



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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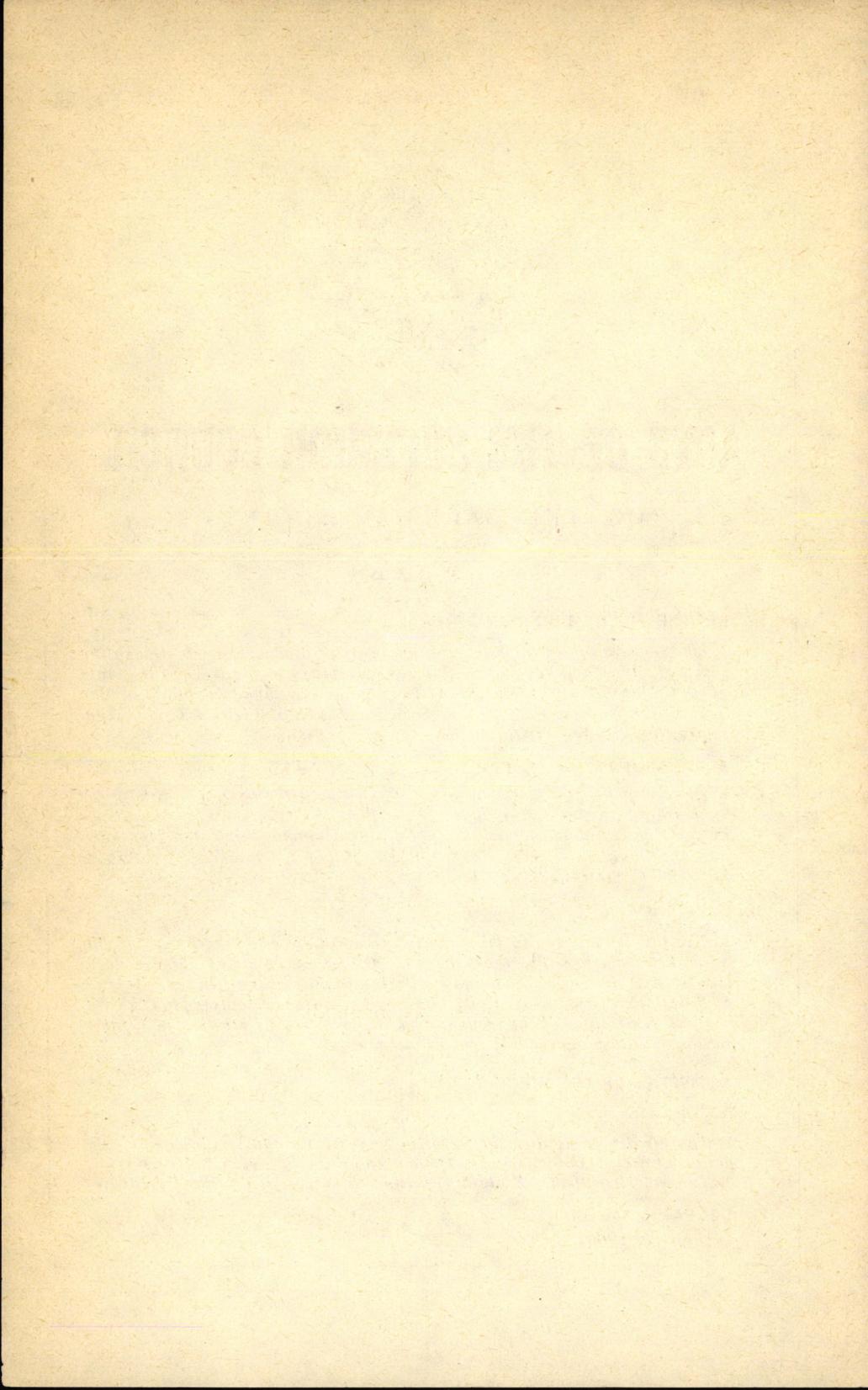
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1. LETTER OF THE SUPERIOR GENERAL

Turin, 19th March, 1966

My Dear Confrères and Sons,

1. THE NEW SERIES OF THE «ACTS»

With this number of the *Acts* we begin the new series arranged on the lines provided by the General Chapter. You will also find an account of the Activities of the Superior Council in these first months. Everyone will be pleased to learn of the work and the problems facing the Superiors in the government of the Society, and it will help to make more close and vital the link between Headquarters and the Society throughout the world.

I sincerely pray that this innovation may be all for the best, and that it will especially help to make of our beloved Congregation one great family, which even while spread throughout the world, can live and work united by the bond of one heart and soul.

I am sure that our dear Provincials and Rectors, well aware of the important function in the Congregation of the *Acts*, will arrange that they may be read in such a way as is best and most convenient so that all the confrères may get to know them.

2. CONSOLING UNION OF HEARTS

I have been greatly touched by the numerous letters which have come to me during the last few weeks from so many confrères, from all continents. The celebration of the «Day of fidelity to Don Bosco», the first full day retreats, the solemn and fruitful celebrations for the 150th anniversary of the birth of our Father, the conclusion of the Provincial Conferences which have been held under the presidency of the Major Superiors concerned in all the continents, and lastly, the arrival of the first copies of the *Acts of the General Chapter* in Italian: all these have given rise to the spate of letters that were sent to the Superior General.

Provincials, Rectors, and many confrères have expressed their feelings of satisfaction, and their determination to be sincere and loyal sons of the Church which is renewing herself, and of Don Bosco who has spoken through the General Chapter.

May the Lord bless these expressions of good will and resolutions which are certainly shared by all the members of our family. A recurring note in all these letters is gratitude towards the Congregation, a Mother particularly concerned to give her children the food and comfort they need in these our times.

And it is this which is especially our concern as Superiors: to help you to be true Salesians, fully equipped for the needs of today.

The Members of the Superior Council have also celebrated the «Day of fidelity to Don Bosco». On the 24th of January, we were all at Colle Don Bosco; we spent a few hours in that humble homestead in prayer and meditation; we renewed our promise of fidelity to our dear Father, and in this we wished to associate that of all the members of our family. We finished with concelebration, in which all the Superiors and also our revered Don Ziggotti took part in the crypt of the Temple dedicated to Don Bosco.

The Italian «*Salesian Bulletin*» for March gives a full account of our fervent day of recollection.

3. OUR RESPONSIBILITY IN THE LIGHT OF THE «ACTS OF THE GENERAL CHAPTER»

I referred above to the «*Acts of the General Chapters*».

I believe that the first copies have by now arrived everywhere.

Soon the translation will arrive in the different countries. Whoever glances through the book with all the material which it contains, will naturally experience that sense of admiration and gratitude which so many confrères have wished to express to the Superior General.

It is truly a «*gift*», a rich and timely gift which Don Bosco has given his sons in this age of change by means of the «*Acts of the General Chapter*».

Through its most qualified instrument, the Congregation has shown a providential appreciation of the needs of today, worthy of our Father, whose apostolate, by universal consent, is clearly marked, not only with a «*sense*» of the times, but with a positive foresight of the times.

We can then confidently say that we are travelling the road of authentic Salesian tradition, when, instead of insisting on certain formulae or practices, outworn and outdated by the inevitable passage of time and by the natural evolution of sociological and psychological conditions, we look for others which better correspond to the changing needs of individuals and their environment, and will be effective and practical in the conquest of souls which is the fundamental motive and constant aim of all our activities.

The Congregation (and even more so, the Church) is a sturdy old vine which at time can have some dead branches; evidently the vine dresser who wished to preserve these dead branches at all costs would jeopardize the fruitfulness of the vine; but it would be quite foolish to uproot the vine completely just because there are some dead branches on it.

The best way is always the balanced way, the truly practical and constructive solution, that equilibrium which was obvious in our General Chapter (as also in the Council, in the

authentic Council, I mean, as revealed in the Decrees), which far from any indiscriminate destruction of the past, knows how to face up with courage to what needs changing or introducing in order to maintain the century-old tree of the Congregation as something living and fruitful.

