to Confreres and Cooperators, letters to friends, etc..., arranged in a loosely chronological order.

The criterion that guided the editor in the choice of the passages was to select "what seemed to (him) more conducive to nourish today the spiritual life of one who desires to take inspiration from Don Bosco (his writings)" (page 48). Thus the editor has gathered and condensed in two pocket-size volumes the "best" of Don Bosco's spiritual writings for a deeper and more effective understanding of his spiritual doctrine and life.

You may order directly from Fr. J. Aubry (Via della Pisana, 1111 - 00163 Rome, Italy) or from ELLE DI CI or any Salesian Bookstore (for instance, ELLE DI CI, Via della Conciliazione, 26/28, 00193 Rome; LES, Via Marsala 40, - 00185 Rome).

Giovanni Bosco, Opere Edite, Ristampa anastatica a cura del « Centro Studi Don Bosco » dell'Università Pontificia Salesiana (JOHN BOSCO'S PUBLISHED WORKS, Photostatic — technically anastatic — reprint by the Don Bosco Study Center at the Salesian Pontifical University), Libreria Ateneo Salesiano Publisher: Rome 1976-77:

— *Introduzione*: Gli scritti a stampa di San Giovanni Bosco (Introduction: The Published Works of St. John Bosco) by Fr. Pietro Stella, S.D.B.

— *Prima Serie*: Libri e Opuscoli (First Series: Books and Pamphlets), in 37 vols.

— *Seconda e Terza Serie*: Circolari, programmi, appelli, ecc. (Second and Third Series: Circulars, programs, appeals, etc., including also articles from the Salesian Bulletin), in 4 vols.

This colossal publishing and cultural venture has already been announced in the Acts (cfr. No. 280, Oct.-Dec. '75, p. 14), but the recent publication of the first volumes calls for another "puff".

The edition is the fruit of twenty years of scientific investigation. The authorship of many anonymous writings had to be ascertained. Don Bosco's writings, which at times were mingled with those of other authors or scattered through newspapers and magazines of various kinds, had to be patiently excerpted and gathered. First editions of Don Bosco's writings have become extremely rare and hard to get. But with this publication it is now possible to present to the Salesian Family and to scholars throughout the world a vast and splendid documentation of Don Bosco's original writings.

Besides reprinting the published works, the Study Center plans to publish Don Bosco's "Opere inedite" (unpublished works, such as correspondence and manuscripts).

The size of the entire work — over 40 volumes just for the "Published Works" — will surprise no one who knows of the prodigious output of Don Bosco's pen. It should be remembered, however, that the apostolate of the pen was only one of his many types of

apostolate, and all of them, this one in particular, were part of his grand project — the “salvation of youth”.

This work should, then, become the prized possession of each Salesian library. An invitation to place an order and information on how to do it are found in a brochure, which has been mailed to all Provincials and Rectors. It is to be hoped that this work, once it is placed in the hands of the Confreres, who can read Don Bosco's native language, will give them a wider and more solid base for the understanding of Don Bosco's versatile genius and for a continuous momentum in the renewal of our Congregation according to his spirit, begun by the Special General Chapter and to be consolidated by the upcoming 21st Chapter.

6. Acts of the Coadjutor Brothers' World Congress

The official Italian edition of the Acts of the Coadjutor Brothers' World Congress is coming off the press in early April. A copy will be sent to all the Delegates to the Congress and to every house in the Congregation. The 650-page volume contains: a) the opening and closing addresses of the Rector Major to the Delegates; b) the full text of the Speakers' reports; c) the Delegates' interventions on the assembly floor; and d) proposals and motions voted on by the General Assembly.

In the Appendix are found the Rector Major's letter of convocation of the World Congress, summaries of the proposals made at the Provincial and Regional meetings, and other important documents.

It was the aim of the compilers — chief among them, Bro. Renato Romaldi, S.D.B., in charge of the Coadjutor Brothers' Section of the Salesian Personnel Formation Department — not only to record past exchanges of ideas and discussions, but especially to present to the Coadjutor Brothers and to all the confreres a handy work tool for further research into such important issues as the Salesian Coadjutor Brother's identity, apostolic activity, formation and vocation. This research should, of course, be carried on with greater intensity as the date for the next General Chapter approaches.

IV. THE CENTENNIAL OF THE SALESIAN MISSIONS

1. Meeting of the Missionary Bishops

Twenty Salesian missionary Bishops and six Provincials, whose Provinces are located within the Bishops' territories, met at the Generalate on January 12-24, 1976 for a 12-day workshop on Salesian and missionary problems.

The meeting was called by the Rector Major for the purpose of giving the participants, as he said in the letter of convocation, "the opportunity to exchange ideas and experiences and to jointly explore common problems and thus foster a closer cooperation among Bishops, Provincials, missionaries and the Congregation".

The Bishops and Provincials listened to lectures given by experts from the Salesian, Gregorian and Urbanian Universities on the more recent theological, juridical and pastoral developments on a variety of areas, such as ecclesiology, missionology, ecumenism, spirituality, liturgy, etc. Following the lectures, they discussed matters with the experts and later continued with group discussions. In particular, they explored and debated the typically Salesian aspects of their missionary work, focusing their attention of the problems of formation of Salesian missionary personnel, coresponsibility between a Bishop and a Salesian Provincial when both are working within the same area; the ever more influential role played in mission territories by the Salesian Sisters, and by dedicated laymen and laywomen; the fostering of local vocations, etc.

On the 21st of January the Bishops and Provincials were received in a special audience by the Holy Father and on the closing day they were addressed by the Rector Major. Both Pope Paul's address and that of Fr. Ricceri are reported in this issue of the Acts, Section VIII, pages 40-43 and Section VI, pages 33-36, respectively.

2. Missionary Spirituality Week

The Missionary Bishops' Meeting was immediately followed, still at the Generalate, by a Missionary Spirituality Week (January 25-31).

This was organized by the Missions Department to give all those who work in the Salesian missionary field the opportunity to get together, to get to know each other, to pray together, to exchange experiences and to discuss common problems and to plan for the future.

The Week was attended by 13 of the 20 Salesian Missionary Bishops mentioned above, by the Mother Superiors of the eight Congregations and Secular Institutes which have grown out of the Salesian stock, and by 19 Salesian Sisters, 37 Salesians and various representatives of the Cooperators and Past Pupils from various parts of the world. All together, 12 different organizations were represented, all issuing from, and united in, Don Bosco's spirit. This was the first meeting of the kind in the history of the Congregation.

Also this group was received in a special audience by Pope Paul VI on January 28. A summary of his words on that occasion is found on pages 43-44 of these Acts.

3. The Prefecture Apostolic of Lashio (Burma) entrusted to the Salesians

On November 20, 1975 His Holiness Pope Paul erected the Apostolic Prefecture of Lashio in Burma and entrusted it to the Salesian Society. On the same day he nominated Very Rev. John Jocelyn Madden, a Burmese, as its Prefect Apostolic.

The new Prefecture comprises the territory that was formerly the northern portion of the Kengtung Diocese. Situated between the 22nd and the 24th parallels of longitude North and between the Mandalay Archdiocese and the boundaries with China, the Prefecture covers approximately 23,700 sq.mi., has a population of 1,438,915 inhabitants belonging to six different ethnic-linguistic groups.

The Catholics number 13,580, with 2,749 catechumens, centered in 150 villages. Numerous are the converts, especially among the

Kachins and the Lishaws, who are prevalently animists, and less numerous among the Was.

The new Prefecture is staffed by 2 P.I.M.E. missionaries (who were the first to evangelize the territory), seven native Salesians, one diocesan priest, 22 Sisters of Reparation, and 20 catechists.

The Very Rev. Madden was born in Toungoo, Burma, on May 23, 1934. After attending elementary schools in Mandalay, he entered our houses in Sonada and Shillong, India. He was ordained priest in Rangoon, where he completed his theological studies. In 1973 he was made Pastor of Namtu (Lashio) and Provincial Delegate of Burma. He continues as Provincial Delegate.