Every Salesian therefore, (and here we extend the vision of our work) in this historic and - as many say - decisive moment, with that sense of responsibility and of intelligent and balanced judgement which ought to distinguish him in the eyes of the Church and of the Congregation, ought to avoid two extremes both equally reprehensible and dangerous: the irrational attitude of one who would renew everything at all costs in a feverish rush towards what is new, discounting the past simply because it is the past; and the opposite attitude of one who would cling tenaciously to a collection of things which examined in the light of present day needs neither justify their existence nor fulfil that purpose nowadays for which they were once desirable and of value.

One can understand, therefore, the heavy responsibility which rests on each one of us: it is no exaggeration to say that whether the «*Acts of the General Chapter*» (or for that matter the Decrees of the Council) will become a live issue or a dead letter depends - in all due proportion - on the attitude and corresponding efforts of each one of us. It is needless to add that such responsibility increases as the authority of each Salesian increases.

4. DEEPENING OUR UNDERSTANDING OF THE «ACTS OF THE GENERAL CHAPTER»

The Superior Council, on its own part, well aware that its first duty is to carry out the deliberations of the General Chapter, and see that others also carry them out, has already got down to work.

The Consultors in charge of groups of Provinces have already held their first Provincial Conferences. They have been

in touch with each of our Provincials, and with them considered ways of putting into practice the deliberations of the General Chapter. These Consultors have also begun to task of taking stock of various local problems and reporting on them to the Superior Council, so that matters may be gone into at greater depth and, where necessary, arrangements made to meet the need.

Very soon these Superiors will take up their travels once more, with the constant aim of fostering that mutual exchange between Headquarters and the rest of the Salesian world that is showing itself so fruitful, and which is according to the guiding lines set by the General Chapter.

But I like to think, (and there are many indications to confirm my view), that you, dear confrères and sons, with that Salesian good sense which is a combination of intelligence, discretion, and sound judgment, have already begun your task of collaboration with both the Council and the General Chapter; you are convinced collaborators, and therefore active and patient, but above all resolute. I say «patient» advisedly, because it would be an ingenuous and mistaken notion to imagine that all can be achieved in a matter of months, or even a year or two.

We must begin at once, that is certainly true; we must work with clear ideas and with a well defined programme and method; each day we must take one step forward in carrying out the various points decided upon; we must never stop, still less lose hope, before foreseeable difficulties, or find in them an excuse for a passive attitude; however, we must also take it for granted that it will take time to arrive at a full and complete fulfilment, particularly of certain decisions. We must not look for immediate and miraculous changes.

Meanwhile I invite you all to appreciate at their true value *The Acts of the General Chapter*, which must be well known in our communities, and by each one of us, as will certainly be already the case with the Decrees of the Vatican Council. These Acts should be read in common at a time, and in a place most suitable for all the confrères. It would be useful, I should really say necessary, that conferences be given to illustrate, above all, the ideas that animate the deliberations, and some of the

documents (e.g. The Organization of the Congregation - Religious Life and Formation - The training of the young). I recommend, however, in a special way, calm, attentive, reflective individual reading of these Acts. A copy of the Acts is being given to each confrère, at considerable expense to the Congregation, precisely in order that each Salesian may draw spiritual nourishment from it. These Acts should always be at hand on your desk or table. They were never intended to be relegated to the archives.

Only with such habitual reading can the spirit of the Acts be absorbed, and the ideas assimilated which animate and circulate like living blood through their pages. These are the very ideas that bring conviction, form our minds, and influence our hearts. Without them, that work, carried out systematically, with persistence and in a spirit of confidence, that alone can bring to realization the organic plan traced out by the General Chapter, would be impossible. The Vatican Council also, in the vastness and variety of its teachings, has given expression to certain general directives which sum up its spirit of renewal. Our General Chapter has made itself the authentic interpreter of these.

5. CERTAIN FUNDAMENTAL IDEAS

I shall mention, by way of example, a few of these ideas that form the binding links of the Acts of our General Chapter, without giving chapter and verse.

I invite all to reflect on these ideas, It is these that when understood and accepted, will give new life to our mission, and confidence to our confrères.

a) The person of the Salesian in his entirety as a man, a religious, a priest and an educator, *is the centre* towards which all the attention and efforts of the Congregation converge in order to formulate the ideal Salesian in all his aspects, according to contemporary needs, so different from those of the past. This is, after all, what the Church of the Vatican Council requires (see the Decree «*Aeternae Caritatis*»).

For this reason, the selection of Salesians at every stage must be carried out in a spirit of seriousness, in a knowledgeable way, and with a sense of responsibility. Their formation therefore, must be organized and carried out in depth, in order that vocations may develop and grow in an environment which has a healthy and straightforward frankness about it that is absolutely indispensable in these days if we are to fashion and bring to maturity the authentic Salesian.

b) *Authority is a service* to be freely given. It cannot be inspired by selfishness, no matter how this finds expression, but only by an earnest desire for the good of all, and of each individual. It is the continuation of the work of the Good Shepherd. In this spirit also, authority is not meant to be overbearing, nor does it demand a purely passive obedience of the sort that suppresses the personal initiative, responsibility and abilities of the subject.

Even in religious life there is a place for dialogue; it is in fact necessary nowadays to make our whole mission effective. To encourage and welcome initiative on the part of their subjects is one of the qualities of good superiors. To put forward proposals and make suggestions to superiors is the sign of a rational human obedience. Comparing different opinions and judgments is the best way to collaborate efficaciously in an allotted task. Religious community life so understood not only offers the means for a joint ministry in the service of God's Kingdom, but also makes those means available.

In a more concrete way, the Superior is, and must be, first and foremost a Father to his confrères, to all the confrères, both the fervent and the less fervent, from the oldest to the youngest. Each of us Superiors has been given the task of serving with fatherly affection the confrères who are to be the chief object of all our interest and care. When the office of Superior is so understood, it will succeed in transforming a group of confrères into a real family of grown-up sons, who know they are loved and therefore understood and appreciated, and when occasion demands, can be corrected. For this reason the sons should feel they are pledged to give their joyous and generous collaboration to him

who, before being their head, is their father.

The Church and the Congregation above all else do not ask the Superior to construct building or collect funds or organize technical or scholastic undertakings; they ask him to look after the confrères with love. The ideal Superior, for the Church and the Congregation, is the one who in all charity identifies himself with the problems and interests of his brethren, and helps them to solve these problems for the good of their souls and the fulfilment of their apostolic vocation.

c) *The community as a whole has a joint responsibility for the educational work of the school, the Oratory, and the Parish. For this reason the members must be systematically interested sharers in any undertakings, lines of action, special activities etc.*

Whosoever has the task of governing a House, a Province, or the Congregation, particularly in these times with the enormous and complex accumulation of problems which have to be continually faced, cannot carry out his duties if he ignores those who, according to Canon Law, the Rule, and common sense, have to form part of a team with him, advise him, and lighten for him the heavy responsibility for decisions that can have grave and irreparable consequences from the pastoral, human, economic, or administrative points of view.

This collaboration is one of the great guiding lines that have sprung from the Council, and which appears again and again in the spirit and in the deliberations of the General Chapter. Here, for example, is how the Bishops of Germany addressing their priests express themselves: «We have much to learn about our diocesan apostolate; much more than ever before must we *listen to each other, reflect together, work in harmony*».

d) The Salesian's work for education must rise to the needs of our generation today, so that it may really reach the aims it sets itself.

To do this, after the example of the Church of the Council, we have to carry out a sincere examination of all our activities to see in what measure each of them has that educative, Christian, and formative vigour that our times demand. We must also see

what has to be done, in a methodical and courageous manner, to really reach those aims set by Don Bosco, and demanded, as never before, by the Church of our day.

This is an essential task which will be in great part responsible for the life and mission of the Congregation in the days to come. It is a task that requires systematic, patient, courageous and intelligent study with the collaboration of qualified persons. In this way we can take stock even of conditions that are less palatable to our traditional feelings; we can avoid being tied to mental habits, we can see much more clearly how best to employ our energies in the service of our Salesian vocation in the Church of today.

To carry out this work the General Chapter has assigned a period of two years. The standards of judgment and concrete aims of this research are already exemplified in the Provincial Conference, so that they may be known and applied through the media of communication assigned for the task in individual Providences.

These and other ideas run like a theme throughout all the Acts of our General Chapter and they come to the surface to some extent on every page if they are read with attention. They are ideas that invite reflection, and consequently action.