4. Solidarity Fund (19th report)

a) CONTRIBUTING PROVINCES (December 15, 1975 - March 15, 1976)

AMERICA

Brazil, Belo Horizonte	Lit. 1,904,522
Chile	2,000,000
Colombia, Medellín (for Guatemala)	840,000
Mexico, Mexico	1,280,000
U.S.A., New Rochelle	2,030,000
U.S.A., San Francisco	7,650,000
Uruguay	1,000,000

ASIA

China	800,000
Japan (for Guatemala)	2,406,000

EUROPE

Austria	50,000
Belgium, Southern Province	291,262

England	1,200,000
Germany, Northern Province (for Guatemala)	7,460,600
Germany, Southern Province	5,175,983
Italy, Ligurian Province	100,000
Italy, Novarese	5,500,000
Italy, Southern	4,700,000
Italy, Venetian-St. Mark (for Guatemala)	1,643,000
Spain, Barcelona	115,000
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<i>Total</i>	46,156,367
<i>Cash on hand</i>	31,335
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<i>Total amt. for distribution</i>	46,187,702
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b) DISBURSEMENT (December 15, 1975 - March 15, 1976)

AFRICA

Capo Verde: for work among slum-dwellers	1,000,000
Central Africa: for the Kigali (Rwanda) mission	1,000,000
Egypt: for the Cairo and Alexandria Youth Centers	1,000,000
Ethiopia: for the new mission (from U.S.A.-West)	2,460,000
Mozambique: for its many urgent needs	1,000,000

AMERICA

Brazil, Guirantiga: for the Catechists (from Germany)	150,000
Brazil, Humaità: idem	67,600
Brazil, Porto Velho: idem	150,000
Brazil, Rio Negro: idem	150,000
Brazil, Rio Negro: for a small building in Taracuà	1,000,000
Campo Grande (from Germany Northern Province)	2,329,190

Central America: for the earthquake victims in Guatemala	11,746,000
Central America: Haiti: for abandoned boys	1,000,000
Chile (from the Novarese Province)	600,000
Colombia, Bogotà: for abandoned boys in Bosconia	1,000,000
Colombia, Bogotà: for the Contractatiòn Leper Colony (from Germany Northern Province)	2,329,193
Colombia, Medellín: for needy students at the P.J. Berrio Technical School	1,000,000
Ecuador, Chiguaza: for the mission's poor	300,000
Ecuador, Sucua: for an outboard motor	1,000,000
Paraguay, Chaco: to help pay the debts at Puerto Casado	1,000,000
Venezuela, Puerto Ayacucho: for the San Fernando de Atabapo Mission (from the Novarese Province)	300,000

ASIA

India, Bombay: for the needy in Wadala	500,000
India, Calcutta: for the Don Bosco Welfare Centre at Azimganj	1,000,000
India, Madras: for St. Michael's Industrial School in Guntur	1,000,000
India, Madras: for adult vocational education in Tirupattur	1,000,000
India: Raipur: for polio victims	300,000
Japan: from Germany Northern Province	1,350,000
Middle East, Lebanon: for our school in Beirut	1,000,000
Middle East, Nazareth: for needy students	500,000
Philippines: for the slum-dwellers in Joriz, Pasil and Tondo	1,500,000
Timor: for our three missions	2,600,000
Vietnam: for the formation of young confreres	1,300,000

EUROPE

Italy: for the FMA's work at Ostia, near Rome	200,000
Italy: for prison work in Milan	50,000
Sweden: from Germany Northern Province	2,700,000
Yugoslavia, Zagreb: from the Novarese Province	600,000
	<hr/>
<i>Total</i>	46,181,983
<i>Cash on hand</i>	5,719

c) FINANCIAL PROSPECTUS OF THE SOLIDARITY FUND

as of March 15, 1976:

<i>Income</i>	445,963,426
<i>Disbursement</i>	445,957,707
	<hr/>
<i>Cash on hand</i>	5,719

V. ACTIVITIES OF THE SUPERIOR COUNCIL AND MATTERS OF GENERAL INTEREST

For a brief time, that is from mid January to the Feast of St. Joseph, the entire body of the Superior Council was back together at the Generalate. The Regional Councillors had returned from their several-month-long visitations and were getting ready for another round.

During the two short months in full session, the Superior Council took care of many items on its lengthy agenda. First, it proceeded to appoint new Provincials; then, it carefully examined the Visitation Reports submitted by the Regionals, that is, the reports on the South Italian and Adriatic Provinces by Fr. Luigi Fiora, on the Bombay and Madras Provinces and the Korean Delegation by Fr. George Williams, on the Bilbao and Córdoba Provinces by Fr. Antonio Mérida, on the Peru and Medellín (Colombia) Provinces by Fr. José Henríquez, on the South German Province, and on the Buenos Aires, Campo Grande and Recife Provinces by Fr. Giovanni Vecchi.

Furthermore, the Superior Council prepared its Activities Calendar for April 1976-March 1977, fixing the dates of many important meetings, congresses, study weeks, courses on permanent formation, etc. There will be very many of these courses in the future, since their usefulness has been widely recognized and their request is growing among the Confreres at large. One such course — the sixth — is presently being held at the Salesianum for 22 confreres from many parts of the world.

The two-month-long spell also provided the Superior Council with the much needed opportunity to make plans and preparations for the next General Chapter, our 21st, that will take place in 1977. In particular, the Council discussed its nature and scope. The Chapter is in the nature of the periodic checkups requested of all Congregations by the Holy See. Among other things, it will review and check

all of the decisions and deliberations taken by the Special General Chapter. The Superior Council also laid down the organizational procedures for the upcoming Chapter, following in this the various requirements set forth in the renewed Constitutions and Regulations. The official document of convocation of the General Chapter will appear in the next issue of the Acts.

Needless to say, the Superior Council's time during the same period was also taken up with the ordinary departmental activities. Fr. Bernard Tohill, of the Missions Department, had a particularly busy schedule on account of the many Missions Centennial celebrations which he attended. Fr. Giovanni Raineri, of the Apostolate for the Adults and for Social Communications, held two important separate meetings: the first for the Salesian Publishers, and the second for the European Salesian Bulletin Directors. The Economist General Fr. Pilla presided at the Far-East Provincial Economers' meeting in Hong Kong, which has been reported previously in this issue.

VI. DOCUMENTS

1. To the Salesians in the publishing field

We here report the words addressed by the Rector Major to the European Publishers convened at the Generalate (see above, p. 12). After greeting them and reminding them of the privilege of working in this typically "Bosconian apostolate on behalf of the young and of the working classes", Fr. Ricceri went on to say:

This meeting, in my opinion, has a special significance. It could and should be the beginning of a reawakening in the field of publishing. As you know, many things have been said on this matter in the past, but most of them have remained just printed words and have never been carried out.

The fact is that our Congregation states and acknowledges the all-important role of publishing in the fulfillment of our ecclesial and social mission: this I say to you and to all those who bear this responsibility at provincial level. This was indeed our Founder's explicit will, expressed in various ways and under many circumstances. And this should also be our own starting point.

As I see it, Don Bosco's thought on the role of publishing as a typical Salesian mission is beautifully summed up in his letter of the 4th of April 1885. I consider this letter somewhat similar in purpose to, though different in kind from, the one written in Rome in 1884: that was a forceful document on our Preventive System, this one on our specific mission in the field of publishing and printing. Please note the year: 1885. Don Bosco was then a man of mature experience and, as he wrote in the letter, was feeling his physical energies ebbing away; and consequently he was deeply concerned about setting forth the ways, the means and the style to be followed by his sons in the fulfillment of their mission in the world.

Without hesitation a divine instrument

This is a letter that is to be constantly read and meditated upon by all those who are in any way involved in this highly relevant form of modern apostolate. Allow me to quote from this very important document, so that we can become aware of Don Bosco's conviction that the ministry of the word should not be restricted to preaching — a field in which he himself undoubtedly excelled —, but should be extended to writing and publishing, to what is called the apostolate of the pen, of the book, of the magazine.

In fact, speaking of writing and publishing books, Don Bosco stated: "Without hesitation I consider this a divine instrument, inasmuch as God himself used it for the salvation of man. It was in fact the Bible, literally "the books", inspired by him that brought the right doctrine to the whole world".

Then he made this powerful statement that should be carefully weighed: "Good books, spread among the masses, are one of the best means for preserving the kingdom of the Savior in many a soul... They are all the more needed, because ungodly and immoral people today — and this was about one hundred years ago! — are making use of this very tool to bring destruction and confusion into the fold of Christ. It is therefore necessary to oppose them by using the same tool ».

Don Bosco was an all-out fighter, particularly in this field. I wonder what he would think of us today...

Here is another statement of his, set in clear and stirring terms so as to encourage his sons to follow his example. "This was one of the main undertakings entrusted to me by Divine Providence", he said, "and you well know with what untiring energy I had to work at it, in spite of the thousand and one other occupations pressing on me...".

As if this were not enough, Don Bosco finally "laid down the law" with one of his remarkably pithy and forceful statements: "The spreading of good literature", he said, "is one of the chief goals of our Congregation". In the face of this, we should stop and ask ourselves how we have been carrying out this "one of the chief goals of our Congregation".

In addition, Don Bosco quoted article 8 of our old Constitutions, which said: "The Confreres shall also endeavour to spread good books among the people, employing all the means which Christian charity inspires; and they shall seek by word and example to combat heresy and irreligion among the less well-educated classes".

To the unschooled and uncultured in Don Bosco's times has succeeded in our times a generation of well-schooled neo-pagans, highly cultured atheists. These people and those affected by the many other negative forces operating in our society make our dedication to evangelization through the printed word all the more pressing.

Towards the end of his letter, Don Bosco came out with a passionate plea: "I, therefore, beg you and beseech you", he said, "not to neglect this important sector of our mission". Then, as it was customary with him, he made some practical suggestions: "Begin to carry out this mission not only among the boys placed in our care by Divine Providence, but by dint of word and example make your boys into as many apostles for the spreading of good literature".

A mission of goodness and religion

Don Bosco's words, it is apparent, bespeak both his strong conviction and his rich experience as a writer, publisher and propagator of good literature. Pages upon pages in the Biographical Memoirs document this fact.

His prodigious and almost incredible activity was inspired by, and aimed at, this goal. "All of Don Bosco's writings", wrote Henri Bosco in his biography of the Saint, written in collaboration with the photographer Leonard von Matt, "reveal clearly his aim as a priest and an educator, his apostolic purpose, and the interests of the Salesian Society which he founded. Even the smallest page which came from his pen had the sole purpose of doing good to the reader or giving instruction in the faith: a mission, therefore, of goodness and religion" (p. 155).

This is indeed a neat summary of Don Bosc's stand on this matter, and we should be extremely wary of drifting away from it towards other forms of apostolate which would not be "a mission of goodness and religion" on behalf of the young and the working classes.

We read in the fourth volume of the Biographical Memoirs that one of the reasons which prompted Don Bosco to take up writing and publishing was his “interest in the working class” (p. 482, Eng. Ed.). To make his writings easily available to them, he wanted the price to be kept very low. In the midst of many occupations and preoccupations for his boys and his two Congregations, he would find time — and all too often it was time taken away from his sleep — to write his famous pamphlets... Thus he could write in a letter, not without satisfaction over his achievement: “In the past years the Salesians have spread eight million books” — no small thing for those days! Thus we can hail Don Bosco as a true apostle of the working class.

This, in brief, was Don Bosco’s thought, example and will with regard to writing and publishing. We, therefore, should not consider writing and publishing as mere appendages to our mission, but as vital parts and expressions of it.

In more recent times

Now we should ask ourselves some pertinent questions: How did our Congregation respond to this challenge in the past? How is it responding to it at present?

It seems to me that the Salesians of the immediate “post-Don Bosco” period did, on the whole, in view of the limitations of personnel and of the circumstances under which they were working, respond well to the urgent request of our Father and Founder and to the commitment of our Congregation embodied in our Constitutions. A proof of this is the fact, recorded in the Annals, that wherever the early Salesians opened a house, they also opened a bookshop and often a small-scale publishing house next to it, somewhat in the style of the SEI, the Salesian Publishing House annexed to Valdocco.

Involution and deviation

Unfortunately, the decisive involvement of the early Salesians in this field was not maintained in our Congregation in later years, when instead it should have kept pace with the great development of printing and publishing in the civil society. In an age which has been witnessing

a phenomemal growth of the means of social communication, the so-called mass media, we instead have been undergoing what I think we could call a kind of involution in our publishing mission — I would almost dare call it, at least in certain cases, a deviation from the true outlook on our mission. When we should have been “feeling the times”, we have instead showed little sensitivity, and certainly we have lacked the intuition and daring of Don Bosco. We have not been sufficiently aware of the tremendous importance of this Salesian apostolate, and so all too often we have channelled our energies into other activities, such as teaching. Now, please do not get me wrong. As I said many times, I am not against teaching. But it is true that in many a case we have seen teaching monopolizing, so to say, our activities to the detriment of others.

What has been the consequence of this? The overwhelming concern to provide for the immediate needs of our growing number of academic and professional institutions has progressively narrowed, and nearly phased out, our interest in the field of writing and publishing, which Don Bosco and our mission demand of us.

On the other hand, we should not fool ourselves and pass off as publishing what in reality is not. By the mere fact that it offers employment to forty or fifty workers, a Salesian printing establishment is not a publishing house — and certainly it is not a Salesian publishing house unless it produces the type of literature that we have spoken of above.

The most serious sign of this involution is, as I see it, the fact that we have not made provisions for the training of qualified men in this apostolate. We lack good writers and publishers. Today it is not enough to have a natural propensity with a dose of good will to be successful in this field: a serious professional preparation is needed. Thus, in the absence of this, we have, so to say, degraded an apostolate which should have produced and spread literature with a Christian message among our boys and the working class, down to a commercial and perhaps money-making printing establishment — a merely human venture, which is far from Don Bosco’s dream. I know of some Salesian presses which have churned out exercisebooks and notebooks — a far cry from Don Bosco’s pamphlets, designed to promote the Faith.

Unless we train personnel...

This is all the more saddening inasmuch as we now see certain religious Orders and Congregations, whose original goal did not contemplate the apostolate of the press as their own special instrument of evangelization, getting involved not only in the publishing field, but also in the wider area of mass media. I read quite recently that the Master General of the Dominicans issued a strongly-worded letter to all the members of the Dominican Family, both men and women, asking them that, in view of the present and future needs of society, more attention be given to the use of modern means of social communication for the purpose of evangelization and, most of all, to the preparation of professional men trained in the use of such means.

Unless, therefore, we train personnel for this apostolate, we run the serious risk of compromising, to some degree at least, all of our apostolic activities. We cannot stop at making nice speeches and holding meetings on the importance of writing and publishing, and then let things go on as before. We need to invite more Salesians to enter this field and to give them the opportunity to get the necessary professional training, or else we will miss on something vital to our work.

After all, every one should have recognized by now that the Church and the Council have been insisting — not just since yesterday, but for many, many years — of the special importance of the press and the other means of social communication and have repeatedly urged Religious to get seriously involved in this form of apostolate. You must know "*Inter mirifica*", "*Communio et Progressio*" and the other Church documents on this regard, and there is no need for me to quote from them at this time.

What are we to do then?

We Salesians have received this specific mandate at the very birth of our Congregation, long before the intervention of the Church and of the Council. What are we to do? The answer was given in the last General Chapters.

The Special General Chapter took a very special interest in this sector of our apostolate. Seeing it in the light of our mission and of the teachings of the Church, it confirmed its importance, necessity and

timeliness, and showed deep concern not only for printing and publishing, but for the whole spectrum of mass media. It dedicated an entire document — the sixth — to it (see Acts of SGC, pp. 299-313).

I will not repeat here what is contained in that document, which should be re-read and studied with care. I will only recall that the SGC underscored how the 19th Chapter had already set up in 1965 a vast program to sensitize the Salesians on this most important matter; but the SGC added, quoting the Rector Major's introductory report, that there had been "no systematic, co-ordinated involvement on a par with the importance and timeliness of the mass media... for the renewal of our apostolate" (ib., p. 307).

In all fairness to the facts, something has been done here and there; but, all summed up, the balance sheet is negative.

Now, not only did the SGC restate what the XIX Chapter had said and deliberated, but it also updated and enriched it with practical directives which, if implemented, would give publishing and mass media their rightful place in our store of apostolic tools.

In reference to publishing, the SGC requires "our publishing houses and printing works to be always conscious of their principal aim, which is the spreading of the gospel message among the people and especially among the young" (No. 461) and "Salesian publishing houses of the same country or language to aim at a spirit of mutual co-operation and an exchange of ideas and personnel on an international basis" (No. 462).

Sensitizing Salesian public opinion

At this point I almost hear you object: "Yes, but why tell this only to us? After all, what can we do?"

I do recognize that it is not enough to talk to you alone, because this is every confrere's problem and responsibility, and in a very special way it is the problem and responsibility for the individual Provinces, the Provincial Conferences and the groups of Provincials. The issue is closely tied up with the whole problem and effort of the re-dimensioning of our work, on which we still have a long way to go.

We need a grass-root campaign or movement to sensitize public opinion within our Congregation, within our Salesian Family and in

particular within each Province. We have to help create a common awareness of this Salesian heritage that will translate itself into action. We have to help the Confreres realize the awful mistake we have made and are still making in our Provinces by neglecting or underestimating this tool of evangelization which is today highly valued and extensively used by others. We have to help the confreres see the increasing harm that would come to our work if in re-dimensioning our work we kept other activities in their present privileged position. In all this you, our Salesian publishers, can do your good share of enlightenment and persuasion by using your expertise in your own field.

I would only offer you two suggestions, rather reminders, that you could pass on to the others.

I remember a confrere who was taken out of his high-school classroom and assigned to work for some years in a publishing center, on the editorial staff of a popular youth magazine with a circulation of over one hundred thousand. One day this confrere remarked to me: "From my classroom desk I was able to reach some thirty boys, and now from my editorial room I can reach up to four hundred thousand boys, if not more". Yes, we need Salesian writers, editors, publishers, besides — and perhaps even more than — Salesian teachers.

I draw the other thought from Don Bosco's letter already mentioned. There he describes, with his own psychological finesse born out of experience, the adventurous journey of a book or pamphlet, such as one of the many that came out of his pen. He tells how a good publication can continue to be effective even after it has been tossed aside or thrown away; if momentarily neglected, it does not feel put out, it does not lose its value; it can fall into the hands of someone else and resume its work of enlightenment... It can enter a home or an office or a factory where a priest could not feel welcome... And then it can travel on and on, even after its author and first readers are long gone!