We must all realise that we are personally committed to this work. It is true that it will be the task of the Provincial Conferences, and subsequently the individual Provincials, to issue practical instructions on how the findings of the General Chapter are to be carried out. We must in this matter avoid any arbitrary and inopportune action. At the same time we must all make our own personal, generous, heartfelt contribution to the task of readjusting, and I would add, reinvigorating our personal and community vocation; a task which is the aim of all our Chapter deliberations.

This aim will be fostered by taking as the basis of the meditations and instruction during our Retreats the Conciliar Decrees «*Perfectae Caritatis*» on the renewal of the Religious life, and «*De Institutione Sacerdotali*» on Priestly Formation, together with the valuable documents of our own Chapter on «*The*

Religious Life today», «*The Apostolate among the Young*», and «*The Training of Youth*».

For the Retreats for Rectors it will be well to bear in mind the part of the document on «*The Structure of the Congregation*» which regards them, as well as that on «*The Spiritual Direction of the Confrères*».

This will be a very effective way of putting these wise directives into practice.

6. THE APOSTOLIC CONSTITUTION «POENITEMINI»

Allow me one word more.

The Apostolic Constitution *Poenitemini*, which has just been published, is clearly linked with the work of the Council, and while it regards us all as baptized persons in the first place, it concerns us even more as Religious, Priests, Educators and Pastors of souls.

I am sure this document and the spirit that is expressed in its every page will be the object of study and meditation in our Communities.

In the Apostolic Constitution *Poenitemini*, Paul VI recalls to the true sense of penance, that is, to interior mortification, the men of today, and ourselves among them, so strongly tempted by the prevailing lust for pleasure and eager to build up a society of material prosperity. Penance is called for as a means to the spiritual development not only of the individual, but of the whole community.

You can see that the document with its timely reminders concerns us both as individuals and as communities, as simple religious and as responsible superiors within the community.

Penance is not an end in itself; it is interior, religious and supernatural in character.

By doing penance the baptized Christian is made a partaker in Christ's victory over the world, over evil, over sin; and by sharing in Christ's sufferings, he is linked with the life of the Head.

Through penance the baptized person puts into effect his pledge of personal renewal, and does so not only individually and interiorly, but externally and publicly, for his own salvation and for the needs of Christ's Kingdom, so that the image of the Church may not be sullied in its members, nor the growth of God's Kingdom held back. It is our duty to recognize the fact that our own Salesian surroundings, perhaps without our being too clearly aware of it, often breathe in the atmosphere and adopt the style of life of so-called modern civilization, which has as its concrete ideal ease, enjoyment, and the cult of pleasure, which turns the whole pattern of our daily life into an eager quest for comfort, for all that is merely convenient and superfluous, at table, in entertainment, in travel and holidays, with a consequent, one might almost say loathing, of anything that entails self-denial, sacrifice, and austerity.

We must realize that all this leads to a draining away of the religious spirit. It makes for unrest and a dangerous unbalance in the Congregation. And the reaction it provokes among lay-people, nowadays more than ever sensitive to such inconsistency in persons consecrated to God, is far from edifying. Besides this it has a negative effect on the whole of our vocation and our mission.

As I write these lines, a letter reaches me from behind the Iron Curtain. I quote for you some words that are much to the point. The writer talks about the hardships of a life bereft of every comfort, and then says: «For Religious this is a time for meditation . . . ; a spiritual renewal was very much needed . . . ; *comfort makes one forget one's real purpose*».

It is natural to recall our Father's words of warning: «When comforts and luxuries begin to appear among us, our Congregation has had its day». (Last Will & Testament 1884, XVII, 272).

I call upon you all to dwell upon the lofty and fruitful ideas of the Constitution, to put them into practice in our life as consecrated souls, apostles, and educators.

How much richness there is in these things! This realization should prompt each of us to affections and resolutions leading, especially during Lent, to a genuine personal renewal, by aspiring

to generous selfdenial and efficacious practical charity, which are the authentic expression of true penance.

The Holy Father's appeal on behalf of so many brothers who go hungry, reminds us to prepare ourselves worthily for the Resurrection by means of charity based on sacrifice.

I urge you, therefore, to remember my invitation to you in connection with the Pope's appeal for the India Famine Relief.

And I now wish each and every one of you, especially confrères in any way afflicted or in difficulties, an Easter full of the pure joy and undisturbed peace of Christ Triumphant in your hearts and in all your communities.

I shall be very grateful if you will kindly remember me in your prayers.

Yours affectionately in Jesus Christ.

FR. ALOYSIUS RICCERI
Rector Major

II. ARRANGEMENTS AND RULINGS

Note: Starting with this number, the «Acts of the Superior Council», according to what is laid down in the «Acts of the XIXth General Chapter» page 27, after the Rector Major's letter, falls clearly into two parts: the first, under the heading «Arrangements and Rulings» gathers together rulings of a general and practical nature that oblige all: the second, under the heading «Communications» contains all that the Superior Council intends to bring to the notice of the Confrères by way of information, guidance etc.

1. GROUPS OF PROVINCES

The Province of the *Middle East* forms part of the group of English Language Provinces.

South America is made up of two groups of Provinces as follows:

- the group of which Very Rev. G. Borra is in charge comprises the *Provincial Conference* of the Argentine, Paraguay and Uruguay, and the *Provincial Conference* of Bolivia, Chile and Perù.

- the group of which Very Rev. P. Garnero is in charge comprises the *Provincial Conference* of Brazil and that of Colombia, Ecuador and Venezuela.

2. CONFRERES IN TRAINING

1. *The Studentates*: a) If students who attend Studentates abroad do not yet possess a working knowledge of the language of the country, they should be sent a few months before the beginning of the scholastic year to practise the language.

b) When the Council of any Studentate suspends a theologian from his studies and sends him back to his province, the decision on whether or not he resumes his theological studies is reserved to the Consultor for Salesian Formation.

2. *P.A.S. students:* a) The P.A.S. has three main objects: 1) to give its students a higher qualification from the humane, ecclesiastical and Salesian point of view, to enable them to contribute effectively towards raising the supernatural level and the standards of ecclesiastical knowledge wherever they work. 2) To prepare the teaching and administrative personnel of our training houses. 3) To direct those students who are fitted for it best towards scientific investigation.

For the moment the second aim is to be considered the most urgent, though the others must not be neglected.

b) In order that the P.A.S. should fulfil its purpose it is necessary (as has been mentioned more than once) that the students sent there have the following qualities: 1) Good mental balance (evenness of character, common-sense, good powers of judgement, etc.) 2) Certainty about their vocation and a good level of observance in their religious life. 3) An intellectual standard above average.

There should *always* be sent *immediately*, together with the other documents required for acceptance, the observations made about the candidate at the time of admission to the temporary profession and perpetual profession.

3. *Students at the Pontifical Roman Universities:* a) The House of San Callisto in Rome houses the priest students who attend the Pontifical Roman Universities for higher specialised courses which are not available at the P.A.S.

b) Only priests are accepted. Moreover all priests who are students at the above mentioned Universities must reside at San Callisto. Only the Consultor for Salesian Formation may give permission for anyone to live elsewhere, and only if he sees valid reasons for it.

c) The number of students the House can accommodate is limited. Hence. 1) Application must be made to the Rector of the House in good time and the priest-student must not be sent until confirmation of his acceptance has been received. 2) Only those destined for the training Houses will be accepted. 3) No one will be accepted who enters only to obtain the S.T.L. or to take

any other course that he can follow at the P.A.S. 4) The same qualifications are needed as for the P.A.S., and the same rule as given above for the P.A.S. must be applied.

4. *The Quinquennium.* To give our young priests the necessary knowledge of the Conciliar Documents, in place of the ordinary programme for the Quinquennium, they should, for three years, study the Constitutions, Decrees and decisions of the Council and be examined in them in accordance with the following syllabus. The best commentaries should be obtained for them, which must be available by now in every language.(1)

First year: The Dogmatic Constitutions of Divine Revelation and the Constitution on the Sacred Liturgy; the Decree on the Missionary activity of the Church; the Declaration on Religious Liberty; the Declaration on the Religious Liberty; the Declaration on the Relations of the Church with non-Christian Religions.