As I said before, it is absolutely necessary in my view that all of us be sensitized on this matter. As publishers, you see the need and possess the talent to do it better than any one else.

I hope that these words of mine have given you a reassurance that, as you continue working at your profession and sharing in one of Don Bosco's cherished apostolic activities, you have the full support

and appreciation of the Congregation and hold a favorite spot in his heart.

E ora... buon lavoro! Now get busy, and every success!

2. To the Salesian Missionary Bishops

At the conclusion of the Meeting of the Salesian Missionary Bishops and Provincials reported previously, the Rector Major delivered an address to thank the participants at, and the organizers of, the meeting, to express his fatherly concern for their missionary work, and in particular to assure them of the continuing love and support by the Congregation. Below, excerpts from his speech:

Perhaps the best way for you to be truly grateful and happy for the success of the days spent at the Salesianum would be, in my opinion, to treasure the wealth of spiritual, pastoral and Salesian experiences that you have gathered together. To this end please allow me to offer you some humble reflections and suggestions, that will also help emphasize and sum up the fundamental ideas and resolutions which have emerged from this meeting.

1. *“Ut unum simus”*, let us be united.

We are like links in a chain. Let us stick together. In union there is strength. This was a constant concern of Don Bosco.

We live in difficult times, in a world rife with strife-causing egoism and self-destroying individualism. We must keep all the more united. *“Cor unum et anima una”*: we must be of one heart and one mind, in Christ and in Don Bosco, to build the Kingdom of God. I would like to express the close relationship between you, the Bishops, and us, the Congregation, in this kind of motto: we for you, and you with us. Thus united, we will all increase our potential for good.

This union of minds and hearts cannot be achieved through rules and laws and canons. Necessary though these are, they are powerless to create that communion of vision and purpose which is indispensable for a successful evangelization. Such communion is, instead, the fruit of charity and faith living in our hearts.

2. *Souls above all!*

As Bishops and Provincials, seek souls above all! And do not forget your own and those of your own co-workers and confreres: you are also responsible for them.

In practice, gather them together as often as you can. I was pleased to know that some of you keep contact with your men by amateur radio. That surely is a wonderful thing, but it is not enough. To establish a truly effective union and to express your fatherly concern, physical presence is necessary. So gather your men together for the monthly, quarterly and yearly retreats.

3. *Evangelization requires constant study.*

Bishops and missionaries exist to serve and evangelize the people of God. We are all convinced of that. But evangelization requires a previous intellectual preparation and a constant study to keep abreast with the continuing development of ideas and techniques in the field of catechesis. This means that it is imperative for everyone to read professional books and magazines which improve and update one's understanding of the issues concerning evangelization.

4. *Lay and social communication.*

Lay men and women, and mass media are irreplaceable factors and tools in the work of evangelization. The former should be adequately trained and the latter be in adequate supply.

5. *Sharing responsibility.*

Evangelization presupposes and requires that the Bishops act in full cooperation with their helpers. More than ever before, we can see today the truthfulness of the scriptural saying: "*Vae soli!* Woe to the loner!" Woe to the man who thinks he can do it all by himself. Such a man is doomed to make costly mistakes, even in serious matters at times, because he deprives himself of the advice, cooperation and support of his co-workers. Therefore it is imperative to solicit cooperation and share responsibility.

And since I am speaking to Bishops and Provincials assembled together, on this matter I think we should speak of coresponsibility rather than of dyarchy, even though we should at all times maintain

the necessary distinction of powers and roles vested in the two separate persons.

6. *Material means.*

Even though money and what money can buy are not everything, nevertheless they are obviously indispensable. The Congregation will continue to help you financially: she will never abandon you. Before the Church and out of love for her children, such as you are, she is bound to assist you and she will do so to the extent of her means and of your needs.

This, however, does not dispense you from doing your best to obtain aid from other sources as well, and from exercising prudence in the administration of your dioceses. This means, among other things making a budget and keeping financial records. It would not be right to submit a request for aid without stating one's financial situation and the reasons for the request. By making a budget, each project can be properly funded, and priorities can stand out for special attention.

Receiving assistance from the Congregation should not dispense you from keeping your co-workers, friends and benefactors informed on, and involved in, your works. People today want to know what happens to their money and to the money given by others to those in authority. We must therefore break out of the old-fashioned shell of secrecy and keep people posted by releasing information from time to time.

Lastly, I would like to invite every Bishop to observe, when making a budget, all the norms which have been laid down concerning the preparation and the functioning of the personnel involved in evangelization: priests, religious men and women, and lay men and women. All of them are vital forces, and deserve adequate remuneration.

7. *Your love of the Congregation.*

The Congregation is always your mother, and she wants to show herself as such. You, beloved sons, in turn maintain and foster a filial love towards her, no matter who is heading her. Carry on the exemplary attitude of filial devotion to her which has been the characteristic of the great Salesian Bishops from Card. Cagliero to Mons. Pittini, from Mons. Costamagna to Mons. Piani, from Mons. Mathias

to Card. Trochta (though the last mentioned never worked in the missions in the strict sense of the word, he was a real martyr in a very difficult mission territory and a most devoted son of the Congregation).

To keep this Salesian love strong, keep in touch with us and we will be very happy to keep in touch with you. Read our Salesian publications: the Acts of the Council, the AINS monthly and kooks on Salesian spirituality. As you know, the more we know someone, the more we can love him. Our Congregation deserves to be known better and to be loved more.

The last word to Don Bosco

At the conclusion of this brotherly meeting, dear Bishops and Provincials, I would like to turn to our beloved Father Don Bosco for the parting thoughts. These are indeed the thoughts that sustained him through his sleepless and relentless apostolic work and that he never grew tired of repeating to his sons. Here they are in his own words: "*Io confido illimitatamente nella Divina Provvidenza. Ma la Provvidenza vuole essere aiutata da immensi sforzi nostri.*" I have boundless trust in Divine Providence. But Divine Providence wants to be helped by our utmost efforts" (MB 11,55 - Ital. Ed.).

And speaking of missions, "Let us hope in the Lord. In this undertaking we do as in all others. Let all our confidence be placed in God, let us hope everything from Him. *Ma nello stesso tempo spieghiamo tutta la nostra attività.*" But at the same time let us display all our activity" (MB 12,280 - Ital. Ed.). The word "display" is certainly very expressive: let us spread our action widely and generously — but surely without ostentation — before the view of all.

One final quotation: "The future of the world is very dark. But God is light, and the Blessed Virgin is forever our morning star. Let us therefore have confidence in God and in Mary" (MB 15,608 - Ital. Ed.) And with a little touch of poetry and practicality, he adds: "Be with God like a bird perched on a branch: it senses the branch sway and shake, but it keeps on singing, because it knows it has wings".

With Don Bosco's words inspiring us with faith and confidence, we can conclude our brotherly meeting and go back to our work with the desire to share the graces of God with all the people entrusted to our pastoral care.

VII. FROM THE PROVINCIAL NEWSLETTERS

1. Antilles Province: Initiatives for vocations

Some interesting initiatives to promote vocations, undertaken by the National Vocation Delegate in the Dominican Republic, were reported in the Antilles Provincial Newsletter of December 1975. Here are excerpts:

On the occasion of the Salesian Missions Centennial the National Vocation Delegate visited all the twelve Salesian houses in the Dominican Republic to present a complete picture of the Salesian apostolate in the country.

With the aid of 200 color slides prepared by his Office he highlighted the various Salesian activities, and focused on the Salesians presently at work and on the young confreres still in formation — the fruit of 28 intense years of vocational promotion. By an intelligent use of the same slides he was able to stress the necessity of maintaining the present apostolic activities and also starting new ones to fill the special needs of the times.

The project kept the Vocation National Delegate busy for one month. Forty meetings were held, during which about 5,000 boys were contacted on a person-to-person basis. The initiative met with a very favorable response: the boys watched the 50-minute slides show with the same lively interest with which they would have watched an exciting movies. A sign that, as the Vocation Delegate underscores, our boys love to hear about Salesian vocation and missions more than we at times give them credit for.

At the end of his tour, the Delegate gathered 80 vocation prospects in the Jarabacoa Aspirantate to give them the opportunity to spend one day among the aspirants and see for themselves what Salesian life is like. The boys were accompanied by confreres from their respective houses, and this, too, helped create a family spirit.

The Vocation Delegate feels optimistic about the results of this

initiative and believes that if today there is a large number of native Salesians at work in his country, it is because the vocation recruiting program there has never been discontinued.

“The day we neglect to carry on an extensive vocation promotion program”, he warns, “we shall begin to suffer serious consequences and face difficulties in staffing our houses”.

In the meantime, to put his slides to a wider use he has already begun visiting the houses of the Salesian Sisters and other schools where the Salesian work is still unknown or little known.