Second year: The Dogmatic Constitution on the Church; the Decree on the Pastoral Office of Bishops in the Church; the Decree on the Ministry and Priestly life; the Decree on Priestly Formation; the Decree on the Catholic Oriental Churches.

Third year: The Pastoral Constitution on the Church in the Modern World; the Decree on Renewal of the Religious Life; the Decree on the Apostolate of the Laity; the Decree on Ecumenism; the Decree on the Media of social communications; the Declaration on Christian Education.

3. COPYRIGHT FOR SALESIANS

On a number of occasions requests have been made to the Superiors about the formalities to be observed in the matter of Salesian Publications (books, musical compositions, filmstrips, records) and the author's copyright resulting from them.

It has been thought opportune to study the matter carefully in consultation with competent authorities and lawyers, and in

(1) The course could start with the syllabus for the second or third year according to the commentaries available for the proposed texts.

the light of Canon Law, of the Rules and of what precedent there may be, and to give a summarised ruling in the ten articles reproduced below:

1. A Salesian who is the author of any publication whatsoever, must have the permission and agreement of his Rector and Provincial, and will not renounce the right to demand from publishers, even when these are Salesian, the payment due.

2. Publishers who accept a manuscript for publication must always draw up a contract with the author in conformity with the law in such matters, stating the form and the value of the remuneration. In this matter the author, if the conditions in the first paragraph of Article 7 of these rules do not apply, will be assisted by his Superior, who will be able, in agreement with him, and directly if need be, to fix terms.

3. The payment should preferably be fixed as a percentage of the sales, except in the case where the value involved is small or sales are likely to be very restricted, when it is better to agree to a round sum, after transfer of manuscript and copyright.

4. When a contract is drawn up on a percentage basis with a Salesian publisher it is better to base it on equity rather than strict justice, since every publication should be considered as a contribution to benefit the activities proper to the whole Congregation. In agreeing, however, to a percentage payment with non-Salesian publishers, reference should be made to current practice and amounts, having regard to the importance of the work to be published.

5. Every Salesian author, as a rule, should, at the time of drawing up the contract with the publishers, transfer through a solicitor his copyright in favour of a Salesian entity or Salesian establishment juridically recognized, which shall be named by the Provincial.

The Provincial may, for grave reasons, in view of the differing relevant legislation in different countries and especially of the differing juridical position of the Houses, Provinces or even the Congregation, dispense from this act and permit the Salesian author to draw his remuneration directly from the pub-

lishers as it falls due, or he may decide that the author should give an irrevocable order to his publishers to remit such payment to a Salesian entity.

In every case the sums recovered must always be transferred in conformity with Article 7.

6. All the income directly accruing to a Salesian for his publications will be handed over each time to the Rector of the House to which the confrère belongs. He must never claim reimbursement from such income, in conformity with our Constitutions and Canon Law which are for each confrère the constant rule to which he must be faithful in his dealings with the Congregation.

In his turn the Rector will make these proceeds available to those concerned according to Article 7.

7. The copyright of a Salesian attached to publishers-or to a study centre associated with publishers - belonging to a Salesian House, always belongs to this House in the case of all works that are published or even only outlined during the period of his stay in it, even when the author has been transferred elsewhere.

This holds good also for any other Salesian House in which the confrère was mainly engaged as a writer without any other main occupation.

Should however, the confrère in either case be transferred to another House and give up his normal work, the Provincial will determine on a basis of equity how much of the remuneration should pass to the new House to which he is assigned.

In all other cases the copyright passes to the House where the confrère is transferred, and after his death, to the Province to which he belonged at the time of his death.

8. The Rector Major and the Provincial, where the situation arises, can alter the destination of the proceeds of any publication according to what seems advisable and what circumstances suggest.

9. After the author's death, the publishers will return the copyright to the House in favour of which the confrère previously made a will by agreement with his Superiors, to avoid the inter-

vention of a third party.

To this end the best course is to cede the copyright by legal conveyance to the Salesian entity named by the Superior in conformity with Article 5 above.

The copyright however will always be transferred to the establishment to which it belongs by right, in accordance with article 7.

10. When a confrère, who claims copyright in the forms mentioned in these rules, leaves the congregation and wishes to retain these rights, in determining the share to be assigned to him, there should be taken into account, over and above his actual needs, how much the congregation has contributed to his training and to making it possible for him to become an author.

4. STIPENDS FOR BINATED MASSES

Article 48 of the « Authentic Compendium of Privileges » says: « *Rector Major facultate utitur percipendi, pro nostris Missionibus, eleemosynas Missarum binatarum, quae ad eius mentem a quocumque Sacerdote applicantur, salvo iure praevalenti* ».

Taking the privilege literally, the Rector Major can therefore, receive and transfer, for our Missions, not only the stipends of Masses binated by Salesians, but also those binated by any other priest « *salvo iure praevalenti* ».

In the interpretation of the expression « *salvo iure praevalenti* » some hold that this clause refers only to non-Salesian priests who wish to binate « *ad mentem Rectoris Majoris* », and perhaps with more reason; others say that even Salesian priests must keep to the « *ius praevalens* ».

The « *Prontuario di Diritto Salesiano* » by Fr. G. Bruno, which in this matter reflected the mind of the then Superior Chapter, affirms that, where the local ordinaries have decided to transfer the stipends of binated Masses to the Seminary, the Salesians also should keep to this ruling (cf. Bruno - « *Prontuario di Diritto Salesiano* », page 146, no. 260, note 26).

In practice, where such a rule exists, the stipends of Masses binated outside Salesian churches should be transferred as

laid down; those binated in our Churches can be transferred to the Rector Major, unless the local Ordinary has explicitly made other arrangements for these also.

Regarding the Masses binated outside our Churches, one should keep in mind what is laid down in the *«Excerptum . . . ad usum Superiorum Majorum»*, page 45, note 2: «It would be well to notify Curias of our Privilege, so that the Ordinaries, should they wish, may cede their right in favour of our Missions. It would be well, too, to make this Privilege known to non-Salesian priests so that, if they can and wish, they may apply their binated Masses according to the Rector Major's intention, sending him the corresponding stipend».

It should nevertheless be remembered that notification of all binated Masses said according to the Rector Major's intention, should be made to the Economist General and all offerings sent to him, unless where he makes other arrangements. To clear up all doubt in the matter, it is hereby made known that the Rector Major revokes all previous arrangements which are in anyway contrary to what is now laid down.

5. MORTUARY LETTERS

Attention is called to what is prescribed in the *«Acts of the XIXth General Chapter»* (page 471) and it should be carried out faithfully:

«They should be written for all confrères by the Rector; they should be short and edifying, and should be sent to all the Houses of the country and those outside the country where the deceased at any time worked.

The Provincial Secretary will send a fair number of copies to every Provincial for the training Houses, and to the Secretary of the Superior Council with all the relevant data and with a few lines of information, so that the latter may have it published in the Acts of the Superior Council.

The Provincial should assign someone to write short outlines of the lives of more outstanding confrères; these profiles could be gathered in one volume to form a series of «edifying

lives».

6. STATISTICS AND CHRONICLES

New printed forms are in course of preparation for the statistical data which the Houses and Provinces must send each year to the Secretariate General. As much unification as possible has been aimed at to facilitate the compiling and dispatch of the same. The following therefore will be sent to Provincials:

A) *Every year:*

1. A form of four pages where each House will record its annual statistical data, *in quadruplicate*: one copy will be kept in the Archives of the House, the other three will be sent to the Provincial; who will keep one for the Provincial Archives and send the other two to the Central Archives in Turin.

2. The form for the «*Statistical Summary*» of six pages, suitably modified, for the annual statistical data of the Province. It would be well if Provincials filled in this form when they visit the individual Houses during the scholastic year, gathering all possible data and completing them with those in the form which the Houses will send in at the end of the scholastic year. It would be well if they could verify the exactness of the data of the individual Houses before sending the summary to Turin. The summary should be *in duplicate*, and a third copy kept for their own archives.

3. The form with the information for the Provincial's Annual Report to the Superior Council, which should not contain any statistics, but only information on the running of the various department of Salesian work in the Province. This Report must be in *triplicate*: one copy for the Provincial Archives, one for the Central Archives, and a third for study by the individual Members of the Superior Council, and afterwards put in the Archives with appropriate observations.

B) *Every five years:*

The form with the information for the five-yearly chronicle of each House, which should also be made out in *triplicate*; one copy for the Archives of the House, a second for the Provin-

cial Archives and a third for the Central Archives. This five-yearly chronicle does not do away with the compiling every year of a more detailed Chronicle for each individual House, *in duplicate*; one copy for the local Archives, the other for the Provincial Archives.

N.B.- 1. All the forms (statistical data of the individual Houses: statistical summary of the Province) together with the Provincial's Annual Report and, when due, the five-yearly Chronicle of the individual Houses, could well be sent in one registered postal packet, protected against possible damage in transit.

2. These data will serve for all administrative departments of the Congregation at Turin, except that of the Formation of Personnel, which will need other data and information which it will ask in due course, and for the Department of the Economist General to whom the financial report should be sent.

3. It is intended to compile a Manual for Provincial secretaries which may complete the «*Prontuario di Diritto Salesiano*» by Fr. Gaetano Bruno, with rules for office routine and for gathering and storing material for the Archives. Information on requirements, suggestions and experience already gained in this matter would be gratefully received.

III. COMMUNICATIONS

1. FACULTY GRANTED TO THE RECTOR MAJOR TO PROLONG TEMPORARY VOWS

On the 13th October, 1965, the Sacred Congregation of Religious renewed for three years the Rector Major's privilege to prolong temporary vows for *one year* beyond the second triennium. (cf. document no. 1. pg. 34).

2. LITURGICAL FACULTIES FOR SALESIAN VOTIVE MASSES.

On the 10th February, 1966, the Sacred Congregation of Rites granted for a *five year* period the renewal of the privilege of celebrating:

a) one only third class votive Mass in Salesian Churches and Oratories on the 24th of each month in honour of Mary Help of Christians, and in honour of St. John Bosco whenever there is exposition of the relic of our holy founder.

b) one only third class votive Mass to priests who are Salesian co-operators on the occasion of local or national congresses. This Mass may be any one of the following: Mary Help of Christians, St. John Bosco, St. Francis of Sales, St. Mary Mazzarello, St. Dominic Savio, St. Pius X.

c) two second class votive Masses in honour of their patron and on a day to be determined by their director, for Youth Associations under the patronage of St. Dominic Savio.

d) One Missa de Requiem Quotidiana for deceased confrè-

res in Salesian Churches and Oratories during Retreats. (cf. document no. 2. pg. 35).

3. NEW «PRELATURA NULLIUS» ENTRUSTED TO THE SALESIANS IN MEXICO

The Salesians have been entrusted with the new *Prelatura Nullius of Mixes*, erected by Pope Paul VI on the 21th December 1964, as a suffragan see of the archdiocese of Antequera (Mexico). The episcopal see is at Ayutla: (cf. document no. 3. pg. 35).

4. PRACTICES OF PIETY

The Italian version of the Manual of Practices of Piety will be ready in a few weeks time. It was composed in the spirit of the liturgical rulings of the second Vatican Council and the deliberations of the XIXth General Chapter. Copies will be sent at once to Provincials who will arrange as soon as possible for translations into their respective languages.

5. RELIGIOUS PROFESSION AND CLOTHING

The Sacred Congregation of Rites will probably issue a definitive ruling in the near future on the ceremonies of Religious Profession and Clothing. The position at present is that Religious Profession is allowed «infra Missam» immediately after the Gospel. The interrogatory comes first, and the Homily closes the ceremony. The Clothing ceremony takes place outside the Mass.

6. THE FIVE-YEARLY CANONICAL VISIT TO THE HOUSES OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS

In accordance with the declarations of the Acts of the XIXth General Chapter, the Rector Major informs all Provincials that he has nominated them Delegates for the communities of the Daughters of Mary Help of Christians residing within the boun-

daries of their respective provinces, entrusting to them in particular the five-yearly canonical visit. They may, if unable to carry it out themselves, entrust this to a confrère, a priest, with the necessary prudence and competence. Could they please send this confrère's name in advance to the Rector Major, to whom also a report should be sent at the conclusion of the visitation?

Should any Provincial be unable to discharge this duty in person or through others, he should inform the Rector Major in good time.

7. INFORMATION FOR FR. RICALDONE'S BIOGRAPHY

The biography of Fr. Peter Ricaldone is in process of being written and to this end much information has been gathered from the confrères. However, for greater completeness and to do justice to the person and work of our late lamented Rector Major, we invite other confrères to submit personal memoirs, documents, or facts of which they have knowledge, relating to Fr. Ricaldone.

All material should be addressed to the Rector Major.

IV. ACTIVITIES OF THE SUPERIOR COUNCIL

Since last October the Superior Council has carried out its work within the new framework that was agreed upon at the General Chapter. Besides dealing with the general business of the Society and their own particular departments, its various members have begun to examine how the deliberations of the Chapter may be put into effect. This they have done either individually, or grouped according to their common points of contact, or with the help of confrères who are experts in certain fields of our apostolate. Various stages of this work have already been accomplished. The organising of the Provincial Conferences calls for special attention in so far as they are a completely new feature in the history of our Society and whilst we had to allow for particular situations and their implicit differences, it was necessary to give the Conferences the stamp of a truly common character.

Another point considered by the Superior Council was the annual reports on the individual provinces.

It is not yet possible at this early stage to furnish a full list of topics treated by the Superior Council as many projects are just getting under way, whilst only the roughest outlines exist for others. There are however a few points to which we draw your attention, but we would add that they should be understood in the broader context of our general activities.

THE PREFECT GENERAL is organising the Office for the Missions. He is, at present, co-ordinating our efforts in the Campaign against hunger in India, launched by the Rector Ma-

for in response to the Pope's appeal.

THE CATECHIST GENERAL with the help of a specially appointed commission has prepared the Manual of the Practices of Piety for confrères and boys. As different schemes are soon to be tried out in different parts of the Congregation, time was devoted to studying the problem of vocations. In this connection a Congress of Promoters of Vocations was held in Italy whilst special courses have been planned for Latin America.

THE ECONOMER GENERAL has been busy not only examining new projects put before the Superior Council by various Provinces, but also re-examining irregular situations that have arisen in past years in the administrative field and in our building operations. In both cases he has adhered to the deliberations of the General Chapter in all that pertains to financial policy and to the presentation of the deliberations of House Councils on all questions of building, buying or selling of property etc. He has preparations in hand for a Congress of Provincial Economers in the Provincial Conference of Italy. Similar Congresses will follow in the other Provincial Conferences.

THE CONSULTOR FOR THE FORMATION OF PERSONNEL was responsible for editing the Acts of the General Chapter and visited the P.A.S. and various studentates in Italy. In many meetings with confrères competent in such matters, he studied the working out of the coadjutor's Certificate course. For the training of clerics in philosophy and theology, he has, in accordance with the rulings of the General Chapter, set up a special office and entrusted the responsibility for the same to Fr. Eugene Valentini. The setting up of a similar office for the training of coadjutors is being considered. Lastly in view of the practical consequence that this may have for us, he has followed carefully the work at present being done by the competent authorities in the reform of studies and in ecclesiastical training as a result on the findings of the Council. He has himself drawn up a memorandum in which he indicates the probable lines that these will take.

THE CONSULTOR FOR OUR WORK FOR YOUTH AND IN THE PARISH has formulated in positive terms a plan for the or-

ganisation of our work among the young, in order to carry into effect the arrangements of the General Chapter. Part of this plan is a «Salesian Centre for Youth Work». It will depend directly on the Consultor responsible for this particular department and will have a delegate and central Bureau for consultation. The same plan of organisation should be followed at provincial level.

In the current month of March representatives from the various European Provincial Conferences will hold a meeting along with experts from the P.A.S., with a view to planning our line of action in our pastoral work for the young, and to discuss the practical implementation of the plans that are decided upon.

To help the parishes, National and Provincial consultative bureaux are being set up.

The same Consultor has also prepared a report on the reorganization of our work as proposed by the General Chapter. Points emphasised in his report are the purpose of this planning and the criteria governing its fulfilment. He particularly stresses that the reorganization should not simply be along the lines of a more systematic and orderly arrangement of our work, but rather with a view to deeper and more solid formation, from every aspect of our apostolate - religious, pastoral, educational and cultural. Provincial Conferences will be sent copies of this report. It should serve as the basis for the work that must necessarily precede the formulation on the plan of reorganisation which will take place in each Province in the next two years.