2. Gauhati Province: Bible Translated in Khasi

The December 1975 issue of the Gauhati Provincial Newsletter carries a report on this “colossal work” undertaken by the Confreres in Assam. Here are excerpts:

The translation of the whole Bible into Khasi has just been completed. It is expected to be ready for distribution within twelve months. Fr. Henry Fantin is the chairman of the Translation Committee and Chief Editor. Francis Diegdoh, Headmaster of St. Paul’s High School, is the Chief Translator, and George Chyne, Assistant Headmaster of Don Bosco High School in Cherapunjee is the Chief Revisor. Some of the other collaborators are Rev. Fr. Sylvanus Lyngdoh, Prof. Alexander Warjri and Prof. Mary Blah.

The translation was completed in just five years. It was what we would call a “second-generation” or “native” translation.

The new Khasi Bible scores a first in that it is the first complete Catholic Bible translation in North-East India.

The reasons for going in for such a colossal work are the following:

1. The former Khasi translation, done by the Presbyterian Church in the early 1890’s, is too “old”.
2. Done on strict criteria of literal rendering, it was far from exact in giving the true sense of the Scriptures.
3. In 80 years the Khasi language has developed into a rich and mature language. Hence the necessity for an updated translation.

4. Furthermore, this Catholic translation had to include the deutero-canonical books omitted in the Protestant translation.

The printing of the new Khasi Bible is done by the Don Bosco Press in Shillong. Ten thousand copies of the whole Bible will be printed, and five thousand more of the New Testament separately.

3. New Rochelle Province: At the service of a Chinese community

The September 1975 issue of SALESIAN EAST reported a "success story" of what a fine school can do to serve its local community.

For the second successive year — the New Rochelle Province newsletter related — the Don Bosco Technical High School (Boston, Mass.) magnificent recreational facilities were put to excellent use during the summer months for the minority groups in the South Cove area of Boston, particularly for the Chinese Community.

Daily attendance at the Youth Center by Chinese boys and girls averaged better than two hundred. Activities included swimming, basketball, ping-pong, and volley-ball.

Several Chinese social workers teamed up with Salesians to provide adult supervision and coordinate the various activities.

According to Father Eugene Palumbo, S.D.B., founder of the Youth Center, approximately \$ 20,000 in funding was obtained from several local foundations and the City of Boston. "The Center has enhanced the position of the Tech in the Chinese Community", observed Father Eugene, "and has demonstrated the school's concern for the people in the immediate neighborhood. We have breached the invisible wall which seemed to separate us from the Chinese Community".

VIII. PONTIFICAL MAGISTERIUM

1. To the Salesian Missionary Bishops

On Wednesday, January 21, 1976, Pope Paul received in a general audience 20 Salesian Missionary Bishops and the Rector Major. As customary with him, he departed from the official text as he spoke to them. Here we report the entire speech, which we were able to reconstruct from a tape recording and from the official text published on the Osservatore Romano.

The Pope's opening greeting

We would like to have plenty of time to communicate with each of you and show you the importance we attach to dialoguing, even if it were for a few moments. For this is indeed an ecclesial situation, temporary though it is: here we feel united, here we feel in Christ, here we fulfill those famous marks of the Church, which justify her defense and in final analysis also establish her true identity.

The Church is one: here we are gathered as one body. The Church is universal: here you came from all parts of the world, from different paths, but with one and the same goal, one and the same spirit, one and the same soul: here the Church's catholicity becomes most apparent. Why is it so? Because Peter is here! Why are we here assembled? Because we want to become better Christians, more deeply conscious of our vocation, and want to receive a greater share of sanctity — the sanctity that, by the Lord's grace, helps us to fulfill our vocation. To all of you, therefore, goes our greeting — a truly ecclesial one.

Then the Pope addressed the Salesian Bishops:

We reserve our first special greeting to an extraordinary and choice group of Bishops. They, too, bear witness to the ecclesial marks that we have just spoken of. They are Salesian bishops. As you may

know, the Salesian Congregation, which quite recently celebrated its first centenary, is now found in every part of the world, and it has been distinguishing itself not only for its missionary activities, but also for its widespread pastoral work among the many peoples where it is found. We therefore wish to greet these follow Bishops of ours in a special manner.

Fortunately, all of you are able to understand Italian, because the sons of Don Bosco have been schooled in this language, which witnessed the birth and growth of his work.

We greet you, therefore, in Italian, and we do it from the depth of our heart. We give thanks to the Lord, who after giving us the joy of meeting last November the new Salesian missionaries, grants us this day the great consolation of seeing here united before our eyes these most distinguished and most beloved missionary Bishops of the great religious Family of Don Bosco!

These meetings, while recalling an important stage in the history of your Congregation, give us the opportunity to appreciate to its full extent the wealth of services that it has rendered to the Church ever since, a hundred years ago, the first group of your Confreres was launched by Don Bosco into a marvelous missionary venture.

Many are the things, venerable Brothers, that we would like to tell you about this great venture of yours — a venture that you have patiently woven and knitted through the years everywhere in the world and is now a beautiful robe showing forth the youthful vitality of Christianity. Many are also the things that we would like to say about the personal experiences and meetings which we had with some of you before we were raised to this office. Most of all, we would like to tell you how much we appreciate, and depend on, your presence in the Church and the evangelical boldness which led you and still leads you to accept high posts of responsibility and to undertake delicate and difficult tasks on behalf of newly-organized churches in missionary lands. All this would certainly deserve a much more extended and heart-felt address than our words at present. To you, in brief, our most cordial thanks.

The next day, the Osservatore Romano carried the following text which, though it had not been delivered, would seem to fit the context of the Pope's address at this particular point:

We know the anxieties and the serious problems that your zeal

must face in a moment that marks a new era, a decisive turn in the field of missionary activity. New perspectives, but also new difficulties lay open nowadays before the courageous adventurers of the Gospel. This means that missionary apostolate must today be conceived on a wider scale, with more up-to-date views. A renewal in advertising for, and recruiting and preparing of new candidates, a renewal in the very methods and courses and programs for training the same candidates is imperative. And all this cannot take place without risk.

Prudent vigilance is, therefore, necessary on our part, particularly in order to strike a harmonious balance between evangelization and human promotion, for this is the binomial by which the over-all orientation of missionary activity is stated nowadays.

While keeping yourselves sensitive to the needs and aspirations of developing nations and being mindful of the authoritative Gospel lesson on loving one's suffering and needy neighbor (cf. Mt. 25: 31-46) — a lesson which was repeated by the Apostolic teaching (cf. 1 Jn 4: 20, Jas 2: 14-18) and confirmed by the whole missionary tradition of the Church —, always hold on to the firm conviction that missionary activity would lose its *raison d'être* if it departed from the religious core that animates it. Evangelization must always be given its priority: the Kingdom of God must come before everything else. Here is the strength of missionary activity, here is its wisdom. This is, after all, the wisdom incarnated in the souvenirs given by your Holy Founder to his first missionaries. And this is no less what the Church is expecting of you today.

Then the Pope concluded:

Our wish to you, venerable Brothers, is that the Lord guide your steps on your arduous journey. In the meantime rest assured that our prayers are with you—may the Lord give you, through the intercession of Mary Help of Christians, the necessary enlightenment and strength in your generous efforts.

We always read with great interest, with voracity we would almost say, the reports you send us from the missions, particularly when your activities take place in situations of stress and contestation. Our thoughts and affections are, therefore, always with you!

With you and on you is also our Apostolic Blessing, which we affectionately extend to all your Faithful People, to all the sons and

daughters of this great Salesian Family, and to all the youth to which you are dedicating the best of your pastoral cares. God bless you.

2. To the Participants in the Salesian Missionary Spirituality Week

In the general audience of Wednesday, January 28, 1976, Pope Paul addressed special words to the members of the Salesian Family who were then participating at the Salesian Missionary Spirituality Week. Here is what he said:

With special affection do we wish to address the members of the Salesian missionary Family here present. The Salesians, as you know, are always generous and numerous. Last week, right in this hall, we met the missionary Bishops of the Salesian Family: they showed us how far and wide in the world this prodigious Family of Don Bosco has spread its influence. Today we welcome Priests, Daughters of Mary Help of Christians, members of Congregations and Secular Institutes founded by Salesians in mission lands, Co-operators and Past Pupils, who are spending this week in common prayer and study to deepen their understanding of the missionary Salesian charism.

Beloved sons and daughters, we wish, first of all, to tell you of the joy that fills our heart at this meeting with you, which is meant — it could be known to all, because it concerns the entire Church — to commemorate the first centennial of the beginning of the missionary activity of your Congregation. By retracing the steps and stages of its glorious history through the many regions of the world where it took place, you will be inspired to carry it on with renewed vigor. We recall with joy that during our youth he heard the story of Card. Cagliero's missionary exploits. That was but the dawn of your missionary history; nevertheless, it left behind a trail of shining examples which you must follow and carry on.

Also to you we meant to address our recent Apostolic Exhortation on Evangelization in the modern world, dated last December 8. In it we mentioned the Priests, "the educators of the People of God in faith" (no. 68); the Religious men and women, whose "apostolate is often marked by an originality, by a genius that demands admiration", inasmuch as "often they are found at the outposts of the mission, and they take the greatest of risks for their health and their very lives"

(no. 69); the Laity, “whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks (and) must for this very reason exercise a very special form of evangelization” (no. 70).