A last piece of information on the topic of youth work. The final version of the «Regulations for Boys in our Houses» has been completed. Even by its clear statement of fundamental principles alone, it gives a complete and authentic programme for Salesian education. It will of course have to be complemented by the Regulations of individual Houses, in so far as these cover the applications particular to local conditions; but this must always be done in such a way as to be in keeping with the lines laid down by our General Regulations and with the rulings of each Provincial Conference.

OUR SOCIAL APOSTOLATE. Among our co-operators and past-pupils and in all that concerns the means of social commu-

nication we have encouraged the study of the Council documents. This was the precise purpose of the campaign promoted by the Rector Major regarding the «Decree on the Lay-Apostolate», a campaign taken up and pursued with so much varied initiative throughout the Salesian world.

As for the Past-Pupils, the final touches are being given to the writing of their new Statutes which will be presented for the approval of the International Federation at its meeting next April.

Regarding the means of social communication (press, radio, television, cinema etc.) a programme has been drawn up for the training of our own personnel as required by the Council and by our General Chapter. Provision has been made for the appointment of someone at headquarters, in the Provincial Conferences and in individual Provinces, who will be responsible for all that concerns information, formation and all activities in this increasingly important and difficult Salesian apostolate. It is planned to hold a Congress next summer for all the European Provinces. The idea is to make a first study of all the problems facing the Congregation in this field, and to prepare the way for future summer courses which will aim at training personnel who will specialise in the means of social communication. As regards the press, meetings have been held to reorganise our printing activities and to co-ordinate our various reviews.

THE CONSULTORS who were entrusted with different groups of Provinces made their first visits between November 15th and January 15th, after which they remained at Turin until the 15th March. The purpose of their visit was to organise the first meetings of the Provincial Conferences and to examine what preliminary steps should be taken to put into effect the deliberations of the General Chapter. They were particularly concerned with the new structures of the Society, the training of confrères and pupils, and to gather at local level any preliminary points for reference to the Superior Council.

We can say that this new experience met with general satisfaction on the confrères' part. The organisation of the Provincial Conferences was done smoothly and produced solid re-

sults. From now on these Consultors who are in charge of groups of provinces will stay alternately at headquarters and in the Provinces entrusted to them.

FR. GIOVANNINI who is responsible for Italy, presided at two Provincial Conferences, namely at Muzzano from 5th 9th November, 1965, and at Pacognano from 19th 22nd February, 1966.

The Rector Major and many members of the Superior Council took part in these two Conferences. It was felt that it would be a helpful experience for them to see for themselves this new feature taking shape, and to see how the various problems were dealt with. As the main themes were common to all the Conferences, we simply refer you for further information on the same to the concluding documents of the Conferences in question. The following items deserve special mention: a Congress covering the whole of Europe held at Verona, of a technical and instructional character for coadjutors in technical schools; another Congress at Rome for Promoters of Vocations; Retreats for Rectors only and for certain groups of confrères unable to make their Retreat during the summer holiday.

FR. GIOVANNINI temporarily replaced Don Borra (who was not available) for the visit to a group of South American Provinces from 20th December to 20th January. The Provincial Conference of Argentine, Chile and Uruguay was held at Buenos Aires whilst the conference for the provinces of Perù and Ecuador was held at Quito. Fr. Giovanni visited several training Houses during his stay in Uruguay and Chile.

FR. GARNERO presided at the Brazilian Provincial Conference at San Paulo from 21st 23rd November. On this occasion it was decided to set up a training establishment for coadjutors at Campinas and the Brazilian publishing firm at San Paulo Moca. From 6th to 9th December he conducted the Paraguayan and Bolivian Conference and from 20th 22nd December the Colombian and Venezuelan Conference. In Venezuela there was also a Rectors' meeting on 6th January.

At Fatima FR. SEGARRA presided over the Iberian Conference (Spain and Portugal) from 22nd 25th November. From 10th 14th December he presided over the Conference of Mexico, Cen-

tral America and the Antilles. From the chronicle of his travels we note particularly his visit to the training houses and to our work in the Antilles so recently disturbed by military and political upheavals.

FR. TER SCHURE was able to visit our houses in Yugoslavia quite freely. Our apostolate there is exercised only through the parishes and the teaching of catechism, but it is full of promise: there are 43 novices this year!

He organised the Conference for German-speaking Provincials at Munich; for Flemish-speaking (Holland and the Northern Province of Belgium) at Aja, and for French-speaking in Paris (Southern Belgium and France).

In order to keep in close and continual touch with our work and with confrères behind the iron curtain, the Rector Major has appointed Fr. Jacob, who was Provincial in Yugoslavia as assistant to the Consultor in charge of Central Europe.

FR. TOHILL presided at the Provincial Conference of India at Calcutta for the Provinces of Madras, Calcutta and Gauhati, from 21st-24th November; at the Conference of South East Asia (Hong Kong, the Philippines and Thailand) in Hong Kong, from 9th-11th December; at the Conference of the United States at Bellflower from 3rd-6th January. He met the Provincial of Japan in Tokyo, the Provincial of Australia in Melbourne. and the Provincial of England in London. The situations as Fr. Tohill saw them are of such a variety that it is impossible to give a precise notion of the problems encountered and of the impressions received; he made it his business to give his attention above all to the training houses or to matters that give cause for acute anxiety, as for instance in Vietnam and Korea.

All the consultors on their return to Turin gave a detailed account to the Superior Council of the Provinces they had visited, however provisional their information still is. From these accounts there has emerged a first sketch of the general situation of the Congregation, of its problems and of the aspirations of the confrères. In some cases the Superior Council has been able to reach definite decisions; in others it has given general lines to follow and has asked that matters be gone into at greater depth.

It seems that we can, on the whole, form a positive judg-

ment on the usefulness of the new structures, as they allow us a rapid yet unified view of the state of the whole Congregation .

The Rector Major has not been mentioned so far, in order to conclude with a word about his activities. He has been present a many gatherings on the religious life, at study sessions, at celebrations that concern the confrères' training or the life of the Congregation. His action has been the determining factor in getting our work under way after the General Chapter. He has been present at all the meetings, he has shown great personal concern above all in regard to the faithful interpretation of the wishes of the General Chapter, and in regard to a prompt (yet gradual) execution of its deliberations. His word in every circumstance has been a safe guide and a source of encouragement, ever aimed at spurring on the Congregation to help in the general renewal of the Church on the lines of what he has said on various occasions to all the confrères.

The most important spiritual event of this period was the renewal of our fidelity to Don Bosco, made by the Superior Council at the Becchi on January 24th. The Rector Major has heard of what has been done on these same lines by all the confrères all over the world; the renewal of fervour to which this religious act has given rise is a sign of the good will with which the Congregation is putting into practice the decisions of the Council and the General Chapter.

V. DOCUMENTS

1. FACULTY OF THE RECTOR MAJOR FOR EXTENSION OF TEMPORARY VOWS

Indult of the S.C. of Religious granting the Rector Major the faculty to extend temporary vows for a further year after the sixth.

S.C. DE RELIGIOSIS

Prot. n. (2509-44) 3513-59

MOST HOLY FATHER,

The Rector Major of the Salesian Society of Saint John Bosco, humbly prostrate at the feet of Your Holiness, makes the following request:

In consideration of the particular circumstances in which temporarily professed members of the Salesian Congregation generally are to be found, the Rector Major of the Salesian was already granted in the past the faculty of extending the temporary vows of his subjects beyond the limits envisaged by can. 574 § 2 of the Code of Canon Law. In concrete terms, the Sacred Congregation of Religious, by Rescript no. 2509-44, granted *ad quinquennium*, to the Rector Major the faculty to extend the temporary vows for three years, beyond the six year period; it renewed the same Indult, in terms identical with those of the preceding concession, on 16th November 1949; and latterly for a further five years, but limiting the extension of temporary vows to one year only, on 30th October 1954.

In 1959, assuming thereby that he was interpreting the mind of the Sacred Congregation of Religious he made no request for the renewal of the Indult, and the matter was restricted therefore to having recourse to the Holy See in individual cases.

But at present, considering that our Regulations prescribe a three year period of practical training between the study of Philosophy and that of Sacred Theology and that the years devoted to the Philosophical course have been increased in number, it follows that temporarily professed Salesians are able to spend hardly two years in the Salesians practical life before being admitted to perpetual vows. Thus it is that some, who are still undecided at the last moment, do not present their request for admission to Perpetual vows and obtain permission to stay in the Salesian House without vows, reserving to themselves the right eventually to request readmission to Religions, possibly with dispensation from the Novitiate, once their doubts have been settled; while others instead, whom their Superiors judge not sufficiently prepared for perpetual vows, but yet not deserving of dismissal, run the risk of being left for some time without vows.

For these reasons it is humbly requested that once more the Indult n. 2509-44 of 2nd September 1944 be renewed in such wise that the Rector Major may still be able to *extend the temporary vows of his subjects for one year*, after the lapse of the six year period of can. 574 § of the C.I.C. and may . . . , etc.

Vigore facultatem a SS.mo Domino Noſtro concessarum, Sacra Congregatio Negotiis Religiosorum Sodalium praeſoſita, attentis expoſitis, benigne adnuit pro gratia, iuxta preces, ad triennium, facta mentione huius concessionis in Libro professionum, servatis servandis.

Contrariis quibuslibet non obstantibus.

Datum Romae, die 13 October 1965.

J. CARD. ANTONIUTTI, *Pref.*

JO B. VERDELLI, *Subs.*

2. RENEWAL OF FACULTIES FOR SALESIAN VOTIVE MASSES

The S.C. of Rites, on 10th February 1966 granted *ad quinquennium* the renewal of the following faculties:

1. « Ut in ecclesiis et oratoriis Societatis S. Francisci Salesii celebrari valeat *unica Missa B.M.V. Auxiliatricis Christianorum*,

uti votiva III classis, die 24 cuiusque mensis, dummodo non occurrant dies liturgici I vel II classis, et exclusis temporibus Adventus, Quadragesimae et Passionis ».

2. « Ut in ecclesiis et oratoriis dictae Societatis, ubi S. Joannis Bosco reliquia exponitur, celebrari possit *unica Missa de eodem Sancto*, uti votiva III classis, dummodo non occurrant dies liturgici I vel II classis, et exclusis temporibus Adventus, Quadragesimae et Passionis ».

3. « Ut sacerdotes Cooperatores Salesiani, occasione conventuum regionalium vel nationalium, celebrare valeant *unicam Missam Votivam III classis*, vel *B. M. V. Auxiliatricis Christianorum*, vel *S. Francisci Salesii*, vel *S. Joannis Bosco*, vel *S. Mariae Dominicæ Mazzarello*, vel *S. Dominici Savio*, vel *S. Pii X*, dummodo non occurrant dies liturgici I vel II classis, et exclusis temporibus Adventus, Quadragesimae et Passionis ».

4. « Ut associationes iuveniles a S. Dominico Savio nuncupatae eiusdem Sancti solemnitatem externam celebrare valeant, cum celebratione *duarum Missarum votivarum II classis S. Dominici Savio*, die ab eorum Moderatoribus determinando, dummodo tamen non occurrat dies liturgicus Primæ Classis ».

5. « Ut in oratoriis cuiusque Domus dictae Societatis dici possit, tempore quo spirituales peraguntur exercitationes, *una Missa de requie quotidiana* pro sodalibus defunctis eiusdem Societatis, minime obstante occurrentia diei liturgici III classis ».

3. PRELATURA NULLIUS OF «MIXES», WITH ITS SEE AT AYUTLA
(Mexico)

PAULUS VI

EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Sunt in Ecclesia, ut facili quidem coniectura prospicitur, nunnullae dioeceses ita territorio patentes, ut sapiens omnino — sit cumque animorum bono consentaneum eas apte dividere novasque cir-

cumscriptiones condere. Quod cum fieri censuerit venerabilis Frater — Aloisius Raimondi, Archiepiscopus titulo Tarsensis et in Mexicana Republica Apostolicus Delegatus, etiam ad Tehuantepecensem diocesim quod attinet, idque ut ad effectum adduceretur ab Apostolica Sede enixe petierit, huiusmodi Nos negotium putantes ad res catholicas ibi terrarum fovendas maxime conducere, de suprema potestate Nostra acceptaque sententia venerabilis Fratris Josephi de Jesu Alba Palacios, sacri Tehuantepecensis Praesulis, ea quae sequuntur decernimus et iubemus, eorum scilicet consensu suppleto qui hac in re aliquid iuris vel habeant vel se praesumant habere. A dioecesi Tehuantepecensi territorium separamus regionis, quam vulgo cives Mixes appellati incolunt, sequentia complectentis municipia: San Juan Juquila Mixes, San Pedro Ocotepec, San Miguel Quetzaltepec, Asunción Cacalotepec, Santa María Tepantlali, Totontepec Villa de Morelos, Santa María Tlahuitoltepec, Santa María Mixistlan, Espiritu Santo Tamazulapan, San Pedro y San Pablo Ayutla, Santo Domingo Tepuxtepec, San Lucas Camotlan, Santiago Ixcuintepec, San Juan Maztlán, Santiago Zaçatepec, Santiago Cotzocon, praeter tamen terram huius municipii quae patet ad latus dexterum cuiusdam lineae quae ex loco vulgo Jaltepec de Candayo, in litore fluminis Jaltepec, pergit usque ad locum vulgo San Felipe Xihualtepec, prope ripam fluminis cui nomen La Trinidad; Santa María Ato-tepec, Santiago Atitlan, Santiago Choapan, San Juan Comaltepec, Santiago Yaveo, San Juan Petlapa, Santiago Jocotepec et San Juan Lalana, ex iisque novam praelaturam nullius constituimus, appellandam Mixepolitanam iisdemque circumscribendam finibus ac municipia quae diximus, simul sumpta, cuius hi erunt fines: ad septemtrionem archidioecesis Antequerensis et dioecesis Sancti Andreae de Tuxtla; ad orientem solem, dioecesis Sancti Andreae de Tuxtla et Tehuantepecensis; ad meridiem, dioecesis Tehuantepecensis; ad occasum denique solis, archidioecesis Antequerensis. Novae praelaturae nullius sedes in urbe vulgo Ayutla erit, templumque praelaticium in sacra curiali aede ibidem extante, Deo sacra in honorem SS. Apostolorum Petri et Pauli. Sive scilicet templo congrua iura damus, sive Praelato Ordinario una cum iustis iuribus onera imponimus et obligationes, quae huiusmodi Praesulibus ex iure communi competunt. Eandem praelaturam suffraganeam facimus metropolitanae Sedis

Antequerensis; item sacrorum Mixepolitanum Antistitem, Archiepiscopo Antequerensi. Curet novae conditae Ecclesiae Praelatus ut minus saltem Seminarium quam primum struat iis pueris accipiendis et efformandis, qui ad sacerdotium Dei instinctu vocentur. Quorum, cum adoleverint, ingenio et animi virtutibus meliores deligat et Romam mittat, in Pontificium Collegium Pianum Latinum Americanum, philosophicis theologicisque disciplinis imbuendos. — Mensa praelaticia, quae dicitur, Curiae fiet emolumentis, fidelium sponte oblatis pecuniis, bonisque ad normam iuris canonici canonis 1500 Sedi Mixepolitanae obvenientibus. Quod insuper spectat praelaturae regimen et administrationem; Vicarii Capitularis, sede vacante, electionem idque genus alia, secundum ecclesiasticas leges temperentur. Acta denique et documenta, quae novam praelaturam respiciunt, clericos, fideles bonaque temporalia ab episcopali Curia Tehuantepecensi ad praelaticiam Mixepolitanaam transferantur, ibique in tabulario apte religioseque custodiantur. Simul ac hae litterae Nostrae ad effectum adductae fuerint, eo ipso sacerdotes ei Ecclesiae addicantur adscripti in cuius territorio beneficium aut officium legitime habeant; ceteri sacerdotes, clerici atque seminarii alumni ei, in qua legitime degant. Haec omnia perficienda curet venerabilis Frater Aloisius Raimondi, quem diximus, vel ab eo delegatus vir, dummodo sit in ecclesiastica dignitate constitutus. Qui vero rem perfecerit, congrua documenta exarari iubeat et ad Sacram Congregationem Consistorialem quam primum mitti. Hanc autem Constitutionem nunc et in posterum efficacem esse et fore volumus, contrariis minime obstantibus, etiam speciali mentione dignis. Datum Romae, apud S. Petrum, die XXI mensis Decembris, anno Domini millesimo nongentesimo sexagesimo quarto, Pontificatus Nostri secundo. F. T.