Keep fixed in your hearts and minds the example and the teachings of your great Founder, St. John Bosco. As you well know, Don Bosco becomes greater and greater as he becomes distanced from us in time. This is indeed the historic evidence that he has crossed the thresholds of the world and reached into its farthest outposts.

Well, then, beloved sons and daughters, be mindful of his teachings. You will thus be able to respond with generosity and enthusiasm to the invitation of the Church who is calling you to be untiring in the work of evangelization. May your charism and motto be: “*Non stancarsi mai*, Never grow weary!”.

God bless you.

IX. NECROLOGY

Fr. John Affanni

* Traversolo (Parma), Italy, 2.5.1902; † Caracas, Venezuela, 1.2.1976; 73 years old, 48 prof., 43 priest.

He left the Seminary of Parma to join the Salesians at a difficult time in his life. He was always deeply grateful to Don Bosco, whom he imitated by his exact dedication to duty. He worked in the Upper Orinoco missions and other houses in the Venezuelan Province. His cheerfulness often exploded in hearty song and peals of laughter. His zeal brought him very close to his people. He built many churches on the Venezuelan Andes. He died of heart attack and diabetes. At his funeral a joyful hymn to Don Bosco was sung, as he himself had willed.

Fr. Armand Alessandrini

* Ischia di Castro (Viterbo), Italy, 24.2.1906; † Rome, Italy, 18.12.1975; 69 years old, 53 prof., 45 priest, 7 Rector.

He exercised an intense and varied Salesian and priestly apostolate in Terni, Macerata, Latina, Rome, Frascati, Genzano, and lastly at the St. John Bosco School in Rome, where he prepared himself to meet the Lord through much suffering. He worked with the spirit of an apostle particularly in the Christian training of youth in the Oratories, schools and Past Pupils' Associations. His warm human qualities and good Salesian spirit endeared him to all.

Fr. Louis Algeri

* Nembro (Bergamo), Italy, 19.3.1891; † Darfo (Brescia), Italy, 15.7.1975; 84 years old, 60 prof., 52 priest, 3 Rector.

He entered the aspirantate in Ivrea, Northern Italy, from where he was sent to Chile to do his novitiate. After his priestly ordination, he was assigned to the incipient Rio Negro Mission in the Amazon basin, where he worked with a pioneer's enthusiasm. From there he moved on to work in Columbia and Venezuela. He enjoyed perfect health up to his mid seventies, until 1969, when he had to return to Italy because of a progressive paralysis. He spent his last five years in the "Casa del Fanciullo" at Darfo, surrounded by the boys and townspeople who liked his jovial character, his child-like simplicity, and the stories of his adventurous fifty years in the missions. His humility in giving the credit to others for his best missionary undertakings was edifying.

Fr. Joseph Anzuini

* Monte Porzio (Pesaro), Italy, 9.3.1909; † Ancona, Italy, 12.2.1976; 76 years old, 15 prof., 44 priest.

He entered the Congregation at the age of 50, after his mother's death. A kind-hearted man, he spent his Salesian life in the Ancona parish. He worked with special success among the elderly and the sick, whom he used to visit very frequently. His chief characteristic was a filial love for the Congregation.

Fr. Libero Biondi

* Sepino (Campobasso), Italy, 5.7.1883; † Bethlehem, Israel, 18.12.1975; 92 years old, 73 prof., 63 priest, 26 Rector.

He was a top-notch man in his Province. At Valdocco he assimilated the Founder's spirit from the Salesians of the first generation, particularly from Blessed Fr. Rua. He worked in the Middle East from 1911 to the very end of his life. During World War II, he substituted the Provincial in taking charge of the Salesians and their works. He kept our activities alive during that difficult period, and made them flourish when the conflict was over. He distinguished himself for his austere and exacting fidelity to Don Bosco's spirit. He used to spend many hours in adoration before the Blessed Sacrament and to visit the Grotto of the Nativity daily.

Fr. Paul Bonne

* St. Marcellin (Isère), France, 13.5.1920; † Lyon, France, 3.2.1976; 55 years old, 28 prof., 22 priest.

Richly talented for art, literature and music, he was dynamic, full of initiative and dedication in his educational apostolate. A tireless worker, he spent his energies with little care for his health. For twenty years he toiled for his boarding students. At the same time he was chaplain in a school of the Salesian Sisters and for nine years also in our technical school in Marseilles.

Fr. Francis Carpanè

* Revine Lago (Treviso), Italy, 26.4.1887; † Pordenone, Italy, 10.12.1975; 88 years old, 69 prof., 62 priest, 16 Rector.

Fr. Carpanè can rightly be numbered among our "patriarchs". He was among the first Salesian missionaries to Tanjore, the first missionary center in India. After his return to his native country for reasons of health, he worked for the new Salesian foundations at Tolmezzo and Belluno-Sperti. He was then chosen as the third Rector of Don Bosco College,

Pordenone. Keeping his spirit forever youthful, he walked with Don Bosco and at the same time welcomed the new times. He sought the face of God among the peaks of the Alps and the face of Christ in the Holy Shroud, on which he made diligent research and lectured with great love to large audiences.

Coad. Bro. Maurus Colunga

* Santo Domingo (Charcas), Mexico, 22.9.1933; † Mexico City, Mexico, 19.3.1975; 41 years old, 21 prof.

In his eulogy the Confederal President of the Mexican Past Pupils said of him: "The Lord called him to Himself at the very beginning of his mature age... He was a good religious, a true exemplar in the observance of his vows... He was a good Salesian, who spoke to us very often of Mary Help of Christians and of Don Bosco... He was a good worker in the field of printing, in which he served the Congregation... He was one of the few who dedicated himself wholeheartedly to our Past Pupils' Association..."

Fr. Francis Convertini

* Locorotondo (Bari), Italy, 29.8.1898; † Krishnagar, India, 11.2.1976; 77 years old, 47 prof., 41 priest.

He carried on his priestly, Salesian and missionary work in India, as assistant pastor at Bhoporpora, and as confessor in the Cathedral and in several religious institutions in Krishnagar. His zeal knew no bounds. During his free time he kept in touch with his Hindu and Moslem friends in the city. He neither wrote big tomes nor built large churches, but gave his people the most beautiful gifts he had: kindness and affection. He was welcome in all families, without distinction of religion, caste or social status. An nth heart attack was fatal. His last words, addressed to Our Lady, were: "Mother, I never displeased you in my life. Help me now!"

Fr. Peter Cosentino

* Izmir, Turkey, 29.8.1918; † Cairo, Egypt, 2.11.1975; 57 years old, 38 prof., 27 priest.

His knowledge of several languages and above all his good qualities of mind and heart made him a capable and beloved educator. From 1955 on he cared for the human and social welfare of the Italian immigrants, who became unemployed when the British Armed Forces abandoned the Suez Canal zone. First on a part-time basis while he was the Prefect of Discipline in the Italian College in Cairo, later on a full-time basis, he

worked hard to help them find employment. To them he was a brother, a friend, a priest — always ready to serve with humility, self-sacrifice and courage.

Coad. Bro. Martin Czaikowski

* Corpus (Misiones), Argentina, 4.9.1930; † Rosario, Argentina, 17.8.1975; 44 years old, 23 prof.

“We lost a confrere, who was highly effective in his work, attentive and tactful in serving his neighbor, and always available to all. He was zealous in the House of the Lord, which was entrusted to him, as well as in all the activities connected with it” (from the Rosario Provincial Newsletter, July 1975).

Fr. Mario Del Pos

* Conegliano (Treviso), Italy, 9.9.1922; † Cochabamba, Bolivia, 22.12.1975; 53 years old, 35 prof., 25 priest.

Right after the aspirantate in Penango (Northern Italy) he was sent to South America for the novitiate. He was fully dedicated to his boys' welfare. Since his priestly ordination he worked as Prefect of Discipline at La Paz and Montero-Santa Cruz. While showing great understanding, he exacted discipline from his students with calm and cheerfulness. His musical talents helped him create a suitable educational environment in the schools where he served. He had a foreboding of his approaching death, which he accepted in full consciousness. He had a tender devotion to Our Lady.

Coad. Bro. Philip D'Anna

* Burgio (Agrigento), Italy, 10.6.1884; † S. Gregorio (Catania), Italy, 29.1.1976; 91 years old, 47 prof.

He became a Salesian in his 40's after spending his youth working as a farmer and shepherd, and always keeping alive in his heart a desire to enter religious life. In our Congregation he was happy to do the practical things: at S. Gregorio he managed the farm for 15 years, in other houses he was in charge of the sacristy and the linen-room. During the last few years of his life he returned to S. Gregorio and was a model of deep piety and Christian resignation in suffering. His Marian devotion was outstanding.

Fr. Charles De Freyn

* Arlon, Luxembourg, 14.11.1921; † Liège, Belgium, 30.8.1975; 53 years old, 35 prof., 26 priest, 3 Rector.