CAROLUS CARD. CONFALONIERI, S. Congregat. Consistor. a Secretis

IACOBUS ALOISIUS CARD. COPELLO, S. R. E. Cancellarius

FRANCUS. HANNIBAL FERRETTI, Prot. Apostol. Decanus

CAESAR FEDERICI, Prot. Ap.

FRANCISCUS TINELLO, Apostolicam Cancellariam Regens

Expedita die XXIX Ian. a Pontif. II Marius Orsini Plumbator

In Canc. Ap. tab. vol. CXVII, n. 11.

VI. DECEASED SALESIANS (1st list 1966)

It is essential that names of deceased confrères with respective details be sent promptly to the Secretariate General. In calculating age the number of years already completed should be given.

No.	SURNAME AND CHRISTIAN NAME	DATE OF BIRTH	PROVINCE	PLACE & DATE OF DEATH	AGE	
1	Coad. ADAME Louis	1-1-1909	Mex. Guadal.	S. Louis Potosi	23-10-65	56
2	Coad. AMANDO Sebastian	25-3-1900	Central	Piossasco	23-12-65	65
3	Coad. ASPALTER Francis	18-4-1935	Austria	Unterwaltersdorf	17-9-65	30
4	Fr. BEZERRA Joseph	31-4-1877	Br. B. Horiz	Niteroi	14-10-65	88
5	Coad. BORRI Joseph	4-4-1898	China	Piossasco	7-3-66	67
6	Fr. BRAUN Leo	6-2-1903	Gr. München	Bad Neustand	25-12-65	62
7	Fr. BRUCKMANN Henry	29-4-1876	Perù	Yacay	2-12-65	89
8	Coad. CAETANO Joachim	18-4-1934	Manaus	Jauaretè	14-10-65	31
9	Fr. CAGGESE Dominic	13-8-1877	Pugliese	Venosa	22-2-66	88
10	Cl. CALLARI Joseph	25-1-1939	Sicily	San Cataldo	1-1-66	26
11	Fr. CERFONT Florence	2-2-1900	S. Belgium	Tournai	24-1-66	65
12	Fr. COBA Louis	18-5-1904	Equat. Quit.	Quito	7-2-66	61
13	Fr. COLOMBO Stephen	3-4-1905	Novarese	Lugano	5-9-65	65
14	Fr. CORRADO Amadeus	14-5-1919	Subalpine	Saluzzo	5-1-66	40
15	Cl. (novice) DALMONICO James	28-5-1944	Br. P. Alegre	Taquari	9-12-65	21
16	Fr. DEFENDI Defend.	26-12-1890	Pugliese	Bòlgare (Berg.)	7-3-66	62
17	Fr. DOLA Richard	23-3-1890	Pol. Krakow	Lubin Legnicki	30-10-65	75
18	Coad. DONNELLY Joseph	19-3-1906	Arg. Rosario	Rosario (Arg.)	15-1-66	59
19	Fr. DUCCO Justus	17-8-1887	Arg. Bs. Air	Buenos Aires	6-3-66	78
20	Coad. ESSL Edward	26-1-1910	Austria	Graz	29-11-65	55
21	Fr. FAVA Michelangelo	2-8-1903	Subalpine	Turin	11-1-66	62
22	Coad. FLEURET Charles	10-12-1874	Fr. Lyons	Marseilles	18-12-65	91
23	Fr. FOGLIOTTI Joseph	21-2-1907	Ar. Bahia Bl.	Junin de los Andes	21-2-66	59
24	Fr. FURNARI Salvatore	11-11-1898	Sicily	S. Gregorio	17-11-65	67
25	Fr. GAGGINO Laurence	3-4-1880	Roman	Rome	23-3-66	86
26	Fr. GIACOMELLI Julius	3-10-1898	Verona	Legnano	18-9-65	66
27	Fr. GUZIK Anthony	26-7-1892	S.U.N. Roch.	Ramsey	3-2-66	73
28	Fr. HARRER Fredrick	1-5-1892	Gr. München	Bamberg	20-2-66	73
29	Fr. HLUBIK John	21-1-1896	Slovacca	Zavar	27-12-65	69
30	Coad. HORIONS Julius Charles	27-2-1888	Africa Cent.	Elisabethville	15-12-65	69
31	Fr. KREUTZJANS Henry	4-6-1895	Austria	Lorup	4-3-66	71
32	Fr. KRYGIER St. Adalb.	1-5-1886	Pol. Krakow	Oswieçim	17-2-66	79
33	Fr. LASAGA Joseph	22-7-1890	Sp. Valencia	Valencia	39-12-65	75
34	Coad. MASERA Joseph	1-3-1890	Roman	Rome	22-6-65	75
35	Fr. McGRANE Michael	22-10-1913	Enghish	Donegal Eire	1-8-65	51
36	Fr. MORENO Gabriel	18-3-1888	Sp. Sevilla	Campano	18-12-65	77
37	Fr. MOTTA Sebastian	22-2-1884	Roman	Rome	2-11-65	81
38	Fr. NAPIONE M. Paul	13-2-1874	Sicily	Piossasco	23-11-65	91
39	Fr. OSENGA Joseph	11-3-1884	Central	Piossasco	30-10-65	81
40	Fr. PAPPALARDO Philip	12-12-1879	Roman	Rome	8-6-65	85
41	Fr. PORTO G. Raul	11-2-1894	Uruguay	Montevideo	2-11-65	71
42	Cl. RAMÍREZ Eugene	2-4-1944	Mex. Guad.	Tecomam (Mex.)	24-11-65	21
43	Coad. REPAK John	28-5-1884	Pol. Krakow	Oswieçim	29-1-66	81
44	Fr. ROBINET Edward	23-5-1891	Belgij Sud	Nantes (France)	9-1-66	74
45	Fr. RODAS Olmedo	4-11-1922	Eq. Quito	Nazareth (Iar.)	31-5-65	42
46	Coad. RODRIGUEZ L. Philip	21-7-1909	Venezuela	Valencia (Venez.)	24-9-65	56
47	Fr. ROSSETTO Angelo	13-12-1889	Chile	Santiago (Chile)	7-11-65	75
48	Coad. RUBIO Roderick	15-3-1896	Sp. Sevilla	Campano	4-11-65	69
49	Fr. RYNKOWSKI John	27-12-1915	Pol. Krakow	Trzebiecko Gorne	23-12-65	50
50	Fr. SAINO Anthony	3-8-1900	Subalpine	Turin	16-1-66	65
51	Fr. SEBASTYANSKI Stephen	8-6-1897	Germ. Köln	Braunschweig	2-1-66	67
52	Fr. SŁODCZYK Emmanuel	21-3-1897	Pol. Lodz	Czapilnek	1-2-66	68
53	Fr. SOBEL John	13-10-1880	Bl. Campo Gr.	Coxipo da Ponte	13-2-66	85
54	Fr. SPANO Vincent	29-6-1923	P. A.S.	Rome	22-3-66	42
55	Cl. STEFLI Mark	6-1-1941	Arg. Bahia Bl.	Fortin Mercedes	27-12-65	24
56	Coad. TAMBURLINI Angelo	28-10-1897	Arg. Rosario	Ferrè (Arg.)	31-10-65	68
57	Fr. TORASSO Angelo	6-11-1912	Chile	La Cruz (Chile)	8-10-65	52
58	Coad. UGETTI John Baptist	1-1-1886	Medio Or.	Bethlehem	18-11-65	79
59	Coad. UGHETTO Gaudentius	28-1-1883	Subalpine	Piossasco	27-11-65	82
60	Fr. VARGA Alfred	31-3-1893	Hungary	Balassagyarmat	25-2-66	72
61	Fr. VIJVERBERG Andrew	3-2-1915	Holland	's-Heerenberg	8-3-66	51