He used his God-given talents to educate his boys and serve his confreres, parishioners, past pupils, cooperators and friends. His vigilant spirit made him keenly aware of the changes in the Church and in society, to which he adapted. He relished friendship, and at times had to suffer its delusions. A true son of Don Bosco, he studied his message lovingly and transmitted it faithfully. His last infirmity, far from dampening his resolve to serve, intensified it and made it stand out with the strength of his Faith and Hope.

Coad. Bro. Henry Driller

* Busch bei Paderbon (Westfalen), Germany, 4.3.1904; † there, 21.2.1976; 71 years old, 45 prof.

A professional tailor, he entered the Salesian Society at the age of 26. After his novitiate he was sent to Benediktbeuern, where he spent all his life, except for the trying years in the military service and in a Russian prison. He trained scores of confreres in his trade and in the spirit of Don Bosco. During the last ten years of his life he was sacristan in the basilica and parish in care of the Salesians. An accident (a fall) cut his life short — a life of service to his brothers and faithfulness to his vocation.

Fr. Joseph Geldmacher

* Essen, Germany, 29.12.1899; † Bendorf, Germany, 12.4.1975; 75 years old, 50 prof., 17 priest.

His was a life loving service to the young. From 1932 on, for 26 years he fought with tenacity against a disease. Afterwards he was able to resume his theological studies, and in 1958, at 58, he was given the joy of being ordained priest. Assigned to the house in Bendorf, he worked there for the rest of his life, as assistant, catechist, infirmarian and sacristan. His dedication to duty left an indelible impression in his pupils, who used to visit him often after leaving school. Of each of them he would remember the name and little incidents.

Coad. Bro. Francis Graneris

* Narzole (Cuneo), Italy, 5.12.1912; † Bologna, Italy, 29.1.1976; 63 years old, 44 prof.

He taught cabinet-making to the boys in the houses of Valdocco-Turin, San Benigno Canavese and Novara. In 1958 a physical ailment, from which

he did not recover even after a surgical intervention in the immediate after-World War II period, forced him to relinquish his teaching post. Thereafter he served with generosity and self-sacrifice in the administration offices at Arese and in Bologna. Complications after a second surgical intervention ended his life abruptly. He passed away in full lucidity of mind and full acceptance of God's will.

Coad. Bro. John Kaizer

* Lodygowice, Poland, 3.6.1892; † Oświęcim, Poland, 6.1.1976; 83 years old, 61 prof.

For many years he was Rector of our trade school in Oświęcim. A good architect, he designed many churches in Poland. In 1967 he was honored with the "Pro Ecclesia et Pontifice" decoration. A Salesian according to Don Bosco's heart, he deserved to be called "father of the young" for his great loving care for them.

Fr. Romulus Laita

* Santander, Spain, 17.2.1891; † there, 9.5.1975; 84 years old, 66 prof., 57 priest, 3 Rector.

"He made joyful use of his priesthood by generously distributing the Holy Eucharist and God's forgiveness to the souls in his care. A very dedicated teacher, he taught mathematics to the upper classes. A community-life man, he made his presence felt for his punctuality and active concern for all the community practices. He was the 'grandfather' of the community. His presence gave us a sense of Don Bosco's presence among us" (from the Bilbao Provincial Newsletter).

Fr. Joseph Mancardi

* Farigliano (Cuneo), Italy, 27.11.1913; † Sampierdarena (Genoa), Italy, 28.3.1975; 61 years old, 43 prof., 35 priest, 61 Rector.

He died suddenly of heart attack on the street, while he was asking a policeman for directions to the Chilean Consulate in Genoa: he wanted to renew his passport in order to return to Chile, which had become his second country. In fact he spent there over forty years, working as a dedicated and kind-hearted Salesian priest. Until almost his last day he was a successful school teacher and beloved educator.

Fr. Joseph Moser

* Nürnberg, Germany, 20.6.1909; † Munich, Germany, 12.1.1976; 66 years old, 46 prof., 37 priest.

Already during his novitiate he was sent to the missions in S. America. After his profession Fr. Ricaldone assigned him to Colombia, where as a young priest he used his musical and athletic talents in the apostolate. In 1957 he returned to his native country, and there he continued to teach music and organize sports activities in several houses, especially at the Salesianum in Munich. Here his heart, which had loved youth, music and physical prowess, suffered a sudden and fatal attack.

Fr. John Nobile

* Montescaglioso (Potenza), Italy, 27.11.1873; † Vibo Valentia, Italy, 13.1.1976; 102 years old, 69 prof., 63 priest.

Born of a peasant family, after his military service, he entered the Benedictines' Abbey in Venice, but on the Abbot's advice he later joined the Salesians. In the house of Ivrea (Northern Italy) he met Blessed Fr. Rua, to whom he was bound in deep and lasting friendship and at whose Beatification he, at the age of 99, had the indescribable joy of attending. He held various offices in many schools and spent his last 46 years at Vibo Valentia, where quietly and self-sacrificingly he heard confessions by the thousands, visited and comforted the sick and the dying, befriended the prisoners, and was a father and a brother to several generations of boys in the Youth Center. At the time of his death, he was the oldest Salesian in the world.

Fr. Jacopo Nuti

* Turin, Italy, 29.10.1916; † there, 5.2.1976; 59 years old, 39 prof., 30 priest.

Deeply concerned for the spiritual and material welfare of his boys, he spent his energies in many initiatives at Youth Centers. During his last twenty years he was assistant pastor in the St. Dominic Savio Parish in Turin and showed himself an untiring worker and organizer in the administration of the parish and in its liturgical services. He never took a day off. The many families who had benefited from his charity showed their heartfelt gratitude at his funeral.

Fr. Joseph Ozóg

* Niemadowka, Poland, 29.1.1898; † Wrocław, Poland, 3.10.1975; 77 years old, 60 prof., 51 priest, 3 Rector.

He spent all his energies in the service of souls, especially those of his boys, as supervisor and teacher in trade schools and as bursar in several

houses. During the last war he suffered persecution. He was also a much appreciated pastor and confessor.

Coad. Bro. Benito Pando

* Basauri (Vizcaya), Spain, 20.10.1939; † Rentería (Guipúzcoa), Spain, 9.1.1976; 36 years old, 16 prof.

Of amiable disposition, he loved to study and to teach. He was a Master Mechanic and Head of the Laboratory; in his last years he was also School Principal. With his delicate, affable and winsome ways and with his total dedication to his work, he conquered the good will and affection of all.

Fr. Edward Pavanetti

* Montevideo, Uruguay, 23.4.1916; † there, 20.10.1975; 59 years old, 42 prof., 34 priest, 26 Rector, 3 Provincial.

He was Rector of Colleges and Seminaries, pastor and Provincial. He distinguished himself as writer, speaker, wise counsellor and spiritual guide, and consultor of various religious congregations in the post-conciliar *aggiornamento*. He was the founder of the Philosophy, Sciences and Letters Institute in Montevideo. His books, which deal mostly with educational matters, are well known throughout S. America and Europe. After a very fruitful life, he left his confreres the beautiful example of a loving acceptance of God's will in his death.

Coad. Bro. Angelo Perotto

* Sant'Ambrogio (Turin), Italy, 2.8.1884; † Chiari (Brescia), Italy, 29.11.1975; 91 years old, 40 prof.

He was about 50 years old when he entered the Congregation. He was a man of deep piety, and of great devotion to Our Lady. His favorite expression in difficulties was: "To do God's will". Having worked very hard, he suffered much when his many illnesses forced him to inactivity during his last years. He then became a "living prayer". The rosary was his constant companion: he recommended it to all as a sure sign of salvation.

Fr. Mario Pezzale

* Palestro (Pavia), Italy, 8.2.1923; † Vercelli, Italy, 5.11.1975; 52 years old, 36 prof., 25 priest.

"During his twelve-year-long sickness Fr. Mario taught us a great lesson by ascending his Calvary day after day and by urging us, who lived with

him, to get a deeper understanding of the problem of suffering. Though he felt on himself the burden and the ravages of physical pain, he, enlightened and lightened by Faith, showed us how to bear with it with Christian virility, without ever rebelling against it. For he knew, from the words and the example of Christ, what value suffering could have for one's own salvation and that of the world" (from his eulogy).

Fr. Augustine Piechura

* Królewska (Huta), Poland, 14.8.1888; † Przemyśl, Poland, 14.11.1975; 87 years old, 66 prof., 57 priest, 8 Rector.

During his novitiate he was ill with TB, but after receiving a blessing of Blessed Don Rua he was cured. He spent his life for youth as a teacher and educator. He worked both in the Organists' School in Przemyśl and the philosophical studentate in Krakow. He showed his fatherly charity as parish priest and Rector. His many sufferings during the last World War manifested his Christian fortitude. He was a Salesian of the old school: you could truly call him "the living rule". The esteem in which he was held by all was clearly shown by the crowd of confreres, nuns, ordinary people who together with Church authorities were present at his funeral.

Coad. Bro. Joseph Pons

* Pinerolo (Turin), Italy, 30.11.1896; † San Ambrogio (Córdoba), Argentina, 22.7.1975; 78 years old, 40 prof.

A living example of deep humility in the old style, he found in constant prayer his strength for exemplary work and austere fidelity to the Rule and Salesian traditions. Those who knew him admired him and loved him for the simplicity of his life and for his spirit of sacrifice. He was particularly noted for his Christ-like poverty.

Fr. Renato Raumer

* Magrè Vicentino (Vicenza), Italy, 30.12.1920; † Schio (Vicenza), Italy, 18.12.1975; 55 years old, 38 prof., 29 priest.

He entered the Society as a very young man and went to the S. American missions. By nature he was optimistic, generous and courageous. He worked prodigies in his apostolate among the immigrants, in schools and parishes. His holidays were spent working in the leper colony at Agua de Dios. When he had to return to Italy for reasons of health, he refused to rest. He took a degree in Letters and Foreign Languages at the Catholic University in Milan, and went to teach in our colleges, especially in Verona.

When life among the students was difficult, he was still greatly appreciated for his kindness and pleasantness.

Fr. Joseph Resen

* Gorizia, Italy, 4.9.1889; † Novara, Italy, 21.12.1975; 76 years old, 56 prof., 47 priest, 3 Rector.

“He was an open personality: a simple and dedicated man. Though somewhat reserved in dealing with people, he expressed his faith in deeds and his charity in deep and lasting friendship. School was for him his second vocation, and he approached it with great diligence. For him God was present everywhere, particularly in his neighbor. This is the way Fr. Joseph lived for 76 years in various houses and for the last 34 years at San Lorenzo in Novara” (from the homily at the funeral service).

Fr. Andrew Rodríguez

* León (Guanajuato), Mexico, 30.11.1922; † Guadalajara, Mexico, 28.9.1975; 52 years old, 31 prof., 21 priest, 12 Rector.

In whatever office he was assigned by his Superiors he gave the best of his energies in the service of the Church and of his confreres. He was a man with a fine mind and a magnificent sense of humor. A man of few words and many deeds. He worked unceasingly, and his work was backed up with a deep and easy-going sanctity. For 18 years he endured his illness heroically. In the depth of his interior life he loved God silently and faithfully to the end.

Fr. Olegario Salán

* Ventosa de Pisuerga (Palencia), Spain, 2.2.1918; † Zamora, Spain, 10.1.1976; 57 years old, 35 prof., 29 priest, 5 Rector.

He loved the Congregation and youth very much and to them he dedicated his tireless work with joy and sincere affection. Everybody loved him for his availability to all. Teaching and the apostolate of the confessional were his fortes. He drew many vocations to the Salesians. He lived a life of constant effort to climb the heights of sanctity.

Fr. Joseph Savio

* Crespano del Grappa (Treviso), Italy, 20.4.1912; † there, 24.1.1976; 63 years old, 44 prof., 35 priest.

He gave the best of his humanistic culture and of his priestly formation over the 33 years of teaching and sacerdotal ministry in such places

as Venice, Mogliano, Tolmezzo, Este, Verona and, since 1957, Pordenone. His chief apostolate was in the classroom. He had a serious and earnest approach to the education and formation of youth in an authentically Salesian fashion. He lived his priestly life to the full without weakness, compromise or complaint, and made it into a service of love.

Fr. John Soddu

* Benetutti (Sassari), Italy, 8.2.1897; † Lanusei (Nuoro), Italy, 9.1.1976; 78 years old, 30 prof., 26 priest.

He was an adult when he joined the Society. He held a degree in engineering from the Polytechnic Institute in Turin. Straightaway he threw himself into Salesian life, in the apostolate of teaching and later in that of the confessional. Simplicity of life, dedicated obedience and genuine poverty were the trademarks of his religious life. His last years were tried and made precious by illness, which he endured with exemplary serenity.

Fr. Henry Talamo

* Bronte (Catania), Italy, 11.2.1884; † Messina, Italy, 25.2.1976; 92 years old, 71 prof., 66 priest.

He was one of the first Salesian aspirants from Sicily in the early 1900's. He was a lively and cheerful man. He had a keen mind, but a generally poor health. He shone in the study of classical languages. He was esteemed in many schools for his competence in teaching literature, especially Latin and Greek. At the age of 60 he had to leave his teaching post because of his failing health.

Fr. Charles van Lommel

* Arendonck (Antwerp), Belgium, 6.12.1912; † Bruxelles, Belgium, 21.1.1975; 62 years old, 44 prof., 36 priest, 3 Rector.

He was drawn to the Congregation by his desire to be a teacher and a missionary. His character was jovial and dynamic. For this and for his intellectual qualities and organizational ability he was chosen to start up the Salesian work in Rwanda. Many were those who mourned his loss because wherever he appeared — whether it as in the classroom or on the sports field or anywhere else — he was the man who could stir up enthusiasm, get things done, and make many friends.

1st Elenco 1976

- 1 Sac. AFFANNI Giovanni † a Caracas (Venezuela) 1976 a 73 a.
- 2 Sac. ALESSANDRINI Armando † a Roma (Italia) 1975 a 69 a.
- 3 Sac. ALGERI Luigi † a Darfo (Brescia-Italia) 1975 a 84 a.
- 4 Sac. ANZUINI Giuseppe † ad Ancona (Italia) 1976 a 66 a.
- 5 Sac. BIONDI Libero † a Betlemme (Israele) 1975 a 92 a.
- 6 Sac. BONNE Paolo † a Lyon (Francia) 1976 a 55 a.
- 7 Sac. CARPENE' Francesco † a Pordenone (Italia) 1975 a 88 a.
- 8 Coad. COLUNGA Mauro † México 1975 a 41 a.
- 9 Sac. CONVERTINI Francesco † a Krishnagar (India) 1976 a 77 a.
- 10 Sac. COSENTINO Pietro † a Cairo (Egitto) 1975 a 57 a.
- 11 Coad. CZAJKOWSKI Martino † Rosario (Argentina) 1975 a 44 a.
- 12 Sac. DAL POS Mario † a Cochabamba (Bolivia) 1975 a 53 a.
- 13 Coad. D'ANNA Filippo † a San Gregorio (Catania-Italia) 1976 a 91 a.
- 14 Sac. DE FREYN Carlo † a Liège (Belgio) 1975 a 53 a.
- 15 Coad. DRILLER Enrico † a Busch bei Paderborn (Germania) 1976 a 71 a.
- 16 Sac. GELDMACHER Giuseppe † a Bendorf (Germania) 1975 a 75 a.
- 17 Coad. GRANERIS Francesco † a Bologna (Italia) 1976 a 63 a.
- 18 Coad. KAJZER Giovanni † a Oświęcim (Polonia) 1976 a 83 a.
- 19 Sac. LAITA Romolo † a Santander (Spagna) 1975 a 84 a.
- 20 Sac. MANCARDI Giuseppe † a Sampierdarena (Genova-Italia) 1975 a 61 a.
- 21 Sac. MOSER Giuseppe † a München (Germania) 1976 a 66 a.
- 22 Sac. NOBILE Giovanni † a Vibo Valentia (Italia) 1976 a 102 a.
- 23 Sac. NUTI Jacopo † a Torino (Italia) 1976 a 59 a.
- 24 Sac. OZOG Giuseppe † a Wroclaw (Polonia) 1975 a 77 a.
- 25 Coad. PANDO Benito † a Rentería, Guipúzcoa (Spagna) 1976 a 36 a.
- 26 Sac. PAVANETTI Edoardo † a Montevideo (Uruguay) 1975 a 59 a.
- 27 Coad. PEROTTO Angelo † a Chiari, Brescia (Italia) 1975 a 91 a.
- 28 Sac. PEZZALE Mario † a Vercelli (Italia) 1975 a 52 a.
- 29 Sac. PIECHURA Agostino † a Przemyśl (Polonia) 1975 a 87 a.
- 30 Coad. PONS Giuseppe † a San Ambrosio, Córdoba (Argentina) 1975 a 78 a.
- 31 Sac. RAUMER Renato † a Schio, Vicenza (Italia) 1975 a 55 a.
- 32 Sac. RESEN Giuseppe † a Novara (Italia) 1975 a 76 a.
- 33 Sac. RODRIGUEZ Andrea † a Guadalajara (México) 1975 a 52 a.
- 34 Sac. SALAN Olegario † a Zamora (Spagna) 1976 a 57 a.
- 35 Sac. SAVIO Giuseppe † a Crespano del Grappa, Treviso (Italia) 1976 a 63 a.
- 36 Sac. SODDU Giovanni † a Lanusei, Nuoro (Italia) 1976 a 78 a.
- 37 Sac. TALAMO Enrico † a Messina (Italia) 1976 a 92 a.
- 38 Sac. VAN LOMMEL Carlo † a Bruxelles (Belgio) 1975 a 62 a.